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A. W. Hatherly.

THIRTEEN SATIRES

OF

JUVENAL



THIRTEEN SATIRES

OF

JUVENAL

WITH A COMMENTARY

BY

JOHN E. B. MAYOR M.A.

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HENRY MORSE STEPHENS

THE
ART
OF
THE
DRAWING
ROOM

TO THE REVEREND
BENJAMIN HALL KENNEDY D.D.

REGIUS PROFESSOR OF GREEK,

MY DEAR DR KENNEDY,

Once more, after the lapse of a quarter of a century, I render the account, which you have the best right to demand, of my studies on the last great writer of heathen Rome.

You, who even 'between whiles' surprise the world with finished pieces and dream on Parnassus, may find much to censure in the form of my commentary. I shall be content, if only in the matter of it there appears that

IOV. II.

511296

^b
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labor improbus, which men have learnt to associate with
Shrewsbury φιλομαθείς.

If you see here a just advance on the first-fruits of
my pen, I shall feel more at home in the Sparta founded
in your honour and adorned by the genius of the editor of
Lucretius.

I am,

My dear Dr Kennedy,

Ever gratefully yours,

JOHN E. B. MAYOR.

ADVERTISEMENT

THE notes on sat. X were written, and nearly all stereotyped, in the summer of 1871; those on great part of sat. VIII in 1872, the remainder to the end of sat. XIII in 1877; the last three satires have been added in the last two months.

I give these details, partly to explain any apparent neglect of materials lately brought to light, and partly as an example of the use of our long vacation. Many of us are unable during term to engage in any work requiring prolonged attention. Even in Bentley's time, Cambridge could only make hay when the sun shone¹.

I have to thank several friends for help. Mr Munro supplies many notes (marked H. A. J. M.) and some emendations. I have also profited by communications from the late Professor Conington (J. C.), the Rev. H. R. Bailey (H. R. B.), the Public Orator (J. E. S.), and my brother (J. B. M.)². I have, as will be seen, examined the manuscript notes of Stanley, Hadr. Beverland, John Taylor³, Markland⁴, Böttiger and John Mitford⁵. From

¹ Praefatio to Hor. p. xv=xxii qualiacumque vero haec sunt, *aestivis tantum mensibus* (ita tamen ut uno alteroque biennio fuerint prorsus intermissa) et primo impetu ac calore sine lima curisve secundis descripta, sic madida fere charta (ut nemini hic meorum non comperatissimum est) ad typographos deferebantur.

² Prof. Garrod kindly answered my zoological queries.

³ These three in Cambridge university library.

⁴ In St John's college library.

⁵ These two *penes me*, the former bought at O. Jahn's sale, the latter at Mr Mitford's sale, where a noble collection sold for an old song.

the friends of Otto Jahn I learn that his commentary was only completed for a few satires, and that he intended to re-write the whole. In general he trusted to memory; but for Juvenal and Persius had formed *collectanea*. It is much to be hoped, that his labours will be given to the world, for few scholars have ever lived so well furnished with the historical and antiquarian learning required in an editor of Juvenal: his library was perhaps the best working collection that the world has seen in its department.

I give elsewhere (bibliographical clue to Latin literature Cambr. 1875 96-97) a list of the principal commentators and dissertations. Prof. Bernays¹, I am glad to see, does justice to the few notes of N. Rigault. Is. de la Grange (Grangæus) is a commentator akin to Cerda or Passerat, widely read especially in the poets. France also contributes the notes of Adr. and Charles de Valois (published by Achaintre). The essays of Martha, Boissier, Widal, Nisard, are all more or less worth reading.

Italy supplies the commentary of Silvestri de Rovigo, the life of Juvenal and occasional notes by Borghesi; Denmark the two dissertations of Madvig and a treatise on the poet's style by Kiaer.

Critical readers of my book will possess Otto Jahn's two editions (the larger with the scholia and full critical

When at Gotha, I examined G. H. Plathner's ms. commentary and found Ruperti's censure justified.

¹ In the magnificent volume which greeted Mommsen's sixtieth birth-day 'commentationes philologicae in honorem Theodori Mommseni. Berol. 1877' p. 566. The admirers of Heinrich may be surprised to read (p. 565) 'der gute Ruperti, immer noch der einzig Neuere, der einen "fortlaufenden Commentar" zu Juvenal geliefert hat.'

apparatus Berl. 1851; the smaller with Persius and Sulpicia and select critical notes in Weidmann's series Berl. 1868). A few tracts by Friedländer, who is employed on an edition of Martial, are of value; but his *Sittengeschichte* almost supplies the place of a commentary both to Martial and Juvenal; the same may be said of Marquardt's *Alterthümer* and (in an inferior degree) of Forbiger's *Hellas und Rom* (left unfinished by his death at a great age a few months ago).

I have on all the satires collections on the same scale as the fullest here printed and hope to publish as a basis for a commentary on satires II. VI. IX. the substance of ms. notes by the scholars named above and by others (e.g. Casaubon). In course of time, when I have cleared off other arrears, I propose to prepare a critical text founded on a new collation of P (cod. Pithoeanus or Budensis saec. IX, once in the library of Matthias Corvinus, now in the bibliothèque de l'école de médecine at Montpellier n. 125) with the early mss. in this country.

A bibliographical catalogue, with biographical notices, of all English works, printed or manuscript, on Juvenal to the year 1850, a reprint of scattered translations to the end of the 17th century, and a dissertation on Roman satire and satirists¹, are tasks which I have in view, but cannot promise to undertake for several years. A smaller edition for schools, in three parts, will cost little labour, and may, I hope, be completed by the end of 1879.

¹ A learned divine (Keim *Gesch. Jesu v. Nazara* i 381) generously plumps up the meagre list: 'ein später römischer Satiriker des 4. Jahrh. Makrobius.' Oddly enough, in the next line the words 'aus Versehen' occur. The source of *this* 'Versehen' is all too obvious.

In my notes I have endeavoured at once to meet the wants of English students (in general little accustomed to consult original authorities and debarred from the best and latest books of reference) and also to supply new materials for the grammarian, lexicographer and historian¹. Following the steps of Casaubon and Gataker, Scaliger and Hemsterhuis, I have drawn materials from writers, accessible to me, of every race and creed. I see only a riddle in the taste, which, allowing Libanius, lays Chrysostom under ban; scouring the world for an inscription, while blind to a vast literature ready to hand. Were Philo a pagan, his historical tracts would assuredly rank as priceless evidence respecting the early empire. Even lexicography has suffered by the stigma cast on men, who had served many philosophies before they bowed their necks beneath the cross; for it might then be said, *fiunt, non nascuntur Christiani*.

I have purposely abstained from consulting any English edition of Juvenal.

J. E. B. M.

St John's, Sept. 9, 1878.

¹ I know not why Mr A. Palmer (*Hermathena* i 391) should suppose that Ov. m. viii 283 had 'escaped my notice'. It is printed at length, in both editions, in the note on iv 27, and this note is cited on v 147, the verse which Mr Palmer is discussing; see too Dobree *advers.* ii 387. The other quotation should be not 'met. x. 38. v. 1' but v 381, which, with this correction, I gratefully accept. If Mr Palmer will consult the ind. under *sed*, he will see other authorities. He does not observe that Ribbeck corrupts *both* lines by the same cheap nostrum, *nec* for *sed* (iv 27 *nec maioris se*). Bergk's warning (speaking of the Teubner Gellius *Jahrb.* cxiii 1876 276) is certainly opportune: 'wenn dies so fort geht, so wird, ehe nochmals dreissig jahre verflossen sind, jeder mann von bildung und geschmack sich mit widerwillen von den in Deutschland erschienen neuen ausgaben lateinischer schriftsteller abwenden.'

VITA D. IUNI IUVENALIS

IUNIUS IUVENALIS libertini locupletis incertum filius an
alumnus ad mediam fere aetatem declamavit, animi magis
causa quam quod scholae se aut foro praepararet. dein
paucorum versuum satura non absurde composita in Paridem
pantomimum poetamque semenstribus militiolis tumentem
genus scripturae industrie excoluit. et tamen diu ne modico
quidem auditorio quidquam committere est ausus, mox magna
frequentia tantoque successu [bis ac ter] auditus est, ut ea
quoque quae prima fecerat inferciret novis scriptis

quod non dant proceres, dabit histrio. tu Camerinos
et Bareas, tu nobilium magna atria curas?
praefectos Pelopea facit, Philomela tribunos.

erat tunc in deliciis aulae histrio multique fautorum eius
cotidie provehebantur. venit ergo Iuvenalis in suspicionem,
quasi tempora figurate notasset, ac statim per honorem militiae
quamquam octogenarius urbe summotus est missusque ad prae-
fecturam cohortis in extrema parte Aegypti tendentis. id
supplici genus placuit, ut levi atque ioculari delicto par esset.
verum intra brevissimum tempus angore ac taedio periit.

³ temporibus Claudii Neronis ad *vita cod. Voss.* | ⁶ Domitiani panto-
mimum *Voss.* | ⁶ poetamque P. Statium *Voss.* | ¹⁴ in deliciis apud Traia-
num imperatorem *vita cod. Bonon.* | ¹⁶ extremis Domitiani temporibus
missus in exilium *vita cod. Kulenkamp.* | ¹⁷ Traianus fecit eum prae-
fectum militum contra Scotos *cod. Bonon.* | ²⁰ tempus *θες αὐτὸς* adscri-
bitur divorum choro revertiturque Iuvenalis Romam, qui tandem ad
Nervae et Traiani principatum supervivens senio et taedio *Voss.* |
²⁰ decessit longo senio confectus exul Antonino Pio imperatore *cod.*
Kulenkamp.

SCHOL. I 1 Iuvenalem aliqui Gallum propter corporis magnitudinem, aliqui Aquinatem dicunt. ea tempora Domitiani tyranni, quibus etiam ipse vixit, eo quod in aula ipsius plus histriones quam bonae vitae homines possent, graviter carpsit. hos autem libros in exilium missus ad civitatem ultimam 5 Aegypti Hoasim ab ipso Domitiano scripsit. ideo autem in exilium missus est, quia dixit verum illum [VII 90]

quod non dant proceres, dabit histrio.

SCHOL. IV 38 hoc convicium in Flavium Domitianum Titi fratrem Vespasiani filium iactat, qui calvus fuit. propterea 10 quod Iuvenalis sub specie honoris relegatus est ad cohortis curam in Aegypto Hoasa, ubi mortuus est.

SCHOL. VII 92 propter hunc versum missus est in exilio a Claudio Nerone.

SCHOL. XV 27 de se dicit Iuvenalis, quia in Aegypto 15 militem tenuit.

IOANN. MALALAE CHRON. X p 341 Chilm. ὁ δὲ [αὐτὸς βασιλεὺς] Δομετιανὸς ἐφίλει τὸν ὀρχηστὴν τοῦ πρασίνου μέρους [τῆς Ῥώμης] τὸν λεγόμενον Πάριδα, περὶ οὗ καὶ ἐλοιδορεῖτο ἀπὸ τῆς συγκλήτου [Ῥώμης] καὶ Ἰουβενάλιου τοῦ ποιητοῦ [τοῦ Ῥωμαίου ὡς χαίρων εἰς 20 τὸ πρᾶσινον.] ὅστις βασιλεὺς ἐξώρισε τὸν [αὐτὸν] Ἰουβενάλιον [τὸν ποιητὴν] ἐν Πενταπόλει ἐπὶ τὴν Λιβύην.

SUIDAS Ἰουβενάλιος ποιητὴς Ῥωμαῖος. οὗτος ἦν ἐπὶ Δομετιανοῦ βασιλέως Ῥωμαίων. ὁ δὲ—Λιβύην (οἱσσις quae uncis inclusa sunt).

25

MARTIALIS VII 24

Cum Iuvenale meo quae me committere temptas,
quid non audebis, perfida lingua, loqui?
te fingente nefas Pyladen odisset Orestes,
Thesea Pirithoi destituisset amor,
tu Siculos fratres et maius nomen Atridas
et Ledae poteras dissociare genus.
hoc tibi pro meritis et talibus inprecor ausis,
ut facias illud, quod puto, lingua, facis.

30

MARTIALIS VII 91

De nostro facunde tibi, Iuvenalis, agello
 Saturnalicias mittimus, ecce nuces.
 cetera lascivis donavit poma puellis
 5 mentula custodis luxuriosa dei.

MARTIALIS XII 18 1—9

Dum tu forsitan inquietus erras
 clamosa, Iuvenalis, in Subura
 aut collem dominae teris Dianae,
 0 dum per limina te potentiorum
 sudatrix toga ventilat vagumque
 maior Caelius et minor fatigant,
 me multos repetita post Decembres
 accepit mea rusticumque fecit
 5 auro Bilbilis et superba ferro.

AMMIAN. MARCELLIN. XXVIII 4 § 14 quidam detestantes ut
 venena doctrinas, Iuvenalem et Marium Maximum curatiore
 studio legunt, nulla volumina praeter haec in profundo otio
 contrectantes, quam ob causam non iudicii est nostri.

0 ACRO in Hor. serm. I 1 (p. 33—7 Hauthal) satira dicitur
 lancis genus tractum a chora Liberi Patris, qui est minister
 vini et epularum. satira istius inter Lucilii satiram est et
 Iuvenalis (media?), nam et asperitatem habet, quam Lucilius,
 et suavitatem, quam Iuvenalis, mixtam in suo carmine. deni-
 5 que nisi Iuvenalis (carmen) scripsisset, isto nemo esset melior.

CLAUDIUS RUTILIUS NAMATIANUS I 603 604

huius vulnificis satura ludente Camenis
 nec Turnus potior nec Iuvenalis erit.

IOANNES LYDUS DE MAG. I 41 Τοῦρνος δὲ καὶ Ἰουβενάλιος καὶ
) Πετρώνιος αὐτόθεν ταῖς λοιδορίαις ἐπεξελθόντες τὸν σατυρικὸν
 νόμον παρέτρωσαν.

TITULUS AQUINI REPERTUS (IRN 4312. Orelli 5599)

cere RI . SACRVM
 d. iunivs . IUVENALIS
 trib . COH . DELMATARVM
 II . QVINQ . FLAMEN
 DIVI . VESPASIANI
 VOVIT . DEDICAVITQVE
 SVA . PEC.

SIDONIUS APOLLINARIS CARM. VIII 270—5

non qui tempore Caesaris secundi
 aeterno incoluit Tomos reatu.
 nec qui consimili deinde casu
 ad vulgi tenuem strepentis auram
 irati fuit histrionis exul.

DECIMUS IUNIUS IUVENALIS

To this day the praenomen of Iuv. is often mistaken. Drakenborch¹ ('in autores latinos praelectiones publicae, inchoatae Sept. 20 1725' *ms. penes me* p. 574) 'errant...Petrus Crinitus l. 4 de poët. lat. et alii, qui *Decium* vocant hunc poëtam, ut ostendit Lud. Carrio l. 1 emendat. c. 1. *Decimus* enim erat huius scriptoris praenomen; nam *Decius* numquam fuit praenomen Romanum.' So Ausonius² and Decimus Brutus and many others (see Hofmann's lexicon under Decius) have been falsely named. Holyday (pp. 9 10) notes that the mistake was in Lily's grammar, and that D. in Polyb. DS. DH. DCass. is always represented by Δέκιμος. Cf. Quintus, Sextus and the christian name of Vicesimus Knox.

¹ Like Dodwell Drakenborch assigns the publication of all the satires to Hadrian's reign.

² e.g. Cave hist. litt. i 288 b (ed. Bas. 1741). Lorenz catalogue de la librairie Française Par. 1867.

IUVENALIS *ETHICUS*

C. Barth advers. vi l fin. Iuvenalis...ex materia quam tractat, satirico sale vitia, plerumque magnatum, insectans, *ETHICUS* dictus est. id. on Namatian. i 604 IUVENALIS sane eruditissimus scriptor, elegantissimus poëta et censor morum liberrimus et acutissimus. summo pretio antiquitati habitus. a quo nasutuli nostri temporis adeo futiliter dissentiunt, ut etiam latinitatem hominis tam praeclare docti et ingeniosi vituperare audeant. de quo latius nos alibi disserere non vetabit illorum de se ipsis opinio, quae ut praecipites in aliorum contemptum eos agit, ita domesticos naevos prorsus perpendere non patitur. nuditatem sermonis et vitiorum velut exinde disciplinam carpunt viri doctissimi. at talia describenda sunt, ut evitari eo melius possint, sententia Dionis Chrysostomi, cuius lege orationem 31, quae Rhodiaca inscribitur. aestimatio autem Iuvenalis etiam ad extrema tempora duravit. media enim barbaria per excellentiam *ETHICI* titulo citatur, summis philosophis comparatus, ut a Ioanne Sarisberiensi, Alano et eius generis non paucis philologis eorum temporum.

This statement has been repeated by Fabricius, Ruperti, Achaintre, Francke, Weber, Corn. Müller, Bernhardy and many others. Having seen reason, since my first edition, to doubt whether Iuv. was in any exclusive sense known as *ethicus*, I have looked through the works of John of Salisbury and Peter of Blois, who constantly cite him. As regards Alanus de Insulis Barth's wonderful memory has deceived him. On turning over the 1012 columns of his works, I

find only the following scraps of Iuv., who is named but once, and never called *ethicus*.

de arte praedicatoria 25 (Migne CCX 162^a) Iuv. VI 165 with a strange variation *rara avis in terris alboque simillima corvo*. distinctiones dictionum theolog. (969^a) 'TENUIS dicitur etiam vilis, unde poeta [Iuv. VII 145]

in tenui rara est facundia panno.'

ib. (959^b) 'SUBDUCERE notat supponere, unde [Iuv. I 15]

et nos quandoque manum ferulae subduximus.'

ib. ° under SUBSELLIA he cites Iuv. by name and VII 86 *fregit subsellia versu*. I may notice that Alanus often cites Seneca, some additions to whose fragments he may perhaps supply. Vincent of Beauvais in volumes I (naturale) and II (doctrinale) of his *speculum* constantly cites Iuv. by name and book (e.g. I VI 21 fin. XIX 28. XXXI 84. 86. 115. II IV 7. 13), but I nowhere observe the title *ethicus*.

John of Salisbury and Peter of Blois by no means confine the title to our poet. Io. Sarisb. pol. III 8 (489° Migne) *unde et ethicus provide quidem et utiliter 'optimam' inquit 'vivendi consuetudinem ab ineunte aetate elige, eam tibi iucundam usus efficiet.'* VIII 12 (760^a) Horace cited as *ethicus*. so I 8 (405^d). II 27 (470^d). III 8 fin. 9 (492°). 14 fin. (512^b). IV 9 (531^d). VI prol. pr. (587^d). VIII 12 (760^a). 13 (762°). 24 bis (817^{bc}). metalog. I 4 (831^d). 7 (834^d). ep. 185 (195°) *ethicus et ethnicus*. Iuvenal is *ethicus* pol. I 13 (414^b). III 4 (483^a). 12 (501^a). VII 13 (668^d). VIII 15 (773^a). *satiricus* I 12 (408^d). III 6 (486^d). 12 fin. VIII 8 (738^d). *Stoicus* V 4 (546^a). *ethnicus* VIII 13 (767°). Ovid is *ethicus* ep. 134 fin. pol. I 8 (405^d). So the epigrammatist cited in Suet. Caes. 19 ep. 183 (184^a). the author of the verse *noli Fortunam, quae non est, dicere caecam* (pol. III 8 490^b). In pol. VIII 13 is a notice not found in schol. I 12 'Fronto, secundum quosdam nepos Plutarchi, cuius meminit in primo [libro] Iuvenalis sic: *Frontonis platani... clamant.*' metalog. I 8 (836^b) 'obtusioris ingenii

tradunt fuisse Scaurum Rufum, sed sedulitate exercitii in id virium evasisse, ut Ciceronem ipsum Allobroga nominaret' cf. Iuv. vii 213—4.

Peter of Blois (Migne ccvii) calls Iuv. *satiricus* ep. 15 (54^e). 59 (178^a); *poeta* ep. 17 fin. (66^b). 42 (124^b). 81 (251^a); *poeta Aquinas* ep. 59 (177^a); *Aquinas* ep. 95 (293^b); *ethicus* ep. 72 (221^e). 74 (229^b). 85 (261^a). 239 (543^e); *ethnicus* ep. 95 (299^e). Horace is *ethnicus* ep. 60 (179^d). *ethicus* ep. 72 (222^b). 81 (251^e). 150 (441^b).

Prudentius c. Symm. ii 557—8 *stantisque duces in curribus altis | Fabricios, Curios.* cf. Iuv. viii 3. *ib.* 1010 —1 *et quae fumificas arbor vittata lucernas | servabat.* cf. Iuv. xii 92.

Gerbert (Silvester ii † 1003) lectured on Iuv. at Paris (Richer hist. ed. Pertz Hannov. 1839 iii 47 p. 133) cum ad rhetoricam suos provehere vellet, id sibi suspectum erat, quod sine locutionum modis, qui in poetis discendi sunt, ad oratoriam artem ante perveniri non queat. poetas igitur adhibuit, quibus assuescendos arbitrabatur. legit itaque ac docuit Maronem et Statium Terentiumque poetas, Iuvenalem quoque ac Persium Horatiumque satiricos, Lucanum etiam historiographum. quibus assuefactos locutionumque modis compositos ad rhetoricam transduxit.

Iuv. is quoted by Alcuin, by Rather bp. of Verona (saec. x), by Everhardus Bethuniensis cir. 1212 (Lyser poëtae lat. medii aevi p. 825). I do not remember that the abbat Lupus cites or names him. cf. T. Wright biograph. Brit. lit. i 40 n. (Rutebeuf). 41. 476. In a catalogue (probably saec. x) of Bobbio library, more than one ms. of Iuv. (Muratori antiq. Ital. iii 820).

Many projected editions are recorded by Fabricius and Ruperti. see Casaub. ep. 289 p. 151 Elmenhorst preparing one in 1602. *ib.* 523 Casaubon himself: eum poetam gravissimum, si superi annuerint, accurate recensebimus. Boxhorn from 1634 (Boxhornii ep. pp. 29. 35. 46. 48. 50). Reitzer (Uhlii sylloge nova epist. i p. 558).

DATES OF JUVENAL'S LIFE

L. FRIEDLAENDER *de Iuvenalis vitae temporibus* Königsberg 1875 4to. XIII 17 written 60 or 61 years after Fonteius cos. A.D. 67, i.e. in 127 or 128. In verses 13 (*tu*) and 33 (*senior bulla dignissime*) and throughout the satire Calvinus is addressed in the second person, hence *stupet haec, qui iam post terga reliquit sexaginta annos, Fonteio consule natus*, must refer to the poet, not to Calvinus. 'se stupere dicit, quod amicus casum tam aegre ferat, quem ipse in sexaginta annis saepissime viderit. se igitur poeta Fonteio consule natum verbis disertis dicit.' *vita* cod. Voss 'Iuvenalis...ex Aquinio Volscorum opido oriundus temporibus Claudii Neronis.'

In all the lives, except IV and VII, he is said to have de-claimed 'usque ad mediam aetatem': if he died (*vita* cod. Voss) shortly after his 80th year, or (*vita* III) 'anno aetatis suae altero et octuagesimo' 'il mezzo del cammin' of his life would be aet. 40 or 41. Whether 'middle age' had any precise meaning Friedländer cannot determine from the only authorities in which he has found it *Phaedr.* II 2 3 *aetatis mediae quendam*, with the old and young wife. *Plaut. aul.* 157 *sed grandiores: mulieris est aetas media*. In *Censorin.* 14 § 10 *Staseas* fixes as the limit of life $7 \times 12 = 84$.

Taking 40 as 'middle age', the first book of satires will have been written 107—116, nearer to 116.

Sat. VI 407 *instantem regi Armenio Parthoque cometen* a comet seen at Rome Nov. 115. *ib.* 411 *nutare urbes, subsidere terras* earthquake at Antioch 13 Dec. 115 (Friedländer Königsb. progr. V for 1872 and Gutschmid cited there). Sat. VI then (or book II) will have been written A.D. 116 or 117.

The emperor Hadrian, welcomed in sat. VII, came to Rome A.D. 118 (went to the provinces 119 120).

Book IV written between 120 and 127 A.D.; for XV 27 *nuper consule Iunco* shews that book V was written after 127. Friedländer gives to Aemilius Iuncus two *nomina gentilicia*, Claudius and Aemilius.

Books I—III written in Rome. IV V possibly in exile, vita cod. Kulenkamp 'in exilio ampliavit satiras et pleraque mutavit.' Fr. Rühl ('zu den vitae Iuvenalis' in Jahrb. cix 1874 868—9, who tells us that the Iuv. mss. of the Brit. Mus. 'bieten sämtlich den gewöhnlichen, nicht Pithöanischen Text und sind daher vorläufig ohne besonderes Interesse') gives from cod. Harl. 3301 saec. xv exeuntis a life which also states that the satires were written in exile.

Martial shews that Iuv. was in Rome A.D. 92 and again 101—2 (Friedländer Sittengesch. III¹ 372—390 'Chronologie der Epigramme Martials'). Paris the actor was put to death A.D. 83 aet. Iuv. 16. All the authorities agree that Iuv. was 'irati histrionis exul' but the name Paris, given in the lives, seems to be taken at hap-hazard from sat. VII 87. Crispinus, colleague of Fuscus as praef. praet. under Domitian (ind. 'Crispinus') may have stationed Iuv. in Egypt; he may have been exiled after 92 and returned before 101—2.

The dates then, as given by Friedländer, are: birth 67 A.D. at Rome 92 and 101—2. declaimed to 107. bk. I 107—116. II 116—118. III 118—119—20. IV 120—127. V after 127. death 147.

TITULUS AQUINI REPERTUS (p. xiv)

'Ab altera parte legitur decretum Aquinatum de tabula patronatus et statua constituendis IRN 4342.' Grotefend (Philologus XII 489—490). Mommsen supplies the word *tribunus*. If in the old life of Iuv. we read *missus ad praefecturam cohortis* and in the life ex cod. Omniboniana in Achaintre (cf. K. Fr. Hermann in ind. schol. Gott. summer-term 1843 p. 9) *Traianus...fecit eum praefectum militum contra Scotos*, if in the inscription we see him as officer of a

¹ In Philologus xxx 676—7 Rühl shews the necessity for a new collation of P. I 21 it reads *vacat*. I 51 *sit capiendi*, but the *t* is erased. I 150 *dices*, ^a*e* afterwards erased. I 169 *animante* 1st hand, altered afterwards to *animante*. ^e*anime* therefore is the true reading.

coh. Delmatarum, and learn from the diploma of Trajan in Cardinali tav. XII, and from that of Hadrian (Orelli-Henzen 5455), that the coh. I Delmatarum (without the addition *milliaria*) was then in Britain, and consider that the inscriptions of the *praefectus coh. I Delmat.* (Orelli 2716—7) were found in Cumberland, we cannot refrain from claiming for Iuv. also the title of a *praefectus cohortis*, and think we discover the sting of Trajan's words *et te Philomela promovit* [vita v Jahn] chiefly in this, that by virtue of them the poet received by the Philomela only the lower grade of *praefectus*, whereas (VII 92 *praefectos Pelopea facit*, Philomela *tribunos*) he had ascribed to the Philomela the promotion to the tribunate. Anyhow Mommsen's inscription, in addition to what I have here cited, adds greatly to the weight of the report of Juvenal's exile in Scotland. Grotefend shews that *tribuni* are commanders of *cohortes milliariae*, *praefecti* of ordinary cohorts. The coh. I *milliaria Delmatarum* (Or. 1833. Murat. 455 1) has a tribune, the ordinary coh. I *Delmatarum* (Or. 2153. 2716—7. 4082. 4132. Murat. 812 8) has a *praefectus*. The inscription will run then: (Cere)ri sacrum (D. Iu)nius Iuvenalis (*praefectus*?) coh(ortis I) Delmatarum, II(vir) quinq(uennalis), flamen divi Vespasiani, vovit dedicav(it)que sua pecunia.

FACIT INDIGNATIO VERSUM.

QUIDQUID AGUNT HOMINES, VOTUM TIMOR IRA VOLUPTAS
GAUDIA DISCURSUS, NOSTRI FARRAGO LIBELLI EST.



NOTES.

VIII

VIRTUS is the only true nobility: if you are just in word and deed, by these features I recognise you (*agnosco* 26) as a noble: otherwise your illustrious name may but be applied in mockery, as we call a dwarf an Atlas (1—38). Rubellius may boast of his ancestor Iulus: but if he sits still as a stock, while plebeians are actively serving their country in the law-court or the camp, he must look to be condemned like the lagging horse in the circus, whom no pedigree can save from the mill or the cart (39—70). Would you know how to live as befits your descent? Be a brave soldier, a just judge, an honest governor, as well in unwarlike Corinth as in rude Gaul or Spain. So will high birth be indeed an honour to you; whereas it only brings out in more glaring colours the crimes of the oppressor or debauchee (71—145). So is it with Lateranus, who, though a consular, lives the life of a vulgar sot: a slave, who should do the same, would be sent to work in chains in the country (146—182). Other nobles, still more completely lost to shame, appear on the stage. Be it so, that they are well paid: what of that? No plea, but that of necessity, can palliate the offence. Nor indeed can that: better were it to die, than to act with Thyemele or Corinthus (183—197). Beyond this there is but one lower stage of infamy,—the arena: and even there you may see a Gracchus, and see him too, as though determined to publish abroad his shame, choose those arms which least of all hide the wearer's features. No wonder that the very gladiators are ashamed of so degenerate an antagonist (198—210). None can be of nobler birth than Nero, yet he exceeded the crime of Orestes,

without the excuse of Orestes (211—230). The high-born Catiline would have laid the city waste with fire and sword, but for Cicero, a *new man* from a country town; justly then did this *new man* receive the title of Father of his country (231—244). Marius also and the Decii were plebeian; Servius Tullius was the son of a slave; and these Rome reckons among her chief benefactors (245—268). The sons of Brutus, the deliverer of Rome, would have betrayed their country, had it not been for a slave (261—268). After all, this long pedigree of which you boast, ends at last in some peasant or robber (269—275).

Cf. Stob. fl. LXXXVI. Sen. ep. 44. VM. III 4 and 5. Vell. II 128. Hor. s. I 6. Sall. Jug. 85.

1 40. The *imagines* themselves, together with the painted *lineae* which connect them, constitute the *stemma* or pedigree Becker II 1 220 seq. Marquardt v 1 247. Plin. xxxv § 6 *aliter apud maiores in atriis haec erant, quae spectarentur; non signa externorum artificum, nec aera aut marmora*: expressi cera vultus [veteres cerae Iuv. 19 n.] *singulis disponebantur armariis, ut essent imagines quae comitarentur gentilia funera; semperque defuncto aliquo totus aderat familiae eius, qui umquam fuerat, populus*. stemmata vero lineis discurrebant ad *imagines pictas*. Sen. de ben. III 28 § 2 *nemo altero nobilior, nisi cui rectius ingenium, et artibus bonis aptius*. qui *imagines* in atrio exponunt et nomina familiae suae longo ordine ac multis stemmatum illigata flexuris in parte prima aedium collocant, non noti magis quam nobiles sunt? Mart. cited on 20. Suet. Galb. cited on 5. id. Ner. 37 *obiectum est. . . Cassio Longino iuris consulto ac luminibus orbato, quod in vetere gentili stemmate C. Cassi percussoris Caesaris imagines retinisset*. cf. Forcellini. FACIUNT . . . PRODEST Mart. III 75 3—4 *sed nihil cruae faciunt. . . improba nec prosunt iam satureia tibi*.

2 SANGUINE CENSERI cf. Freund 'to take rank by.' 'to be rated at' as in *parvo aere censeri*. Apul. apol. 57 fin. *pro studio bibendi quo solo censetur*. M. Sen. contr. 24 § 3 p. 244 26 mendicitate censentur.

PICTOS Macrobi. Sat. II 3 *clypeatam imaginem eius ingentibus lineamentis usque ad pectus ex more pictam*. Polyb. VI 53 ἡ δὲ εἰκὼν ἐστὶ πρόσωπον [a mask] εἰς ὁμοίωσιν διαφερόντως ἐξειργασμένον καὶ κατὰ τὴν πλάσιν καὶ κατὰ τὴν ὑπογραφὴν. he adds that at funerals the ancestors of the deceased were personated, and their *imagines* worn, by persons resembling them in stature and bearing. There were special slaves to attend to the *imagines* Bianchini camera ed iscrizioni sepolcrali de' liberti Rom. 1727 n. 32.

3 STANTIS etc. triumphal statues VII 125 n. x 59. The enemies of the Jews set up such a statue of Caligula in the principal *proseucha* of Alexandria Phil. leg. ad Gaium 20.

AEMILIANOS the son of L. Aemilius Paulus, when adopted by the son of Scipio Africanus the elder, received the name of P. Cornelius Scipio Aemilianus Africanus minor.

4 CURIOS XI 78 n. M'. Curius Dentatus, the opponent of Pyrrhus. Luc. VII 359—60 *si Cu-*

rios *his fata darent reducesque Camillos* | *temporibus*. The family was now extinct Marquardt hist. equit. rom. 50.

DIMIDIOS mutilated xv 5. Mart. x 2 10 dimidios *Crispi mulio ridet equos*.

UMEBOS MINOREM Sil. iii 42 frontemque minor truncam *amnis Acarnan*. the abl. is in Luc. ii 717.

5 CORVINUM i 108 n. Luc. cited on 9.

GALBAM Suet. Galb. 2 *Neroni Galba successit, . . . haud dubie nobilissimus magnaue et vetere prosapia; ut qui . . . imperator . . . etiam stemma in atrio proposuerit, quo paternam originem ad Iovem referret*. Tac. h. i 15. ib. ii 76 *Galbae imagines*. ib. 48. Plut. Galb. 3. comp. Arist. c. Cat. 1. The most eminent of this family were (Suet. 3) P. Sulpicius Galba Maximus (cos. b.c. 211 and again 200), who conducted the war with Philip of Macedon; and Ser. Sulpicius Galba the orator, consul b.c. 144.

6 seq. 135 seq.

7 several mss. omit this verse: it cannot have followed upon 6 i because Corvinus has been mentioned just before; ii because the tablet need not be *capax* to contain a single name.

CONTINGERE xi 62.

VIRGA variously explained i schol. *multis fascibus, dignitate*. ii Rup. the *lineae* or *rami* (Pers. iii 28), which connect the *imagines*. iii Heinr. who however rejects the verse, a broom Ov. f. iv 736. iv K. F. Hermann (who retains 7, but strikes out 5-6, Rhein. Mus. 1848, p. 454 seq.) the wand with which the noble points to (*cont.*) the *imagines*.

8 fumosos i 120 n. Sen. ep. 44 § 4 *non facit nobilem atrium plenum fumosis imaginibus*. Cic. in Pis. § 1 *obrepsisti ad honores . . . commendatione fumosarum imaginum*. Boeth. de cons. phil. i pros. 1 ante med. *quarum speciem, sicut fumosas imagines solet, caligo quaedam neglectae vetustatis obduzerat*. The *imagines* stood in the atrium 19 n. Serv. ad Aen. i 726 *ibi* [in atrio] *et culina erat, unde et atrium dictum est: atrum enim erat ex fumo*. Mart. ii 90 5-8 *differat hoc patrios optat qui vincere census | atriaque immodicis artat imaginibus. | me focus et nigros non indignantia fumos | tecta iuvant*. Isidor. orig. xv 3 4. Marquardt v 1 246. St. Luke 22 55.

9 CORAM Sen. ep. 97 § 1 *numquam apertius*

quam coram Catone peccatum est.

LEPIDIS vi 265-7 *dicite vos neptes Lepidi caecive Metelli | Gurgitis aut Fabii, quae ludia sumpserit umquam | hos habitus?* A noble family of the Aemilia gens Cic. Phil. xiii § 8 *magnis et multis pignoribus M. Lepidum respublica illigatum tenet*. *summa nobilitas est hominis*. ib. § 7. Vell. ii 114 § 5. Tac. an. iii 22. Luc. vii 583-6 *nobilitas venerandaue corpora ferro | urgentur. caedunt Lepidos caeduntque Metellos | Corvinosque simul Torquataque nomina, regum | saepe duces summosque hominum*.

MALE VIVITUR VM. ii 9 § 1

quid prodest [Iuv. 1] *foris esse strenuum, si domi male vivitur?*

EFFIGIES QUO i.e. quo pertinet habere effigies etc.

142 n. xiv 135. xv 61. Cic. fam. vii 23 § 2 *Martis vero signum quo mihi pacis auctori?* Hor. ep. i 5 12 Benti. and Obbar (not. crit.). Ov. her. ii 53 Heins. and Ruhnck. ib. iv 157 Heins. id. amor. iii 4 41. Quintil. v 10 § 70 *quo schema, si intellegitur? quo, si non intellegitur?* M. Sen. contr. 2 § 1 p. 68 2 *quo mihi sacerdotem?* 20 § 2 *quo mihi lumen?* Phaedr. iii 18 9. app. Mart. v 53 2 *quo tibi vel Nioben, Basse, vel Andromachen?* ib. ix 66 2. xiv 27. 116. Sen. q. n. i 16 Gron. *unde* is similarly used Iuv. xiv 56 n.

10 ALBA i 88 n.

11 ANTE 9. 144.

NUMANTINOS Scipio Africanus the younger, who forced Numantia to surrender B.C. 133 App. vi 98 καλοῦσι γοῦν αὐτὸν οἱ Ῥωμαῖοι μέχρι νῦν ἀπὸ τῶν συμφορῶν, ὥς ἐπέθηκε ταῖς πόλεσι, Ἀφρικανὸν τε καὶ Νομαντίνον. Prop. v=iv 11 29—30 si cui fama fuit per avita tropaea decori, | Afra Numantinos regna loquuntur avos. Apul. apol. 66 fin. hoc ego Aemiliano, non huic Afro, sed illi Africano et Numantino et praeterea censorio, viz credidissem. Ov. f. i 596. Sulpic. 45. Plin. ep. viii 6 § 2 speaking of the senate's fulsome flattery of Pallas conferant se misceantque, non dico illi veteres, Africani, Achaici, Numantini, sed hi proximi, Marii, Sullae, Pompeii. . . infra Pallantis laudes iacebunt.

DORMIRE etc. Sen.

ep. 122 § 9 seq. lucet: somni tempus est: quies est: nunc exerceamur, nunc gestemur, nunc prandeamus . . . dies publicus relinquatur: proprium nobis ac peculiare mans fiat . . . cum hos versus recitasset [Montanus Inlius] 'incipit ardentis Phoebus producere flammam, . . . ' Varus . . . exclamavit 'incipit Buta dormire.' deinde cum subinde recitasset 'iam sua pastores stabulis armenta locarunt, | iam dare sopitis nox nigra silentia terris | incipit,' idem Varus inquit 'quid dicis? iam nox est? ibo et Butam salutabo' . . . is erat ex hac turba lucifugarum etc. Cio. fin. ii § 23 Dav. [asotos], qui solem, ut aiunt, nec occidentem umquam viderint nec orientem. id. in Pis. § 67 ubi galli cantum audivit, avum suum revixisse putat: mensam tolli iubet. id. p. Sest. § 20. Hor. s. i 3 17. Plin. xiv § 142 interea, ut optime cedat, solem orientem non vident et minus diu vivunt. Sil. xi 42—3 ortu convivia solis deprensa. Mart. vii 10 5. Gal. ad Hippocr. progn. ii xviii 2 p. 129 ἀλλ' ἐπὶ τῶν Ἱπποκράτους χρόνων οὐκ ἄλλο μὲν ἦν τὸ κατὰ φύσιν, ἄλλο δὲ τὰ ἐθῆ, νυκτὶ δ' ἐμπαλιν οἱ πλούσιοι δρῶσιν ἐν ἄλλοις δὲ τισὶ καὶ κατὰ τοὺς ὄρνους, τῆς μὲν ἡμέρας κοιμώμενοι, νύκτωρ δὲ ἐγρηγορότες. Lamprid. Elag. 28 traiecit et dierum actus noctibus et nocturnos diebus, aestimans hoc inter instrumenta luxuriae, ita ut sero de somno surgeret et salutari inciperet, mane autem dormire inceptaret. Tac. xvi 18. Sen. Thyest. 466. anthol. Meyer 1138 1 fit de nocte dies, tenebrae de luce serena. Suid. Τιμόδοιος. Plaut. Menaechn. 175. Hor. c. iii 21 23. Mart. i 28. Claud. in Eutr. ii 84.

12 quo etc. at whose rising your

ancestors at the head of their troops broke up their camp.

13 ALLOBROGIOS Liv. epit. lxi Q. Fabius Maximus consul [B.C. 121] Pauli nepos adversus Allobrogas et Bituitum Arvernorum regem feliciter pugnavit . . . Allobroges in deditionem accepti. Vell. ii 10 § 2 Fabio . . . ex victoria cognomen Allobrogico inditum. cf. Plin. h. n. vii § 166. Strab. iv p. 185. Claudius in his speech on the ius honorum of the Gauls in Nipperdey Tac. ii p. 225 tot ecce insignes iuvenes, quot intueor, non magis sunt paenitendi senatores, quam paenitet Persicorum . . . inter imagines maiorum suorum Allobrogici nomen legere. The Allobroges occupied the tract between the Rhone and the Isère (Dauphiné and Savoy). Their chief city was Vienne.

MAGNA ARA the ara maxima Herculis, built, as was believed, by Hercules himself, or in honour of Hercules by Evander: it stood between the Tiber and the circus maximus (Serv. Aen. viii 271 ingens enim est ara Herculis, sicut videmus hodieque post ianuas circi maximi) and the cattle-market DH. i 40. Ov. f. i 581—2 constituitque sibi, quae maxima dicitur, aram | hic, ubi pars urbis de bove nomen habet. In the great fire in Nero's time Tac. xv 41 magna ara fanumque, quae praesenti Herculi Arcas Evander sacraverat, . . . ex-

usta. cf. Liv. i 7 §§ 10-11. Prop. v=iv 9 67 seq. Plut. qu. Rom. 60. Macrobian. Sat. iii 6 §§ 10-17. Sil. vii 48 when the Fabii marched out to Cremera maximaque Herculei mugivit numinis ara. Becker i 469. 476. Schweigler i 853 8. Metzger in Pauly iii 1176-7. Burn Rome and the Campagna 32. 40. 194.

14 HERCULEO Fabius, a degenerate descendant of Hercules, the model of rigid virtue x 361 n. Ovid (to Fabius) Pont. iii 3 98-9 *conveniens animo genus est tibi: nobile namque | pectus et Herculeae simplicitatis habes*. Kleomed. meteor. ii 1 § 92 οὐκ ὁρᾷ, ὅτι ἡ φιλοσοφία Ἡρακλέα καὶ ἀνδρας Ἡρακλεους καλεῖ, ἀλλ' οὐχί, μὰ Δία, κινᾷδους. On the descent of the Fabii from Hercules and Vinduna daughter of Evander cf. Plut. Fab. Max. 1. Ov. f. ii 237 seq. Sil. ii 8. esp. vi 627 seq. vii 34. 44. viii 217. On the greatness of the Fabii Liv. ii 42 § 8. 49. Drumann i 59. Haakh in Pauly iii 866. Such a Fabius (cos. 34 A.D.) is described by Seneca de ben. iv 80 § 2 *quid nuper Fabium Persicum, cuius osculum etiam impediret viri vota boni, sacerdotem non in uno collegio fecit, nisi Verrucosi et Allobrogi?* cf. ib. ii 21 §§ 4-5. Iuv. 191 n.

15 EUGANEA Liv. i 1 § 3 *Euganeisque qui inter mare Alpesque incolebant pulsus, Henetos Trojanosque eas tenuisse terras*. Their name is derived by Pliny from εὐγανείς (h. n. iii § 134 *praestantesque genere Euganeos, inde tracto nomine; caput eorum Stoenos*) and still remains in that of the Euganean hills, nine miles south-west of Padua, in the delegation of Verona. Their chief towns were Verona (Plin. iii § 130), Patavium (Sidon. speaking of Livy's works paneg. Anthem. 189 *vel quidquid in aevum | mittunt Euganeis Patavina volumina chartis*. Luc. vii 193), and Altinum Mart. iv 25 1-4. id. xiv 155 *velleribus primis Apulia, Parma secundis | nobilis: Altinum tertia laudat ovis*. Colum. vii 2 § 3 *nunc Gallioae [oves] pretiosiores habentur, earumque praecipue Altinates*.

MOLLIOR AGNA Mart. v 87 1-2 *puella.... agna Galaesi mollior Phalantini*. ib. 41 2. Wetst. on 1 Cor. 6 9.

16 schol. Catina oppidum Siciliae usque ad probra dissolutum notatur, ut et Bibaculus 'Osce senex Catinaeque puer, Cumana meretrix.' Catina was founded (about 728 B.C.) by Chalkidians from Naxos Thuc. vi 3. The volcanic pumice-stone abounded there, as it lay at the foot of Aetna to the south-east Sil. xiv 196 *Catane nimium ardenti vicina Typhoeo*. Serv. Aen. ix 584 *urbe Catinensi*. There are considerable remains at Catania.

PUMICE 114-5 n. ii 12. ix 14. 95. xi 157 n. Plin. xxxvi § 154 *ii pumices, qui sunt in usu corporum levandorum feminis, iam quidem et viris,.... laudatissimi sunt in Melo Nisyro et Aeoliis insulis*. Mart. xiv 205 1 *sit nobis aetate puer, non pumice levis*. ib. v 41 6. Ov. a. a. i 506 *nec tua mordaci pumice crura teras*. Cic. in Clod. 5 p. 105 *Beier qui effeminare vultum, attenuare vocem, levare corpus potes*. Phaedr. iv 5 22 *glabros*. Sen. brev. vit. 12 § 5. Pers. iv 35 seq. Plin. ep. ii 11 § 23 Cort. Auson. epigr. 131. Pitch was also used as a depilatory Philostr. Apoll. iv 27 § 1 Ap. seeing the men at Sparta *λεους τὰ σκέλη*, persuaded the ephors to issue an edict *τῇ τε πίττην τῶν βαλανεῶν ἐξαιρούντας καὶ τὰς παρατίττας ἐξελαύνοντας*. id. soph. i 25 § 12 describes the sophist Skopelianus *ὡς ἐκδεδωκότα ἑαυτὸν πίττη καὶ παρατίτταις*. Jacobs addit. ad Athen. 109 seq. and on Ael. n. a. xiii 28. Meineke on Menand. p. 376. Marquardt v 1 152.

17 SQUALENTIS XVI 31 n.

TRANSLATED

exposes to ridicule, disgraces II 159. XI 81. Sen. de prov. 5 *nullo modo magis potest deus concupita traducere, quam si illa ad turpissimos defert, ab optimis abigit.* id. q. n. VII 31 § 5 *quotidie comminiscimur, per quae virilitati fiat iniuria aut traducatur, quia non potest exui.* id. de ben. II 17 § 5 *malignis lusoribus propositum est collusorem traducere.* ib. IV 32 § 8 *hic corpore deformis est, aspectu foedus et ornamenta sua traducturus.*

VENENI I 70—2 n. add Plin. XXIX § 20 of the medical profession *quid enim venenorum fertilius aut unde plures testamentorum insidiae!* with I 72 cf. Ov. m. I 444 *effuso per vulnera nigra veneno.* ib. II 198 *nigri... veneni.* Quintil. V 9 § 1 among *inartificialia signa* reckons livor. VII 2 § 13 *cum quaerimus de ambiguis signis crudelitatis et veneni.* Apul. m. II 27—30 a husband poisoned by a wife.

FRANGENDA IMAGINE the statues and other memorials of great criminals were destroyed by public authority X 68 seq. n.

19 CERAE I n. VI 163. Ov. f. I 591 *dispositas* generosa per atria ceras. id. amor. I 8 65 *veteres... cerae.* Marquardt V 1 246.

20 ATRIA 8 n. Mart. IV 40 I *atria Pisonum stabant cum stemmate toto.* Suet. Galb. cited 5 n. VM. V 8 § 3 *videbat enim se in eo atrio consedissee, in quo Imperiosi illius Torquati severitate conspicua imago posita erat, prudentissimoque viro succurrebat effigies maiorum cum titulis suis idcirco in prima aedium parte poni solere, ut eorum virtutes posteris non solum legerent sed etiam imitarentur.* Sen. ad Polyb. 33 § 3. O. Müller Etr. I 254 seq. Marquardt IV 83.

NOBILITAS UNICA VIRTUS Stob. fl. LXXVI 17 *ἐγὼ δὲ μίαν εὐγένειαν ἀρετὴν οἶδα.* Eurip. ib. I 6 *μὲν γὰρ ἐσθλὸς εὐγενὴς ἐμοῦγ' ἀνὴρ | ὁ δ' οὐ δίκαιος, καὶ ἀμείνωνος πατὴρ | Ζηνὸς πεφύκη, δυσγενὴς εἶναι δοκεῖ.* Epich. or Menand. ib. 6 *ὅς ἂν ἐδ γεγωνῶς ᾗ τῇ φύσει πρὸς τὰγαθὰ, | καὶ Αἰθλοῦ ᾗ, μήτηρ, ἐστὶν εὐγενής. | Σκύθης τίς; ὀλεθρὸς ὁ δ' Ἀνάχαρσις οὐ Σκύθης;* Sen. ep. 44 e.g. § 4 *quis ergo generosus? ad virtutem bene a natura compositus.* Cic. in Non. *vetustiscere cum enim nobilitas nihil aliud sit, nisi cognita virtus.* Tullus Hostilius in DH. III 11 *οὐ γὰρ ἐν ἄλλῳ τῷ τὴν ἀνθρωπίνην εὐγένειαν ὑπάρχειν νομίζομεν, ἀλλ' ἐν ἀρετῇ.* ind. Philo. *virtus.*

21 PAULUS such as the conqueror of Perseus at Pydna, B.C. 168 II 146. On the Aemilii see 9. 192. VII 124. Sil. VIII 293—7 *genus admotum superis summumque per altos | attingebat avos caelum etc.*

COSSUS III 184. Such as Ser. Cornelius Cossus, who won the *spolia opima* from Lar Tolumnius king of Veii B.C. 437.

DRUSUS 40. such as the stepson of Augustus Hor. c. IV 4.

MORIBUS XIV 52.

22 HOS I. e. mores. 'Rank virtue above high birth, and let it take precedence even of the *fascēs* when you are consul.' Plin. ep. V 17 § 6 *miraeque cupio ne nobiles nostri nihil in domibus suis pulchrum nisi imagines habeant, quae nunc mihi hos adulescentes tacite laudare adhortari et, quod amborum gloriae satis magnum est, agnoscere videntur.*

23 VIRGAS 136.

24 DEBES my first demand upon you is etc.

ANIMI BONA VM. VII 5 § 3 *nobilitatis splendore et animi bonis.* Burm. on Petron. 75 p. 486.

SANCTUS 127. On the constr.

cf. III 100 n. Ramshorn 855 n.

26 PROCEREM Charisius (I p. 93 16) and Servius (on Aen. I 740. IX 309) observe that this noun has no nom. or voc. sing.: other grammarians reckon it among *pluralia tantum*. Capitolinus however uses *procer*, and Paulinus of Nola

proceris Gesner. Neue Formenlehre 548. cf. infra 47 n.

GAETULICE Cossus Cornelius Lentulus cos. B.C. 1: afterwards Flor. II 31=IV 12 § 40 *Gaetulos accolas Syrtium Cossus duce compescuit* [Angustus]: unde illi Gaetulici nomen. Vell. II 116 § 2 *quem honorem [triumphalia] . . . Passienus et Cossus, viri quibusdam diversis virtutibus celebres, in Africa meruerant. sed Cossus victoriae testimonium etiam in cognomen filii contulit, adulescentis in omnium virtutum exemplum geniti.* Tac. an. IV 44.

27 SILANUS supply *es.* Silanus was a cognomen of the Iunia gens. Tac. an. III 24 *illustrium domuum adversa . . . solacio affectit.* D. Silanus Iuniae familiae redditus. ib. XVI 7 fin.

28 CONTINGIS said of good fortune, *accidere* being used to denote misfortunes M. Sen. contr. 31 § 4 p. 306 5 *solebas semper optare, ut contingeret tibi filium habere meliorem.* Sen. ep. 110 § 3 *scis plura mala contingere nobis quam accidere. quotiens enim felicitatis causa et initium fuit, quod calamitas vocabatur!* id. ad Polyb. 29 § 5. Flor. cited 250 n. Ov. met. XI 268. Phaedr. IV 24 9. Mart. I 99 16—7 *optamus tibi miliens, Calene. | hoc si contigerit, fame peribis.* XII 6 1. Plin. pan. 24 § 3 *ambulas inter nos, non quasi contingas* i.e. you do not expect us to regard your familiar presence among us as a special blessing, vouchsafed by the gods.

29 EXCLAMARE LIBET Sen. q. n. III pr. § 3 *libet igitur mihi exclamare illum poetae incliti versum.* Stat. s. IV 6 39 *tamen exclamare libebit.* Mart. II 75 9 *exclamare libet 'crudelis, perfide, praedo' etc.* Boeth. cons. I pros. 4 ad fin. itaque libet exclamare o stelliferi conditor orbis etc.

OSIRIS VI 534. schol. h. l. 'why should I speak' asks Athenagoras 19 'of Osiris, οὐ σφαγέντος ὑπὸ Τυφῶνος τοῦ ἀδελφοῦ, . . ἡ Ἴσις ζητοῦσα τὰ μέλη καὶ εὐροῦσα ἤσκησεν εἰς ταφήν' ἡ ταφή ἕως νῦν Ὀσιριακὴ καλεῖται, . . τὰ γὰρ στοιχεῖα καὶ τὰ μόρια αὐτῶν θεοποιούσιν, ἄλλοτε ἄλλα δνόματα αὐτοῖς τιθέμενοι. τὴν μὲν τοῦ σίτου σπορὰν Ὀσίριω [supply καλοῦντες], ὅθεν, φασί, μυστικῶς ἐπὶ τῇ ἀνευρέσει τῶν μελῶν ἢ τῶν καρπῶν ἐπιλεχθῆναι τῇ Ἰσιδι, εὐρήκαμεν, ἀνυχαίρομεν. So when Claudius arrived in Tartarus Sen. Iud. de morte Cl. 13 § 4 *cum plausu procedunt cantantes εὐρήκαμεν, ἀνυχαίρομεν.* Minuc. Fel. 22 *Isis perditum filium [i.e. Osirim] cum Cynocephalo [Anubi] suo et calvis sacerdotibus luget plangit inquit, et Isiaci miseri caedunt pectora et dolorem infelicissimae matris imitantur: mox invento parvulo gaudet Isis, exultant sacerdotes, Cynocephalus inventor gloriatur, nec desinunt annis omnibus vel perdere quod inveniunt, vel invenire quod perdunt. nonne ridiculum est vel lugere quod colas vel colere quod lugeas? haec tamen Aegyptia quondam nunc et sacra Romana sunt.* Lact. I 21. Aug. civ. D. VI 10 § 2 *cum in sacris Aegyptiis Osirim lugeri perditum, mox autem inventum magno esse gaudio derisisset [Seneca], cum perditio eius inventioque fingatur, dolor tamen ille atque laetitia ab eis, qui nihil perdididerunt inveniunt, veraciter exprimitur, 'huic tamen' inquit 'furori certum tempus est. tolerabile est, semel in anno insanire'.* Plut. Is. et Os. 39 τῇ δ' ἐνάρτῃ ἐπὶ δέκα νυκτὸς ἐπὶ θάλασσαν κάτεισι. καὶ τὴν λερὰν κίστην οἱ στολιστάς καὶ οἱ λερεῖς ἐκφέρουσι χρυσοῦν ἐντὸς ἔχουσαν κιβώτιον, εἰς ὃ ποτίμου λαβόντες ὕδατος ἐχέουσι, καὶ γίνεται κραυγὴ τῶν παρόντων, ὡς εὐρημένου τοῦ Ὀσίριδος. Tert. adv. Marc. I 13 *sic et Osiris quod semper sepelitur et . . . quaeritur et cum gaudio invenitur, recitprocarum frugum et vividorum elementorum et recidivi anni fidem argumentantur.* Iul. Firmic. Matern. 2 Typhon husband of Isis, learning that

she lived in incest with her brother Osiris, slew him, and threw his limbs piecemeal on the banks of the Nile. Isis took with her a hunter Anubis, who is represented with a dog's head, because he tracked the remains by the help of hounds. *sic inventum Osirim Isis tradidit sepulchrae . . . in adytis habent idolum Osiridis sepultum: hoc annuis luctibus plangunt, radunt capita, ut miserandum casum regis sui turpitudine dehonestati defleant capitis, tundunt pectus, lacerant lacertos, veterum vulnerum ressecant cicatrices, ut annuis luctibus in animis eorum funestae ac miserandae necis exitium renascatur. et cum haec certis diebus fecerint, tunc fingunt se lacerati corporis reliquias quaerere et, cum invenerint, quasi sopitis luctibus gaudent.* The rationalistic interpretation was Osiris is seed [Plut. Is. et Os. 83. Eus. praep. II 1, III 12. Suid. ὄσυμα], Isis earth, Typhon heat, the death of Osiris the sowing of the seed, his discovery the new growth of spring. *o miser homo! invenisse te nescio quid gaudes, cum animam tuam ex istis sacris per annos singulos perdas. nihil illic invenis, nisi simulacrum, quod ipse posuisti, nisi quod iterum aut quaeras aut lugeas. quaere potius spem salutis . . . et, cum veram viam salutis inveneris, gaude et tunc erecta sermonis libertate proclama εὐρήκαμεν, συγχαίρομεν.* Herod. III 27, Namatian. I 373—6. cf. the finding of Adonis and Attis and Horus.

30 GENEROSUM etc. Marius in Sall. Jug. 85 §§ 14—16 *contemnunt novitatem meam, ego illorum ignaviam; mihi fortuna, illis probra obiectantur. quamquam ego naturam unam et communem omnium existumo, sed fortissimum quemque generosissimum. ac si iam ex patribus Albini aut Bestiae quaeri posset, mene an illos ex se gigni maluerint, quid responsuros creditis, nisi sese liberos quam optimos voluisse?*

qui etc. obs. the omission of *est* in a relative sentence, Hor. ep. II 9 139 *cui sic extorta voluptas.*

32 NANUM I 35 n. νάνων. the older Latin word was pumilio Gell. XIX 13. ib. XVI 7 § 10 *nanus* is classed among the innovations of Laberius. Dwarfs often formed part of the household of the rich Suet. Tib. 61 *annalius suis vir consularis inseruit frequenti quodam convivio, cui et ipse affuerit, interrogatum eum a quodam nano astante mensae inter copreas. id. Aug. 83 Cas. id. Domit. 4 per omne gladiatorum spectaculum ante pedes ei stabat puerulus coccinatus parvo portentoquoque capite, cum quo plurimum fabulabatur, nonnumquam serio. auditus est certe, dum ex eo quaerit, 'ecquid sciret, cur sibi visum esset ordinatione proxima Aegypto praeficere Maecium Rufum.'* Prop. V=IV 8 37—42 at a wanton feast *Lygdamus ad cyathos . . . Nilotes tibicen erat, crotalistria Phidis, . . . nanus et ipse suos breviter concretus in artus iactabat truncas ad cava buxa manus.* Hor. S. I 8 45—7 *adpellat . . . pater . . . pullum, male parvus | si cui filius est, ut abortivus fuit olim | Sisyphus,* where schol. Cruq. *M. Antonia triumviro pumilio fuisse dicitur intra bipedalem staturam, quem ipse Sisyphum appellabat ob ingenii calliditatem.* Mart. XIV 212 *pumilus.* Philodem. περὶ σημείων col. 2 3 in Gompertz *Heroul. stud. I 4* among other rarities *ὁ γενόμενος ἡμίπηχυν ἄνθρωπος ἐν Ἀλεξανδρείᾳ, κεφαλὴν δὲ κολοσσικὴν ἔχων, ἐφ' ἧς ἐσφυροκόπου, ὃν ἐπεδείκνυντο οἱ ταρχεῦνται.* also pygmies in Akoris (on the Nile) like those brought by Antonius from Syria. Suet. Aug. 43 until it was forbidden by a decree of the senate Augustus sometimes exhibited Roman knights as stage-players and gladiators. *postea nihil sane praeterquam adulescentulum L. Icium honeste natum exhibuit, tantum ut ostenderet, quod erat bipedali minor, librarum septemdecim ac vocis immensae.* Dwarfs with tam-

bourines are seen in the antich, d'Ercolan. bronzi ii tav. 91. 92. For other representations, where they generally appear bald Iuv. v 171 n., see O. Jahn archäol. Beiträge 430—4. Friedländer i³ 39 seq. Lamprid. Al. Sev. 34 § 2 nanos et nanas et moriones et vocales exoletos et omnia acroamata et pantomimos populū donavit; qui autem usui non erant, singulis civitatibus putavit alendos singulos, ne gravarentur specie mendicorum. They were sometimes exhibited as gladiators Stat. s. i 6 57 seq. DCass. lxxvii 8 § 4 Fabric. Lucr. iv 1162 parvula, pumilio. The Sybarites kept dwarfs and had special terms to designate them Ath. xii 518^{et} ἐπιχωριδίζειν δὲ παρ' αὐτοῖς διὰ τὴν τρυφὴν ἀνθρωπάρια μικρὰ τοὺς σκωπαίους, ὡς φησὶν ὁ Τίμαιος, τοὺς καλουμένους παρὰ τισὶ στίλπνας. Like the feet of women in China, the bodies of these dwarfs were distorted and stunted by art [Longin.] de subl. 44 § 5 ὥστε οὖν (εἰ γε φησὶ τοῦτο πιστὸν ἐστίν) ἀκούω, τὰ γλωττόκομα, ἐν οἷς οἱ Πυγμαῖοι, καλούμενοι δὲ νᾶνοι τρέφονται, εὐ μόνον κωλύει τῶν ἐγκεκλεισμένων τὰς αὐξήσεις, ἀλλὰ καὶ συναίρει διὰ τὸν προκείμενον τοῖς σώμασι δεσμόν. οὗτος ἅπασαν δοῦλειαν, κἄν ᾗ δικαιοτάτη, ψυχῇ γλωττόκομον καὶ κοινὸν δὴ τις ἀπεφάνετο δεσποτήριον. The fairies of pantomimes are dwarfed among us by chemical rather than mechanical means. Philostorg. x 11 a Syrian; Antonius, of five cubits and a span, bandylegged: an Egyptian dwarf who imitated partridges in their cage ο δὲ Αἰγύπτιος οὕτω καταβραχύνητο, ὥστε μὴδ' ἀχαρίστως τοὺς ἐν τοῖς κλουβοῖς πέρδικας ἐκμμεῖσθαι καὶ συναθρεῖν αὐτῷ πρὸς ἕκιν ἐκείνους· τὸ δὲ παραδόξοτερον, ὅτι καὶ ἡ φρόνησις ἐνὴν τῷ ἀνθρώπῳ οὐδὲν ὑπὸ τῆς βραχύτητος καταβλαπτομένη. καὶ γὰρ καὶ τὸ φθέγμα οὐκ ἄμικτος ἦν καὶ οἱ λόγοι τοῦ νοῦ παρῆγον ὁρᾶσθαι τὴν γενναϊότητα. Plin. vii § 75.

ATLANTA xi 24. xiii 48, Schol. ut si nanum gigantem vocemus. cf. Verg. Aen. iv 246 seq. Ov. m. iv 630 seq. hic hominum cunctos ingenti corpore praestans | Iapetionides Atlas fuit etc. The names of heroes, Priam, Achilles etc. were sometimes given to slaves Orelli insor. 2783. Hence Isid. orig. i 86 24 antiphrasis est sermo e contrario intellegendus, ut . . . Parcae et Eumenides Furias quia nulli parcant vel benefaciant. hoc tropo et nani Atlantes et caeci videntes et vulgo Aethiopes appellantur argentei. cf. Mart. vi 77 7—8 non aliter monstratur Atlas cum compare ginno | quaeque vehit similem belua nigra Libyn.

33 AETHIOPEM ii 28. vi 600. Such slaves were much used in Rome v 53 n. Jebb's Theophrastus p. 199. In an entertainment given by Nero to Tiridates A.D. 66 none but Ethiopians, men, women and children, were admitted to the theatre DCass. lxxiii 3 § 1.

PARVAM EXTORTAMQUE v 3 n. 4 n. 46 n. a slave who both as a dwarf and as deformed would fetch a high price. Suet. Aug. 83 'Augustus used to amuse himself with the prattling of Syrian and Moorish boys. nam pumilos atque distortos et omnes generis eiusdem, ut ludibria naturae malique ominis abhorrebat.' Quintil. ii 5 § 11 distortis et quocunque modo prodigiosis corporibus apud quosdam maius est pretium, quam iis, quae nihil ex communis habitus bonis perdiderunt. [id.] decl. 298 p. 575 habent hoc quoque deliciae divitum: malunt quaerere omnia contra naturam. gratus est ille debilitate, ille ipsa infelicitate distorti corporis placet. Plut. de curios. 10 p. 520^c. Plin. h. n. vii § 34 gignuntur et utriusque sexus quos Hermaphroditos vocamus, olim androgynos vocatos et in prodigiis habitos, nunc vero in deliciis. Pompeius magnus in ornamento theatri mirabiles fama posuit effigies ob id diligentius magnorum artificum ingenii elaboratas, inter quas legitur Eutychis a viginti liberis rogo inlata Trallibus enixa xxx partus, Alcippa

Camerinus was cons. B.C. 500, and in the early period of the republic other members of the family filled high offices. Under the empire the Camerini again appear in history DCass. LXIII 18 *Σουλπίκιον Καμερίνον ἀνδρα τῶν πρώτων*. On the thought cf.

Plin. pan. 3 § 4 *non enim periculum est, ne cum loquar de humanitate, exprobrari sibi superbiam credat; cum de frugalitate, luxuriam etc.*

39 ~~RUBELLI C. Rubellius~~ Blandus married A.D. 33 Iulia, daughter of Drusus the son of Tiberius Tac. an. vi 27. 45. By her he had a son Rubellius Plautus ib. xiv 22 *quasi iam depulso Nerone, quisnam deligeretur anquirebant; et omnium ore Rubellius Plautus celebratur, cui nobilitas per matrem ex Iulia familia [cf. quae sanguine fulget Iuli Iuv. 42]; ipse placita maiorum colebat habitu severo casta et secreta domo quantoque metu occultior, tanto plus famae adeptus*. It was a charge against Agrippina ib. xiii 19 *destinavisse eam Rubellium Plantum, per maternam originem pari ac Nero gradu a divo Augusto [Plantus was great-grandson of Tiberius, stepson of Augustus: Nero's mother, Agrippina, was daughter of Germanicus and Agrippina, daughter of Augustus's daughter Iulia] ad res novas extollere*. When he was put to death by Nero's orders A.D. 62 he left a wife and children ib. xiv 64. One son appears (as was usual) to have assumed his grandfather's *cognomen*, and in Juvenal's time to have been notorious for his pride of birth. cf. infr. 42 n. Fritz Wolfram Rubellius Plautus und seine Beurtheilung bei Tacitus und Juvenal. Ein Beitrag zur Geschichte des Claudisch-Iulischen Geschlechts. Prenzlau, Uhse. 1871. 8vo.

40 ~~TUMES~~ Tac. h. i 16 *Nero, quem longa Caesarum serie tumentem etc.*
ALTO 131. DRUSORUM 21 n.

42. QUAE Rubellius Plautus the father, who was the son of Iulia, is here confounded with his son (Haack in Pauly).

SANGUINE Tac. an. iv 52 Agrippina calls herself *caelesti sanguine ortam*. ib. xii 58.

IULI i 100 n. xii 70. Aen. i 267 *at puer Ascanius, cui nunc cognomen Iulo*. ib. 288 Iulius a magno demissum nomen Iulo. ib. vi 756 seq. id. g. iii 48. Strab. xiii p. 594 seq. 'Caesar was inclined to favour the Ilians, both as a Roman (the Romans regarding Aeneas as their progenitor), and also because he was called Iulius, from Iulus one of his ancestors, who as being a descendant of Aeneas took the name from Iulus [son of Aeneas]. Accordingly he gave them land and liberty and immunity from state burdens, privileges which they retain to this day.' App. b. c. ii 68. 154. iii 16. Mart. vi 8 l. On the nobility of the Iulii and their descent from Iulus see DH. i 70. Klausen Aeneas u. d. Penaten 1059 seq. Venus genetrix is on their coins. Caesar claimed descent from Venus ib. 781. 1067. Caesar in Suet. Caes. 6. Liv. i 8 § 2. Vell. ii 41 § 2. Tac. an. iv 9. DCass. xli 34 § 2. xliii 14 § 6. 22 § 2. 43 § 2. xlii 37. LXIII 29 § 3. cf. Schwegler i 806. 338. Serv. Aen. i 267. So Iulius Proculus DH. ii 63. Plut. Rom. 28 § 1. AV. orig. 15, where Cato is cited, is a forgery.

43 CONDUCTA Tibull. i 6 79 *firmaque conductis annectit licia telis*.

AGGERE v 163 n. vi 588 *plebeium est in circo positum est et in aggere fatum*. Hor. s. i 8 15 *aggere in aprico spatium*. This mound, which lay to the east of Rome, is ascribed to Servius Tullius (Liv. i 44 *aggere et fossis et muro circumdat urbem*. Strab. v p. 234 'Servius enlarged the city by the addition of the Esquiline and Viminal hills. These also are open to assault from without. Accordingly they dug a deep trench, throwing up the earth inside, and carried a mound six stadia in length

along the inner brink of the trench; on this they raised a wall and towers from the Colline gate to the Esquiline. Halfway in the mound is a third gate, bearing the same name as the Viminal hill') or to Tarquinius Superbus. Plin. h. n. iii § 67 *clauditur ab oriente* [Roma] *aggere Tarquinii Superbi, inter prima opere mirabili; namque eum muris aequavit, qua maxime patebat aditu plano.* Perhaps Tarquin completed and enlarged the work of Servius DH. iv 54. The thickness of the mound was 50 feet, its length 7 stadia ib. ix 68, but see Strab. l. l. Cicero de rep. ii 6 calls it *maximus*. Plin. xxxvi § 104 *aggeris vastum spatium*. From hence criminals were precipitated Suet. Cal. 27. Schwegler i 727 4.

44 INQUIS says Rubellius.

VULGI PARS ULTIMA

Luc. vi 590—1 *non ultima turbæ | pars ego Romanæ, Magni clarissima proles.* Sen. brev. vit. 13 § 7 *ultimo mancipio.*

45 iv 98 n.

46 CECROPIDES 53. cf. i 100 n. vi

187 Troiugeneæ. Iustin. ii 6 § 7 *ante Deucalionis tempora regem habuere* [Athenae] *Cecropem.* Apollod. iii 14 1 § 1 *Κέκροψ αὐτόχθων... τῆς Ἀττικῆς ἐβασίλευσε πρῶτος.* Lucian Timon 23 *εὐγενέστερον... τοῦ Κέκροπος ἢ Κόδρου.*

VIVAS 'long life to you.' DCass.

lxxii 18 § 2 Commodus after despatching 100 bears in the amphitheatre took a draught of sweet wine iced in a cup shaped like a club; on which the populace and we all *τοῦτο δὴ τὸ ἐν τοῖς συμπότοις ἐιωθὸς λέγεσθαι ἐξεβοῦσαμεν 'ἡσείας.'* cf. *viva, vive. δναο τῆς εὐγενείας.* 'I wish you joy.'

47 cf. 237 seq. Hor. s. i 6 6 seq.

TAMEN though you scorn the poor.

IMA PLEBE

OV. m. ix 806 *una ministrarum media de plebe Galanthis.*

QUIRITEM not used in the sing. by good prose writers. It is found in poets and in some legal formulæ Neue Formenlehre i 456. cf. Iuv. 26 *procerem.* Becker ii i 21.

48 FACUNDUM) (vii 145.

49 NOBILIS INDOCTI nobilis is used as a substantive cf. iii 233 plurimus aeger. vii 30 dives avarus. 170 veteres caecos. xiii 124 dubii aegri. Cic. Lael. § 54 insipiens fortunatus. Gossrau on Verg. Aen. ii 562. Eur. Oed. fr. 6. Andr. 631. Liv. v 20 § 6 otiosorum urbanorum. iv 48 § 13 Weissenb. xiii 84 § 8 plebeios nobiles. Luc. v 699 felix naufragus. vii 373 sacros canos.

VENIET QUI vii 184.

TOGATA opposed to armis

industrius. 'Among low-born civilians will be found great lawyers, among low-born soldiers great captains.' On the *toga* as the garb of peace and of the law-courts cf. 240 n. Two examples of orators, who raised themselves from the lowest rank by their talents, are given by Tac. dial. 8 *quo sordidius et abiectius nati sunt quoque notabilior paupertas et angustiae rerum nascentes eos circumsteterunt, eo clariora et ad demonstrandam oratoriae eloquentiae utilitatem illustriora exempla sunt, quod sine commendatione natalium... per multos iam annos potentissimi sunt civitatis.*

50 IURIS NODOS Gell. xiii 10 § 1 Labeo

Antistius was a master of grammar, logic, etymology, *eaeque praecipue scientia ad enodandos plerosque iuris laqueos utebatur.* cod. iv 29 23 pr. *antiquae iurisdictionis retia et difficillimos nodos resolventes et supervacuas distinctiones exulare cupientes.*

LEGUM

AENIGMATA SOLVAT cod. i 14 12 § 1 *legum aenigmata solvere et omnibus aperire.*

SOLVAT students of law in their

fourth year were termed *lytae* (λύται), in their fifth *prolytae* dig. prooem. § 5.

51 HIC another plebeian cf. hic 48.

EUPHRATEN 169. serves against the Parthians and Armenians. See the

stations of the fleets and armies of Rome in Tac. an. iv 5 *praecipuum robur Rhenum iuxta, commune in Germanos Gallosque subsidium octo legiones erant . . . dehinc initio ab Syria usque ad flumen Euphratem, quantum ingenti terrarum sinu ambitur, quattuor legionibus coërcita, accolis Hiberno Albanisque et aliis regibus, qui magnitudine nostra proteguntur adversum externa imperia.* Stat. s. v 1 86-91 *magnum late dimittere in orbem | Romulei mandata ducis viresque modosque | imperii tractare manu; quae laurus ab arcto, | quid vagus Euphrates, quid ripa binominis Istri, | quid Rheni vexilla ferant, quantum ultimis orbis | cesserit et refugo circumsona gurgite Thule.* Philo leg. ad G. 2 II 547 M in a striking description of the greatness of Rome ἀρχή . . . τῶν πλείστων καὶ ἀναγκασιότατων μερῶν τῆς οἰκουμένης, ἡ δὲ καὶ κυρίως ἀνὰ τις οἰκουμένην εἶποι, δυοὶ ποταμοὶς ὀριζομένην, Εὐφράτη τε καὶ Ῥῆνῳ τῷ μὲν ἀποτεμνομένῃ Γερμανίαν καὶ δὲ θαλῶν ἡρωιδέστερα ἔθνη, Εὐφράτῃ δὲ Παρθύην καὶ τὰ Σαρματῶν γένη καὶ Σκυθῶν, ἀπὲρ οὐχ ἡττον ἐξηγγριῶται τῶν Γερμανικῶν.

BATAVI the Batāvi or Batāvi (Lucan I 431), a German people (Tac. Germ. 29. h. iv 12), who occupied the country between the rivers Rhine Waal and Maas. They made an unsuccessful attempt under Claudius Civilis (A. D. 69) to shake off the yoke of Rome ib. 12-87. 54-79. v 14-26. ib. I 59 *ferox gens.* id. G. 29 *omnium harum gentium virtute praecipui Batavi . . . nec tributis contemnuntur nec publicanum atterit: exempti oneribus et collationibus et tantum in usum proeliorum sepositi, velut tela atque arma, bellis reservantur.* Sil. III 607-8 to Domitian *at tu transcendes, Germanice, facta tuorum | iam puer auricomus praeformidate Batavo.*

52 INDUSTRIUS Sen. cited on 70.

53 ΚΕΚΡΟΠΙΔΗΣ 46 n. The son of Cecrops

(king of Athens) is aptly compared to a *Hermes*. HERMAE a bust supported on a quadrangular pillar Plut. an semi sit ger. resp. 28 § 4 p. 797 τῶν Ἑρμῶν τοὺς πρεσβυτέρους χεῖρας καὶ ἀποδας. Themist. or. 26 p. 816^a πρὸ μὲν Δαυδάλου τετραγώνος ἦν οὐ μόνον ἡ τῶν Ἑρμῶν ἐργασία, ἀλλὰ καὶ ἡ τῶν λοιπῶν ἀνδριάντων. The noble, who has nothing but his birth to recommend him, is as useless as if he had neither hands nor feet. DL. v § 82 ἰδὼν ποτε [Demetrius Phalereus] νεάνισκον δώσαντα ἰδοὺ ἔφη 'τετραγώνος Ἑρμῆς ἔχων σέμμα, κοῖλαν, ἀλδοῖαν, πάγωνα.' Stob. fl. iv 68 Φιλιππος τοὺς Ἀθηναίους εἰκάεζε τοῖς Ἑρμαῖς, ὡς στόμα μόνον ἔχουσι καὶ ἀλδοῖα μεγάλα. Sidon. ep. iv 12 *illum ipsum Hermam stolidissimum, of a blockhead.* Liban. ep. 1808 μάλλον ἀνὰ τις τοῖς ἀνδριάσις αἰτίαν ἐπήνεγκεν ἐρωτικὴν ἢ τοῦτ' αἰ. id. or. I 200 of students at lecture some stand like stocks with wrist idly resting on wrist, λιθίνοις εἰκότες, καρπῷ καρπὸν ἐπιβάλλοντες. Eur. Electr. 883 seq. οὐ μὴ φρονήσῃ, οἱ κενῶν δασμάτων | πλήρεις πλανᾶσθαι, τῇ δ' ὁμιλίᾳ βροτοῦς | κρινεῖτε καὶ ταῖς ἡθεσιν τοὺς εὐγενεῖς; | οἱ γὰρ τοιοῦτοι τὰς πόλεις οἰκοῦσιν εὖ | καὶ δώμαθ', αἱ δὲ σάρκες αἱ κεναὶ φρενῶν | ἀγάλματ'. ἀγορᾶς εἰσὶν. Cic. in Pis. § 19 *truncus atque stipes.* p. red. in sen. § 14. Apul. apol. 66 fin. *frutex* cf. Plaut. most. I 1 12. Strab. cited on 83.

55 MARMOREUM XIII 115.

IMAGO 'you are a breathing statue:' there seems

to be also an allusion to the *imagines maiorum*, which were a chief distinction of nobles.

56 TEUCRORUM PROLES I 100 n. Tac. an. iv 55. Hieron. ep. 108=27 § Paula, whose mother was descended from the Scipios and Gracchi, her father from Agamemnon, married ib. 4 Toxotius, qui Aeneae et Iuliorum altissimum sanguinem trahit. unde etiam filia eius Christi virgo Eustochium

Iulia nuncupatur . . . et haec dicimus, non quod habentibus grandia sint, sed quod contemptibus mirabilia. saeculi homines suspiciunt eos, qui his pollent privilegiis. Ios. bell. i 24 § 2 Herod's daughter-in-law Glaphyra provoked Salome γενεαλογούσα τὴν αὐτῆς εὐγένειαν καὶ ὡς πασῶν τῶν κατὰ τῶν βασιλείων εἰς δεσπότις, κατὰ πατέρα μὲν ἀπὸ Τημέων, κατὰ μητέρα δὲ ἀπὸ Δαρείου τοῦ Ὑδάσπεως οὐσα. As late as 1284 abp. Peckham rebuked the Welsh for their boast of a Trojan origin Warton-Hazlitt i 100.

ANIMALIA MUTA this illustration of true nobility from the inferior creation was familiar to the schools Quintil. v 11 § 4 an example of induction '*quod est pomum generosissimum? nonne quod optimum?*' concedetur. '*quid equus? qui generosissimus? nonne qui optimus?*' et *plura in eundem modum. deinde, cuius rei gratia rogatum est: 'quid homo? nonne is generosissimus, qui optimus?' fatendum erit.* Apul. apol. 21 *hocine homini opprobriari [poverty] quod nulli ex animalibus vitio datur, non aquilae, non tauro, non leoni? equus si virtutibus suis polleat ut sit aequabilis vector et cursor pernix, nemo ei penuriam pabuli exprobrat, tu mihi vitio dabis non facti vel dicti alicuius pravitate, sed quod vivo gracili lare etc.* Stob. fl. cvi 8 ὁ κρῆτιστος ἵππος ἐπιμελεστέραν ἔχει | ἄλλον θεραπεύειν κ.τ.λ. cf. Theogn. 183—6 κριοῦς μὲν καὶ βουῖς διζήμεθα, Κύρνε, καὶ ἵππος | εὐγενέας, καὶ τις βούλεται ἐξ ἀγαθῶν | βῆσσεσθαι γῆμαι δὲ κακὴν κακοῦ οὐ μελεδαινεῖ | ἐσθλὸς δὲ νῆρ.

57 GENEROSA Verg. g. iii 75 *pecoris generosi pullus.* Serv. *id est, qui ex optimo genere descendit.* Breui on Nep. xv 1 § 3, who compares γενναῖος.

NEMPE Hand. Turs. iv 161 '*interrogatione facta respondent Latini affirmando per nempe, quando res ipsa aperta aut omnibus nota, aut necessaria videtur esse.*' infr. x 110 n.

58 PALMA cod. Theodos. xv 76 *quidquid illud est [of the horses in the Circus], quod palmarum numero gloriosum et celebratis utrinque victoriis nobile congregatur.* Suet. Ner. 22.

59 on the shouts in the circus cf. ix 144. Mart. x 53 1. Sen. ep. 83 § 7 *ecce circensium obstrepit clamor. subita aliqua et universa voce feriuntur aures meae. nec cogitationem meam excutiant nec interrumpunt.* Quintil. i 6 § 45 *tota saepe theatra et omnem circi turbam exclamasse barbare scimus.* Auson. epitaph. 35 1. Plin. ep. ix 6 § 2. Bulenger de circo 47.

60 NOBILIS Iustin. ix 2 § 16 *viginti milia nobilium equarum ad genus faciendum in Macedonia missa.*

61 IN AEQUORE in the course. 62 but the breed of Coryphaeus and Hirpinus are a worthless herd, such as their masters would gladly dispose of, if etc. *pecus* is often used contemptuously *mutum et turpe pecus* etc.

CORYPHAEI κορυφαίου, leader.

POSTERITAS on the pedigree of horses cf. Stat. s. v 2 21 seq. *Romulei qualis per munera circi | cum pulcher visu et titulis generosus avitis | exspectatur equus, cuius de stemmate longo | felix emeritus habet admissura parentes, | illum omnes acuiunt plausus, illum ipse volantem | pulvis et incurvae gaudent agnoscere metae.* Cypr. de spect. 5 *quam vana sunt ipsa certamina, lites in coloribus, contentiones in cursibus, favores in honoribus, gaudere quod equus velocior fuerit, maerere quod pigrior, annos pecoris computare, consules nosse, aetates discernere, prosapiam designare, avos ipsos atavosque commemorare! quam hoc totum otiosum negotium, immo quam turpe et ignominiosum, hunc, inquam, memoriter totam equini generis sobolem computantem et sine offensa spectaculi cum magna velocitate refer-*

entem! DChr. or. 15 1268 D ἔστι δὲ ὡς περὶ τοὺς γενναίους καὶ τοὺς εὐγενεῖς. τοὺτους γὰρ οἱ ἐξ ἀρχῆς ὠνόμασαν τοὺς εὖ γεγονότας πρὸς ἀρετὴν, οὐδὲν πολυπραγμονοῦντες ἐκ τίνων εἰσὶν ὑσπερον δὲ οἱ ἐκ τῶν πάλαι πλουσίων καὶ τῶν ἐνδόξων ὑπὸ τινων εὐγενεῖς ἐκλήθησαν. τοῦτο δὲ σημείων σαφέστατον· ἐπὶ γὰρ τῶν ἀλεκτρούων καὶ τῶν ἵππων καὶ τῶν κυνῶν διέμενε τὸ ὄνομα, ὥσπερ καὶ ἐπὶ τῶν ἀνθρώπων εἶχε τὸ παλαιόν. ὁ γὰρ ἵππον θεασάμενος θυμοειδῆ καὶ γαῦρον καὶ πρὸς δρόμον εὖ ἔχοντα, οὐ πυθόμενος εἶτε ἐξ Ἀρκαδίας ὁ πατὴρ αὐτοῦ ἔτυχεν ὦν εἶτε ἐκ Μηδίας εἶτε Θετταλός, φησὶν εὐγενῆ τὸν ἵππον αὐτὸν κρίνων. so with hounds and cocks. οὐκοῦν δῆλον ὅτι καὶ ἐπ' ἀνθρώπων οὕτως ἔχοι ἄν, ὥστε ὅς ἂν ᾖ πρὸς ἀρετὴν καλῶς γεγονώς, τοῦτο προσήκει γενναῖον λέγεσθαι, καὶ μὴδὲς ἐπίσταιται τοὺς γονέας αὐτοῦ μηδὲ τοὺς προγόνους. Ambr. enarr. in ps. 1 § 46 *quid gloriaris, quia multa te servitia ambiunt, multi amici tegunt latera tua, plurimi te equi sequuntur, quorum tu enarras prosapiam et tamquam maiorum tuorum genus? praeferes divitias, quia convivii pascis sodales. utinam egenos pasceres! utinam non iocorum ministros, sed votorum adiutores! iactas quia prodeunt ilico ceditur. et homines te tamquam feram declinant aut bestiam.* id. de Nabuthe § 54 *quid te iactas de nobilitatis prosapia? soletis et canum vestrorum origines sicut divitum recensere: soletis et equorum vestrorum nobilitatem sicut consulum praedicare. ille ex illo patre generatus est et illa matre editus: ille avo illo gaudet, ille se proavis adtollit. sed nihil istud currentem iuvat; non datur nobilitati palma, sed cursui. deformior est victus in quo et nobilitas generis periclitatur. cave igitur, dives, ne in te erubescant tuorum merita maiorum. ne forte et illis dicatur 'cur talem institutis, cur talem elegistis heredem?' non in auratis laquearibus nec in porphyreticis orbibus heredis tibi meritum.* See Hemst. and Gron. on Lucian Nigrin. 29 τὰς ἐν τῇ πόλει ταραχὰς διεξήκει καὶ τὸν ὠθισμὸν αὐτῶν καὶ τὰ θέατρα καὶ τὸν ἱππόδρομον καὶ τὰς τῶν ἡνόχων εἰκόνας καὶ τὰ τῶν ἵππων ὀνόματα καὶ τοὺς ἐν τοῖς στενωποῖς περὶ τούτων διαλόγους. πολλὴ γὰρ ὡς ἀληθῶς ἡ ἱππομανία καὶ πολλῶν ἤδη σπουδαίων εἶναι δοκοῦντων ἐπιληπται. Friedländer 11³ 189—192 and in Marquardt IV 517—8.

63 HIRPINI Mart. III 63 12

where he is describing a *bellus homo*, Hirpini veteres qui bene novit avos. lapis ap. Lips. ad Ital. et Hisp. 26 (op. II 572 Vesal.) HIRPINUS N. [ἔπος] AQUILONIS VICIT CXXXI SECUNDAS TULIT LVI TERT. TUL. XXXVI. The grandsire Aquilo had won the first prize 180 times, the second 88 times, the third 37 times (ib.). See the names of several horses Orelli inscr. 2593, 4322.

64 IBI in the circus.

RESPECTUS Suet. Ner. 20 a Greek proverb *occultae musicae nullum esse respectum*, i.e. τῆς λανθανούσης μουσικῆς οὐδεὶς λόγος.

65 seq. the horse of highest pedigree is sold for a small sum to draw a cart, if he wins no palms in the course.

66 EPIREDIA schol. *ornamenta redarum aut plaustra*. Forcell., Gesner, Scheller, Freund understand by the word *lorum seu funem et collare, quo equus ad redam alligatur*. So Orelli, but Ducange *currus*. On the form cf. Quintil. I 5 § 68 *iunguntur autem [voces] ... ex duobus peregrinis, ut epiredium. nam cum sit praepositio ἐπὶ Graeca, reda Gallicum, nec Graecus tamen nec Gallus utitur composito. Romani suum ex utroque alieno fecerunt*. The word *reda* (ρέδα, ραῖδιον, ρεδίον) is however found in late Greek apocal. 18 13. Suicer ραῖδιον.

TRITO COLLO Mart. IX 58 4 *ruptae recutita*

colla mular.

to occur nowhere else.

67. SEGNIPEDES SEQUIS

MOLAM mills were commonly worked by asses (Ov. a. a. III 290 *ut rudit ad scabram turpis asella molam*. id. i. vi 311 seq. 318. Varr. r. r. II 6 § 5 *plerique [asini] deducuntur ad molas*. Colum. VII 1 § 3 *iam vero molarum et conficiendi frumenti paene sollemnitis est huius pecoris labor*. Cato reckons among farming stock II § 7 *asinum molarium*; and ib. § 4 *molas asinarias*. anthol. Meyer 960. Catull. xviii 10. St Mark 9 42 *μύλος ονικός*. St Matt. 18 6. Lyd. de mens. iv 59) or by mules (Isidor. xii 1 57), or by horses (Mus. Chiaramonti n. 497, ap. Welcker kl. Schr. II civ Anm. cf. Apul. infr.); sometimes by slaves Wallon II 227 seq. Marquardt v 2 25. 30—32. Phaedr. append. 19 *equum e quadriga multis palmis nobilem | abegit quidam et in pistrinum vendidit. | productus ad bibendum cum foret a molis, | in circum aequales ire conspexit suos, | ut grata ludis redderent certamina*. Auson. epist. 21 33—5 *cui subiungabo de molarum ambagibus, | qui machinali saxa volvunt pondere, | tripedes caballos terga ruptos verberare*. Lucian's ass complains of being employed in a mill blindfold asin. 42 *ὁθόνην τοῖς ὀφθαλμοῖς ἐκτετασάντες ὑποζυγνόντες με τῇ κώπῃ τῆς μύλης*. above the upper millstone a horizontal beam, Lucian's *κώπη*, projected, to which the ass was fastened by a trace, *helcium*, and thus as he was driven round the mill, turned the upper stone on a pivot. All this is delineated, together with the *ὁθόνην*, or bandage over the eyes, in a cut in Pompeii L. E. K. II 134. ib. 140 'the fragment of a jawbone, with several teeth in it, was found in a room which seems to have been the stable; and the floor about the mills is paved with rough pieces of stone, while in the rest of the rooms it is made of stucco or compost.' Apuleius' ass also worked blindfold ix 11: cf. the remonstrance of an ass Secund. 2 in Bruck anal. III 5 *οὐχ ἄλως ὅτι μύλοιο περίδρομον ἄχθος ἀνδράκης | σπειρηδὸν σκοτόεις κυκλοδίσωκτος ἔχω*; Apuleius' ass was sold to a miller (ix 11 seq. cf. VII 15 *mola machinaria*), who kept several mills at work day and night; it was attached to the largest of these by a trace of twisted broom (ix 12 *helcio sparteo* cf. 22): among its companions were c. 13 *muli senes* and *cantherii* [geldings] *debiles*, whose various infirmities are minutely described. How ill a horse would fare with Nepos appears ib. VII 15 fin. *mihī vero per diem laboriosae machinae attento sub ipsa vespere furfures apponebat incretos ac sordidos multoque lapide salebrosos*. cf. Lucian asin. 28 *ἐμοὶ δὲ πύτυρα τὸ δριστόν ἦν*. In order to prevent the animals from eating the meal, they were muzzled with a *πανσκάπη* Phot. and Suid. s. v. In 1838 the monument of Eurysaces a baker was opened at Rome, near the *Porta maggiore*, and a bas-relief discovered representing all the processes of the trade and amongst them asses working a mill, Otto Jahn in the *annali dell' inst. archeol.* 1838 x 202 seq. cf. mus. Borb. iv 84 from a sarcophagus in the *Villa Medici*, and mus. Chiaramonti n. 685. Pauly III 310. v 130. See the 'interior of a baker's shop' in Donaldson's Pompeii II.

NEPOSIS a miller of the day, not Martial's friend VI 27 etc.

68 PRIVUM something of your own.

69 TITULIS

the inscription on a tomb (VI 230. x 143) or on a statue (I 130). XI 86 *titulo ter consulis*. cf. V 110. VIII 241. Tibull. IV 1 33 *at tua non titulus capiet sub stemmate facta*. Prop. IV=III 4 16 *titulis oppida capta legam*. Hor. c. III 24 27—8 *pater urbium | subscribi statuis*. Marquardt v 1 247. 2 224—5. Liv. xxii 31 § 11 *Fabri titulum imaginis*.

ib. iv 16 § 4 *falsum imaginis titulum*. G. C. Lewis *credibility* c. 6 § 2. Plin. ep. viii 6 § 2. VM. iv 4 § 1. 5 § 2. M. Sen. suas. 1 § 7 p. 4 13 *cum Antonius vellet se Liberum patrem dici et hoc nomen statuis subscribi iuberet*.

HONORES x 58 n. Ios. bell. i 10 § 3

Antipater appointed by Augustus governor of Iudaea and permitted to restore the walls of Jerusalem τὰς μὲν δὴ τιμὰς ταύτας Καίσαρ ἀπέστειλεν ἐν τῷ Καπετωλίῳ χαραχθῆναι, τῆς τε αὐτοῦ δικαιοσύνης σημεῖον καὶ τῆς τοῦ ἀνδρὸς ἀρετῆς ἐσόμενον.

70 ILLIS Sall. Iug. 85 § 38 *maiores eorum omnia, quae licebat, illis reliquere, divitias, imagines, memoriam sui praeclaram: virtutem non reliquere; neque poterant*. Sen. de ben. iv 30 § 1 *aliquando daturum me etiam indignis quaedam non negaverim in honorem aliorum, sicut in petendis honoribus quosdam turpissimos nobilitas industriis sed novis praetulit non sine ratione: sacra est magnarum virtutum memoria et esse plures bonos iuvat, si gratia bonorum non cum ipsis cadat*. § 3 *hoc debemus virtutibus, ut non praesentes solum illas, sed etiam ablatas e conspectu colamus*. § 4 *hic egregiis maioribus ortus est: qualiscumque est, sub umbra suorum lateat. ut loca sordida percussu solis inlustrantur, ita inertes maiorum suorum luce resplendeant*.

DAMUS AC DEDIMUS III 190. Liv. xxi 13 § 3 Fabri.

63 § 12. xxii 34 § 8. 60 § 14. Quintil. x 7 § 19 *non quia nostris quoque temporibus non et fecerint quidam hoc et faciant*.

71 IUVENEM 89 n.

73 FERRE 'in general.'

xiii 236. Hand Turs. ii 693. 'Generally speaking, it is only now and then that you will meet with an example of due consideration for others in that rank of life.'

SENSUS COMMUNIS Hamilton's Reid p. 759 a (see the whole note A esp. § 5) 'an acquired perception or feeling of the common duties and proprieties expected from each member of society—a gravitation of opinion—a sense of conventional decorum—communional sympathy,—general bien-séance—public spirit.' Hor. s. i 3 65—6 Bentl. *forte legentem aut tacitum impellat quovis sermone: molestus, | communi sensu plane caret, inquitur*. Phaedr. i 7 3—4 *hoc illis dictum est [cf. Iuv. 71], quibus honorem et gloriam | Fortuna tribuit, sensum communem abstulit*. Rigault ib. Sen. ep. 5 § 3 *hoc primum philosophia promittit, sensum communem, humanitatem et congregationem*. ib. 105 § 4. de ben. i 12 § 3. Quintil. i 2 § 20. In the premier discours before the Logique de Port-Royal p. 9 new ed. is a saying often ascribed to Voltaire 'le sens commun n'est pas une qualité si commune que l'on pense.'

RARUS IN ILLA FORTUNA Plin. ep. viii 23 §§ 2—3 of Ianius Avitus *latum clavum in domo mea induerat: suffragio meo adiutus in petendis honoribus fuerat: ad hoc ita me diligebat, ita verebatur, ut me formatore morum, me quasi magistro uteretur. rarum hoc in adolescentibus nostris. nam quotus quisque vel aetati alterius vel auctoritati ut minor cedit? statim sapiunt, statim sciunt omnia, neminem verentur, imitantur neminem atque ipsi sibi exempla sunt*.

74 CENSERI 2 n.

LAUDE cl. 77 laudis. On the repetition see Heerw. on Liv. xxii 42 § 4.

75 NOLUERIM on this use of the perf. conj. cf. xv 21.

Madvig § 350 b. For the thought cf. Stob. fl. xxxvi 6 ἀπολεί με τὸ γένος· μὴ λέγ', εἰ φιλεῖς ἐμέ, | μήτηρ, ἐφ' ἐκάστῳ τὸ γένος· οἷς ἂν τῇ φύσει | ἀγαθὸν ὑπάρχῃ μὴδὲν οἰκείον προσόν, | ἐκείσε καταφεύγουσιν εἰς τὰ μνήματα | καὶ τὸ

γένος, ἀριθμοῦσιν τε τοὺς πατέρους ὄσοι. Sen. Hf. 842 qui genus iacet suum, | aliena laudat. id. ep. 44 § 4 *nemo in nostram gloriam vixit; nec quod ante nos est, nostrum est.* Plut. moral. p. 5^a εὐγένεια καλὸν μὲν, ἀλλὰ προγόνων ἀγαθόν. Philostr. soph. i 22 § 1 whether Dionysius of Miletus was of high ancestry or no, is a question which may be waived τὸ γὰρ καταφεύγειν ἐς τοὺς ἀνὸν ἀποβεβληκότων ἐστὶ τὸν ἐφ' ἑαυτῶν ἔπαυον.

77 NE Madvig compares Cic. Verr. i § 46 *verbum tamen facere non audebant, ne forte ea res ad Dolabellam ipsum pertineret.*

78 Liban. ep. 218 γράψε δὴ βελτίω καὶ μὴ τὴν ἀμπελον ἢ χάραξ προδίδου. Aristoph. vesp. 1291 εἶτα νῦν ἐξήπατήσεν ἢ χάραξ τὴν ἀμπελον. schol. ad loc. παροιμία . . . δταν ἐξαπατηθῇ τις πιστεύσας. paroemiogr. gr. ii 51 Leutsch. Ov. amor. ii 16 41 *ulmus amat vitem, vitis non deserit ulmum.* Philo de animal. 94 *moventur et crescunt atque tamquam osculo dilectionis salutando amplectuntur se invicem, ut olivam hedera et ulmum vitis.*

VIDUAS Hor. c. ii 15 4—5 *platanusque coelebs; evincet ulmos.* ib. iv 5 80 *vitem viduas ducit ad arbores.* id. epod. 2 9—10 *adulta vitium propagine | altas maritat populos.*

ULMOS vi 150 ulmosque Falernas.

xv 135 n.

73 seq. Obbar.

80 seq. Hor. c. iii 3 1 seq. ep. i 16
81 PHALARIS this most cruel of all the Sicilian tyrants (vi 486) seized upon the government of Agrigentum about 570 B.C. Grote v¹ 274 'His brazen bull passed into imperishable memory. This piece of mechanism was hollow, and sufficiently capacious to contain one or more victims enclosed within it, to perish in tortures when the metal was heated: the cries of these suffering prisoners passed for the roarings of the animal. The artist was named Perillus, and is said to have been himself the first person burnt in it by order of the despot. The story of the brazen bull . . . seems to rest on sufficient evidence: it is expressly mentioned by Pindar (Pyth. i 185 al. 95 τὸν δὲ ταύρω χαλκῆφ καυτῆρα νηλέα νόον | ἐχθρὰ Φάλαριν κατέχει παντὰ πάρις), and the bull itself, after having been carried away to Carthage when the Carthaginians took Agrigentum, was restored to the Agrigentines by Scipio when he took Carthage Polyb. xii 25. DS. xiii 90. Cic. Verr. iv § 73.' Cf. Pers. iii 39. Sen. de ben. vii 19 § 4 seq. Plut. parallel. 39. On the cruelty of Phalaris cf. Aristot. eth. N. vii 5 §§ 2. 7. eth. magn. ii 6 § 40. Orelli onomast. Tullian. Phalaris. Cic. ad Att. vii 12 Φαλαρισμόν, i.e. tyranny. Ov. tr. iii 11 39 seq. Ibis 437 seq. and the proverb Φαλάριδος ἀρχαί paroemiogr. Leutsch i 318 n. cf. 203, ii 50 n. 706 n. Φαλάριδος ἀρχὴ καὶ Ἐχέρλου. Sen. de ira ii 5 § 1. In Lucian's tracts, Phalaris prior and Phalaris alter, Phalaris presents the bull, which, he says, has only been tried upon the inventor, to the Delphian god Phal. pr. 11 seq.

83—4 xii 50—1.

83 FUDORI honour xvi 34.

84 VIVENDI CAUSAS xi 11. 'ends of life.' Sen. Med. 547 *haec causa vitae est.* Plin. ep. i 12 § 3 *plurimas vivendi causas habentem, optimam conscientiam, optimam famam, maximam auctoritatem; praeterea filiam, uxorem, nepotem, sorores, interque tot pignora veros amicos.* ib. v 5 § 4 *qui voluptatibus dediti quasi in diem vivunt, vivendi causas quotidie finiunt; qui vero posteros cogitant et memoriam sui operibus extendunt, his nulla mors non repentina est, ut quae semper inchoatum aliquid abrumpat.* Quintil. decl. iii § 14 *non enim nobis . . . mortis contemptus faciliior, quam plerisque barbaris causam vitae non habentibus.*

85 PERIT Sen. ep. 93 § 4 *vis scire, quid inter*

hunc interit . . . in summum bonum eius [vitae] erectum et illum cui multi anni transmissi sunt? alter post mortem quoque est, alter ante mortem periit. cf. Wetst. on 1 Tim. 5 6. Liban. ep. 1320 ἀρετῶς ἐν ζωῆς τε θνήσκειν. Tiber. in Tac. an. vi 6 and Suet. Tib. 67 *quid scribam vobis, patres conscripti, aut quomodo scribam, aut quid omnino non scribam hoc tempore, dii me deaeque peius perdant, quam perire me quotidie sentio, si scio.*

86 GAURANA schol. *ostrea a lacu Lucrino.* Gaurus (montes Gaurani), a volcanic chain of hills between Cumae and Neapolis, which produced excellent wine ix 57: at its foot lay the oyster-beds of Baiæ (xi 49 n.) and the Lucrine lake iv 141 n. Plin. h. n. iii §§ 60—1 *dein consurgunt Massici Gaurani Surrentinique montes. . . haec litora fontibus calidis rigantur, praeterque cetera in toto mari conchylio et pisce nobili annotantur.*

cosmī a perfumer Mart. i 87 1—2 *ne gravis hesterno fragres, Fescennia, vino, | pastillos Cosmi luxuriosa voras* etc. id. iii 55 1—2 *quod quacunque venis, Cosmum migrare putamus | et fluere excusso cinnama fusa vitro.* ib. 82 26 *Cosmianis ipse fusus ampullis.* id. ix 27 2. id. xi 8 9 *quod Cosmi redolent alabastra.* ib. 16 5—6 *qui vino madeat nec erubescat | pingui sordidus esse Cosmiano.* ib. 51 6. xii 65 4.

87 PROVINCIA see on the government of a province the famous letter of Cic. ad Qu. i 1, with Pliny's imitation vii 24. Sal. lug. 31 § 25 *non peculatus aerari factus est neque per vim sociis ereptae pecuniae, quae quamquam gravia sunt, tamen consuetudine iam pro nihilo habentur.* Suet. Tib. 49 the chief men of the Gauls and Spains, of Syria and Greece had their estates confiscated, some for no graver crime than *quod partem rei familiaris in pecunia haberent.* Capitolin. Pert. 8 *integre se usque ad Syriae regimen Pertinax tenuit, post excessum vero Marci pecuniae studuit. . . curiam Romanam post quattuor provincias consulares. . . iam dives ingressus est.* Rein Criminalr. 604—643 laws relating to the crimes *repetundarum* and early examples of their execution. 643—6 trials before the institution of the *quaestio perpetua*. 646—52 trials under *lex Calpurnia, Iunia, Servilia*. 652—67 trials under *lex Cornelia et Iulia*. 667—72 trials under the empire. Severe measures of Claudius against oppression Höck i 3 294—6. Philo de spec. leg. 30 ii 325—6 M tortures employed by a tax-gatherer to extort money from the destitute. Ios. bell. ii 14 §§ 1—2 cruelties practised by the successors of Festus, Albinus and Gessius Florus, on the Jews. id. ant. xviii 6 § 5 Tiberius avoided frequent changes in provincial governorships, because where the tenure was brief and uncertain, the governor was likely to be more rapacious, making hay while the sun shone.

88 FRENA Hor. ep. i 2 63 *Obbar hunc [animum] frenis, hunc tu compeste catena.*

90 VACUIS shrunk. Calpurn. v 115 *et quibus est aliquid plenae vitae medullae.*

EXUCTA Ammian. xxx 4 § 13 *in quas [depravatorum iudiciorum foveas] si captus ceciderit quisquam, non nisi per multa exsiliet lustra adusque ipsas medullas exuctus.* Burm. anth. rv 279 2—5 on a son *Orcus cum te voravit, | delictum mihi omne abstulit, | baculum exuctis medullis | edentulae senectutis secuit.* Lucian Timon. 8 *οἱ δὲ [Timon's flatterers] τὰ δῶτα γυμνῶσαντες ἀκριβῶς καὶ περιτραγόντες, εἰ δὲ τις καὶ μυελὸς ἐνῆν, ἐκμυζήσαντες καὶ τοῦτον εὖ μάλα ἐπιμελῶς, φέροντο αὐτὸν . . . ἀπολιπόντες.* Bentl. on Hor. epod. 5 37. Ios. bell. 18 § 3 Herod, after the capture of Jerusalem, demanded of the Roman commander Sossius, *εἰ χρημάτων τε καὶ ἀνδρῶν τῶν πόλεως*

Ῥωμαῖοι κενώσαντες καταλείψουσιν αὐτὸν ἐρημίας βασιλέα. *ib.* v 8 § 2 ἐτι γὰρ παρὴν ἐσθίειν ἐκ τῶν δημοσίων κακῶν καὶ τὸ τῆς πόλεως αἷμα πίνειν. *id.* ant. xiv 15 § 7 Machaeras, in command of two Roman legions, cut down all Jews whom he met, friends as well as foes. On which Herod naturally considered that he had no need of such allies, οὐ βλάψουσιν αὐτὸν μᾶλλον ἢ τοὺς πολεμίους. On the severity of Roman taxation *ib.* xvii 2 § 2.

92 FULMINE *Plin. ep.* iii 11 § 3 *septem amicis meis aut occisis aut relegatis, . . . tot circa me fulminibus quasi ambustus.* *id.* pan. 90 § 5. *Stat.* iii 3 158. v 2 102. *Artemid.* ii 9 p. 145 Reiff. *cf.* ii p. 321 τοὺς καταδικασθέντας ἐν τῇ συνθηκῇ κεραυνούσθαι φάμεν.

93 CAPITO *Tac.* xiii 3 Cossutianum Capitonem Cilices detulerunt [*A.D.* 57] *maculosum foedumque et idem ius audaciae in provincia ratum, quod in urbe exercuerat: sed pervicaci accusatione conflictatus, postremo defensionem omisit ac lege repetundarum damnatus est.* By the intervention of his father-in-law Tigellinus he recovered his seat in the senate (*ib.* xiv 48), and was afterwards an accuser of Thrasea Paetus (*Inv.* v 36 n.) *A.D.* 66 *Tac. ib.* 21 Capito Cossutianus, *praeter animum ad flagitia praecipitem iniquus Thraseae, quod auctoritate eius concidisset, iuvantis Cilicum legatos, dum Capitonem repetundarum interrogant.* *ib.* 22. 26. 28. 33. Quintilian remembered the trial of Capito vi 1 § 14 *egregieque nobis adulescentibus dixisse accusator Cossutiani Capitonis videbatur, Graece quidem, sed in hunc sensum, erubescis Caesarem timere.* One Capito plundered Iudaea Philo leg. ad *Gaium* 80 p. 575 M.

NUMITOR a governor of Cilicia, perhaps the niggardly Numitor of vii 74.

94 PIRATAE CILICUM *schol. spoliatores latronum.* On the Isaurian pirates see *Ammian.* xiv 2.

CILICUM *Philostr.* vii 23 a rich Cilician is forced to bribe informers and officers of the government in order to secure his wealth.

QUID DAMNATIO CONFERT? i 50 *at tu victrix provincia ploras.* *Lact.* ii 4 *ad fin.* after quoting from Cicero the complaint of the Sicilians, *sese iam ne deos quidem in suis urbibus, ad quos confugerent, habere; quod eorum simulacra C. Verres ex delubris religiosissimis sustulisset,* adds that, knowing the impotence of their gods of stone, they sought redress of a man, Cicero. '*at enim Verres ob haec facinora damnatus est.*' *non ergo di vindicaverunt, sed Ciceronis industria, qua vel defensores eius oppressit vel gratiae restitit. quid, quod apud ipsum Verrem non fuit illa damnatio, sed vacatio? ut quem ad modum Dionysio deorum spolia gestanti di immortales bonam dederant navigationem, sic etiam Verri bonam quietem tribuisse videantur, in qua sacrilegiis suis tranquille frui posset. nam frementibus postea civilibus bellis sub ostentu damnationis ab omni periculo et metu remotus, aliorum graves casus et miserabiles exitus audiebat, et qui cecidisse solus universis stantibus videbatur, is vero universis cadentibus solus stetit, donec illum et opibus sacrilegio partis et vita satiatum ac senectute confectum proscriptio triumviralis auferret.*

CONFERT i 106 n.

96 PRAECONEM vii 6 seq.

CHAEIRIPPE probably a Cilician, who had been forward in getting up the case against Capito. *schol. quid tibi prodest, Chaerippe, si damnatur iudex [praeses], quem tu damnandum accusasti, cum illius successor plura ablaturus sit tibi? magis provide tibi praekonem et auctionem fac rerum tuarum quae superaverunt, ut in pecuniam totum conferas, ne et*

ipso pannos tuos perdas qui remanserunt: nam nec accusatio tibi proderit et insuper nulum perdis.

CIRCUMSPICE schol. provide.

Ter. haut. 459 aliud lenius sodes vide. Liv. v 6 § 2 nec, sicut aestivas aves, statim autumno tecta ac recessum circumspicere. xxi 53 § 11 locum insidiis circumspectare Poenus coepit. xii 15 § 2 ut Hannibal . . . hibernis locum circumspectaret. Plin. ep. i 14 § 1 petis ut fratris tui filiae prospiciam maritum. Theokr. id. xv 2 ὅρη δίφρον, Εἰνός, αὐτῇ. Cic. Att. v 1 § 3 intercesserat Statius ut prandium nobis videret. Ter. haut. 458-9 asperum | pater, hoc est: aliud lenius sodes vide. Cic. Tusc. iii § 46 Kühner. Victor. on Cic. Att. v 1 § 3. Heins. on Ov. a. a. i 588. Gell. xvii 8 § 3 puerum iubet Taurus oleum in

aulam videre. Plin. ep. iii 8 § 3.

PANNIS Petron. 44 quod ad me attinet, iam pannos meos comedi, et si perseverat haec annona, casulas meas vendam.

97 NAULON the passage-money to Rome.

100 PLENA

DOMUS TUNC OMNIS Cic. Verr. iv § 46 Verres removed the jewels set in censers and returned the vessels tenuit hoc institutum in iurebulo omnibus quaecumque in Sicilia fuerunt. incredibile est autem quam multa et quam praeclara fuerint. credo tum, cum Sicilia florebat opibus et copiis, magna artificia fuisse in ea insula; nam domus erat ante istum praetorem nulla paulo locupletior, qua in domo haec non essent, etiam si praeterea nihil esset argenti, patella grandis cum sigillis ac simulacris deorum, patera qua mulieres ad res divinas uterentur, turibulum. haec autem omnia antiquo opere et summo artificio facta. Plut. Ant. 28 §§ 3-4 Philotas, physician to a son of Antonius, so charmed his patron at dinner by a sophism which silenced a vapouring quack, that the boy pointing to the table laden with golden plate, said ταῦτα, ὦ Φιλότα, χαρίζομαι πάντα σοι. Next day the plate was sent, but redeemed at its full value: 'ἴσως γὰρ ἀν καὶ ποθήσειεν ὁ πατὴρ ἕνα τῶν παλαιῶν ὄντα καὶ σπονδαζομένον κατὰ τὴν τέχνην ἔργων.' On the treasures of art carried from Greece by Flaminius B.C. 194 see Liv. xxxiv 52; by Fulvius B.C. 187 ib. xxxix 5. Cic. de imp. Cn. Pomp. § 40 accounting for the rapidity of Pompey's movements: he had no miraculous force of rowers, no new art of steering, no strange winds to speed his course; but he was free from the obstacles which impede others: non avaritia ab instituto cursu ad praedam aliquam devocavit; . . . postremo signa et tabulas ceteraque ornamenta Graecorum oppidorum, quae ceteri tollenda esse arbitrantur, ea sibi ille ne visenda quidem existimavit. ib. §§ 64-7. K. O. Müller Archäologie §§ 164-5. J. G. L. Ramshorn de statuarum in Graecia multitudine, Altenb. 1814. 4to. L. Klenze über das Hinwegführen plastischer Kunstwerke aus Griechenland, München 1821. 4to. Tac. Agr. 6 sors quaesturae provinciam Asiam, pro consule Salvianum Titi- anum dedit, quorum neutro corruptus est, quamquam et provincia dives ac parata peccantibus, et pro consule in omnem aviditatem pronus quantalibet facilitate redempturus esset mutam dissimulationem mali . . . after his praetorship electus a Galba ad dona templorum recognoscenda diligentissima conquisitione effecit, ne cuius alterius sacrilegium res publica quam Neronis sensisset. DCass. lxiii 11 § 1 of Nero A.D. 67 ὥσπερ ἐπὶ πολέμῳ σταλεῖς, πᾶσαν μὲν τὴν Ἑλλάδα ἐλελήτησε. On art collections in Rome see Marquardt v 2 210 seq. 272. Friedländer iii 210 seq.

101 SPARTANA Plin. xxxv § 45 Tyrium aut Gaetulicum vel Laconicum, unde pretiosissimae purpurae. ib. xxi 22 (8). ix 60 (36). Hor. c. ii

18 7. Mart. viii 28 9.

CONCHYLIA I 27 n. III 81.

vii 135—6 n. Lucr. vi 1072 purpureusque colos conchyli mergitur una | corpore cum lanae. Plin. h. n. ix § 124 conchylia et purpuras omnis hora atterit, quibus eadem mater luxuria paria paene et margaritis pretia fecit. ib. § 130 concharum ad purpuras et conchylia (eadem enim est materia sed distat temperamento) duo sunt genera. Marquardt v 2 121. The purple was diluted to make *conchylium*, of which there were three varieties, the blue of the heliotrope and the mallow, and the golden hue of the autumn violet Plin. xxi § 46.

COA II 66 seq. vi 259—260. Sen. ad Helv. 16 § 4 nunquam tibi placuit vestis, quae ad nihil aliud quam ut nudaret, componeretur. Plin. xi § 76 of bombyces telas araneorum modo texunt ad vestem luxumque feminarum, quae bombycina appellatur. prima eas redordiri rursusque texere invenit in Coa mulier Pamphila . . . non fraudanda gloria excogitatae rationis, ut denudet feminas vestis. § 77 bombycas et in Coa insula nasci tradunt. [Then follows an account of the mode of keeping the silkworms.] § 78 nec puduit has vestes usurpare etiam viros levitatem propter aestivam. Hor. c. iv 13 13 Acron nec Coae referunt iam tibi purpurae. id. s. i 2 101—5. Marquardt v 2 124.

102 PARRASII Hor. c. iv 8 5—8.

Ath. xii 543^c seq. a painter of Ephesus (Plin. xxxv § 67), a contemporary of Zeuxis. Quintil. xii 10 § 4 Zeuxis atque Parrasius non multum aetate distantes, circa Peloponnesia ambo tempora (nam cum Parrasio sermo Socratis apud Xenophontem [mem. iii 10 § 1 seq.] invenitur) plurimum arti addiderunt. quorum . . . secundus examinasse subtilius lineas traditur. § 5 ita circumscripsit omnia, ut eum legum latorem vocent, quia deorum atque heroum effigies quales ab eo sunt traditae, ceteri, tamquam ita necesse sit, sequuntur. Isocr. d. permut. § 2 p. 310. Plin. ib. § 65 descendisse hic in certamen cum Zeuxide traditur et cum ille detulisset uvas pictas tanto successu ut in scenam aves advolarent, ipse detulisse linteum pictum ita veritate repraesentata, ut Zeuxis alitum iudicio tumens flagitare tandem remoto linteo ostendi picturam atque intellecto errore concederet palmam ingenuo pudore, quoniam ipse volucres fefellisset, Parrasius autem se artificem. ib. §§ 67—8 primus symmetrian picturae dedit, primus argutias voltus, elegantiam capilli, venustatem oris, confessione artificum in lineis extremis palmam adeptus. haec est picturae summa suptilitas . . . extrema corporum facere et desinentis picturae modum includere rarum in successu artis invenitur. ambire enim se ipsa debet extremitas et sic desinere ut promittat alia post se ostendatque etiam quae occultat. The sources for the lives and works of these artists are collected in Fr. Iunii de pictura veterum, Roterod. 1694 fol. Iul. Sillig catalogus artificum Dresd. 1827 8vo. J. Overbeck die antiken Schriftquellen zur Gesch. der bildenden Künste bei den Griechen, Leipz. 1868 8vo. cf. H. Brunn Gesch. d. gr. Künstler, Stuttgart, 1857—9, 2 vols. 8vo. Jul. Overbeck Gesch. d. gr. Plastik, 2nd ed. Leipz. 1869 8vo.

MYRONIS Plin. xxxiv § 57 Myronem Eleutheris natum Ageladae [an Argive who had instructed Polyclitus also § 55] et ipsum discipulum bucula maxime nobilitavit celebratis versibus laudata e.g. anth. Pal. ix 713—742. 793—8. Ov. Pont. iv 1 34 ut similis verae vacca Myronis opus. Auson. epigr. 58—68. In the time of Cicero (Verr. iv § 135) it was still at Athens, in the time of Prokopius (b. Goth. iv 21) at Rome. Several of his works were removed to Rome Plin. ib. §§ 57—8 Herculem, qui est apud Circum maximum in aede Pompeii Magni . . . Apollinem, quem ab triumviro Antonio sublatum restituit Ephesitis divus Augustus admonitus in quiete. The Hercules was carried

away from Messana in Sicily by Verres Cic. Verr. iv § 5, as was a statue of Apollo, bearing Myron's name, from the temple of Aesculapius at Agrigentum ib. § 93. On the imitations of the famous diskobolus see Welcker alte Denkm. i 417 seq. cf. Quintil. ii 13 § 10. Before the porch of the Palatine temple of Apollo Prop. iii = ii 317—8 *aram circum steterant armenta Myronis, | quattuor artifices, vivida signa, boves*. Mart. iv 39 1—5 *argenti genus omne comparasti | et solus veteres Myronos artes, | solus Praxitelus manum Scopaeque, | solus Phidiaci toreuma caeli, | solus Mentoreos habes labores*. viii 51 1—2 *quis labor in phiala? docti Myos anne Myronos? | Mentoris haec manus est an, Polyclite, tua?* Stat. s. i 3 50. ii 2 63—7 *quid referam veteres ceraeque aerisque figuras? | si quid Apellei gaudent animasse colores, | si quid adhuc vacua tamen admirabile Pisa | Phidiacae rasere manus, quod ab arte Myronis | aut Polycliteo iussum est quod vivere caelo*. iv 6 20—30 *mille ibi tunc species aerisque eborisque vetusti | atque locuturas mentito corpore ceras | edidici. quis namque oculis certaverit usquam | Vindicis artificum veteres agnoscere ductus | et non inscriptis auctorem reddere signis? | hic tibi quae docto multum vigilata Myroni | aera, laboriferi vivant quae marmora caelo | Praxitelis, quod ebur Pisaeo pollice rasum, | quod Polycliteis iussum spirare caminis, | linea quae veterem longa fateatur Apellem, | monstrabit*. Lucian somn. 8 also classes Myron with Phidias, Polyklitus, Praxiteles. Cic. de or. iii § 26. Plin. xxxiv § 58 *primus hic multiplicasse veritatem videtur, numerosior in arte quam Polyclitus et in symmetria diligentior, et ipse tamen corporum tenuis curiosus animi sensus non expressisse, capillum quoque et pubem non emendatius fecisse quam rudis antiquitas instituisset*. Phaedr. v prol. 7.

103

PHIDIACUM Phidias the friend of Perikles, under whose direction the Propylaea and Parthenon were built. See O. Müller de Phidiae vita et operibus, Gotting. 1827. Preller in Ersch u. Gruber. Pausan. v 10 § 2 inscr. on the Zeus Olymp. *Φειδίας Χαρμίδου υἱὸς Ἀθηναῖος μ' ἐποίησε*. Plut. Perikl. 13. 31.

VIVEBAT Verg. Aen. viii 648—9 *excurrent alii spirantia mollius aera | credo equidem, vivos ducent de marmore vultus*.

EBUR Paus. v 12 § 1 *φιλότιμοι δὲ ἐς τὰ μέγιστα μοι καὶ ἐς θεῶν τιμὴν οὐ φειδῶλοι χρημάτων δοκοῦσιν οἱ Ἕλληνες, οἷς γε παρὰ Ἰνδῶν ἤγερτο καὶ ἐξ Αἰθιοπίας ἐλέφας ἐς ποίησιν ἀγαλμάτων*. Max. Tyr. xxi § 6. VM. i 1 E 7. DS. xxvi 1 § 1. schol. Aristoph. nub. 859. pax 647. Philo de ebriet. 22 i 370 M. On chryselephantine works see O. Müller Archäologie § 312. Of ivory and gold were 1) an Athene at Pallene in Achaia Paus. vii 27 § 2. 2) an Athene in the Akropolis Ov. Pont. iv 1 31—2. schol. Aristid. iii 320 D. schol. Dem. c. Androt. 13 p. 597 R. 3) Athene parthenos in the Parthenon [Plat.] Hipp. mai. 290^b. Strab. ix 396. schol. Dem. l.c. Plin. xxxiv § 54. xxxvi § 18. Parid. and Nepotian. epit. VM. i 1 E 7. Clem. Al. protr. iv p. 41 P. Themist. or. 25 p. 374 D. Tzetz. chil. viii 330. 4) the Olympian Zeus Paus. v 11. cf. iv 31 § 6. Strab. viii 353. Prop. iv = iii 9 15 *Phidiacus signo se Iuppiter ornat eburno*. VM. iii 7 E 4. Eust. II. p. 145. Hygin. f. 223 and Phil. Byz. 3 § 2 reckon it among the seven wonders of the world; the latter makes it the final cause of elephants and their tusks. So others in Overbeck Schriftquellen 133—4. Kedren. comp. hist. p. 322^b. 5) Aphrodite Urania in Elis Paus. v 25 § 1. 6) Athene in Elis? id. vi 26 § 3. 7) Asklepius in Epidaurus? Athenag. 14. 8) Zeus at Megara, in which Phidias aided Theokosmos Paus. i 40 § 4. Sen. ep. 85 § 34 *non ex ebore tantum Phidias sciebat facere simulacra, faciebat ex aere*. Quintil. xii 10 § 9 *Phidias in ebore longe citra aemulum*. Mart. ix

24 2 Phidiacum *Latio marmore vicit ebur*. Stat. s. iv 6 27. Lucian Gallus 24. Plut. Perikl. 12. Lact. ii 4 p. 126 Dufresn. after quoting Persius *non videbat enim simulacra ipsa et effigies deorum Polycliti et Euphranoris et Phidiae manu ex auro atque ebore perfectas nihil aliud esse quam grandes pupas, non a virginibus, quarum lusibus venia dari potest, sed a barbatis hominibus consecratas*.

NEC NON III 204 n.

POLYCLITI III 217 n. Stat. s. iv 6 28. Joined with Phidias by Aristot. eth. N. vi 7. DH. de Isocr. 3. de Thuc. 4. de Dinarch. 7. Cic. acad. pr. ii § 146. Vitruv. iii pr. § 2 (also with Myro). Plin. xxxiv §§ 53. 55. Orig. c. Cels. viii 17. Strab. viii 372 in the Heraeum at Argos the statues of Polyclitus surpassed all in art, though inferior in cost and size to those of Phidias. cf. Mart. x 89. with Myron Plin. xxxiv § 10. Cic. de or. iii § 26. ad Herenn. iv § 9. Vitruv. i 1 § 13. Lucian somn. 8. Iup. trag. 7. Among the collection of Heius, plundered by Verres, were canephoroe of Polyclitus Cic. Verr. iv § 5. Symm. ep. i 23. Quintil. xii 10 § 7 attributes to him accuracy and grace, but denies him majesty: his men were more than men, his gods wanted dignity; he even shunned the gravity of age *nihil ausus ultra leves genas*.

104 MULTUS I 120 n.

LABOR VFL. I 143 *poculaque, insignis veterum labor*. Mart. xiv 95 2. *πῶρος* is similarly used. so *ars, τέχνη, manus*.

MENTORE this most famous caelator argenti (I 76 n.) lived before the temple of the Ephesian Diana was burnt 356 B.C. Plin. xxxiii § 154 *mirum auro caelando neminem inclaruisse, argento multos. maxime tamen laudatus est Mentor, de quo supra [VII § 127] diximus. quattuor (vasa) paria ab eo omnino facta sunt, ac iam nullum exstare dicitur Ephesiae Dianae templi aut Capitolini incendiis*. Varro *se et aereum signum eius habuisse scribit*. L. Crassus the orator bought two *scyphi* of Mentor's workmanship for 100 *sestertia*, but was ashamed to use them ib. § 147. Varr. ap. Non. *dolitum*. Prop. i 14 2. IV=III 9 13. Mart. iii 41. ix 59 16. xi 11 5 *te potare decet gemma, qui Mentora frangis*. xiv 93. Lucian Lexiphan. 7 there were cups of all kinds on the sideboard *τρυνλῖς μεντορουργῆς* etc. Sidon. c. xxiii 503 seq. *post quas nos tua pocula et tuarum | musarum medius chorus tenebat, | quales nec statuas imaginesque | aere aut marmoribus coloribusque | Mentor, Praxiteles, Scopas dederunt, | quantas nec Polyclitus ipse finxit, | nec fit Phidiaco figura caelo*. Cicero describes the efforts made by Verres to possess himself of a Mentor, the property of one Diodorus Verr. iv § 38 seq. *Verri dicitur, habere eum perbona toreumata, in iis pocula quaedam, quae Thericlia nominantur, Mentoris manu summo artificio facta etc.*

105 on the plunder of Greek works of art by Roman generals, emperors, governors see Müller Archäologie § 165.

DOLABELLAE I Cn. Dolabella, cons. B.C. 81, afterwards proconsul in Macedonia. He was accused by Caesar, B.C. 77 Suet. 4 *Cornelium Dolabellam, consularem et triumphalem virum repetundarum postulavit; absoluteque, Rhodum secedere statuit*. VM. viii 9 § 3. Drumann ii 561 seq. ii Cn. Dolabella, praetor B.C. 81, and afterwards governor of Cilicia, where Verres was his legatus Verr. act. i § 11. lib. i § 41. Both oppressed the provincials not only in Cilicia itself (Verr. i § 95 *cum iste civitatibus frumenta coria cilicia saccos imperaret, neque ea sumeret, pro his rebus pecuniam exigeret; his nominibus solis Cn. Dolabellae HS. ad triciens [about £24,000] litem esse aestimatum. quae omnia etsi voluntate Dolabellae fiebant, per istum tamen omnia gerebantur*), but in

Athens (ib. § 45 *Athenis audistis ex aede Minervae grande auri pondus ablatum. dictum hoc est in Dolabellae iudicio*), Delos (ib. § 46), Halicarnasus, Tenedos (ib. § 49), Samos (§ 50) etc. On his return from his province, B.C. 78, Dolabella was accused by M. Scaurus (ib. § 97), and condemned ib. § 77. iii P. Dolabella, consul B.C. 44, Cicero's son-in-law. Before his consulship had expired, he crossed over to take possession of the province of Syria. On his way he plundered proconsular Asia Lentul. ap. Cic. fam. xii 15 Dolabella vastata provincia. ib. fin. he calls him *sceleratissimum latronem*. Cic. Phil. xi § 6 *cum hoc bellandum hoste est; cuius taeterrima crudelitate omnis barbaria superata est. quid loquar de caede civium Romanorum? de direptione fanorum?*

ANTONIUS C. ANTONIUS HYBRIDA, younger son of Antonius the orator, uncle and father-in-law of the triumvir. After his consulship, in which he was Cicero's colleague, B.C. 63, he received Macedonia as his province, and grievously oppressed it. DCass. xxxviii 10 οὗτος γὰρ πολλὰ μὲν καὶ δεινὰ καὶ τὸ ὑπὲρ τοῦ ἐν Μακεδονίᾳ, ἀρχὰς αὐτῆς, καὶ τὸ ἐκσπρονδὸν εἰργάσατο. He was afterwards condemned and banished, probably on a charge of *repetundae* Cic. in Vatin. § 28. The accounts of his trial are obscure and contradictory Drumann i 538 seq. Halm on Cic. l. c. § 27.

106 SACRILEGUS VERRES II 26. iii 53. *sacr.* not to be supplied with *Dol.* and *Ant.* (as by Orelli); Verres was preeminently *sacrilegus*. Cic. in Verr. act. i § 14 *delubra omnia . . . depopulatus est; deum denique nullum Siculis, qui ei paullo magis affabre atque antiquo artificio factus videretur, reliquit.* id. in Caecil. § 3. Verr. i § 53 seq. Lact. ii 4 § 34 seq. *quid C. Verres, quem Tullius accusator eius eidem Dionysio et Phalaridi et tyrannis omnibus comparat? nonne omnem Siciliam compilavit; sublati deorum simulacris ornamentisque fanorum? otiosum est persequi singula. unum libet commemorare, in quo accusator omnibus eloquentiae viribus, omni denique conatu vocis et corporis deploravit, de Cerere Catinesi vel Ennensi. . . haec igitur Ceres . . . ex arcanis et vetustis penetralibus a C. Verre immissis latronibus servis impune sublata est. idem vero cum affirmaret se a Siculis, ut causam provinciae susciperet, oratum, his verbis usus est 'sese iam ne deos quidem in suis urbibus, ad quos confugerent, habere, quod eorum simulacra sanctissima C. Verres ex delubris religiosissimis sustulisset.' quasi vero si Verres ex urbibus delubrisque sustulerat, de caelo quoque sustulerat. unde apparet istos deos nihil habere in se amplius quam materiam de qua sunt fabricati. nec immerito ad te, Marce Tulli, hoc est ad hominem, Siculi confugerunt, quoniam triennio sunt experti deos illos nihil valere. essent enim stultissimi, si ad eos ob defendendas iniurias hominum confugissent, qui C. Verri nec pro se ipsis irati esse potuerunt. . . quin etiam felix in eo ipso fuit, quod ante suam mortem crudelissimum exitum sui accusatoris audivit; dis videlicet providentibus ut sacrilegus ac praedo ille religionum suarum non ante moreretur, quam solacium de ultione cepisset.* cf. Iuv. 94 n.

VERRES a summary of the works of art stolen by Verres is given by Facius Collectaneen zur gr. u. röm. Alterthumskunde, Coburg, 1811, 150-170.

107 OCCULTA Cic. Verr. v § 66-7. on the lengthening of the *a* see Burm. on Phaedr. iii prol. 20. L. Müller de re metr. 320. This is the only ex. in Iuv.

SPOILIA Serv. Aen. viii 202 *spolium est, quidquid de hostibus tollitur.* Cic. Verr. iv §§ 17-19. v §§ 44. 46. 63-4. Plin. h. n. ix §§ 117-8 I have seen Lollia Paulina,

quae fuit Gai principis matrona, bedizened with jewels to the value of 40,000,000 sesterces, and that on not on any great state ceremonial *sed mediocrium etiam sponsalium cena*. nor had those gifts been received from an emperor's prodigality, *sed avitae opes*, provinciarum scilicet spoliis partae. *hic est rapinarum exitus, hoc fuit quare M. Lollius infamatus regum muneribus in toto oriente interdicta amicitia a C. Caesare Augusti filio venenum biberet, ut neptis eius quadringentiens tertio operta spectaretur ad lucernas.*

PLURES than were gained in war.

108 BOUM

Tac. an. iv 72 *primo boves ipsos, mox agros, postremo corpora coniumgum aut liberorum servitio tradebant.* cf. Marquardt iii 1 291—2. v 1 177.

110 cf. Cic. Verr. iv e.g. § 1

nego in Sicilia tota, tam locupleti, tam vetere provincia, tot oppidis, tot familiis tam copiosis, ullum argenteum vas, ullum Corinthium aut Deliacum fuisse, ullam gemmam aut margaritam, quidquam ex auro aut ebore factum, signum ullum aeneum, marmoreum, eburneum, nego ullam picturam neque in tabula neque in textili, quin conquisierit, inspexerit, quod placitum sit abstulerit. cf. §§ 2. 48. ib. § 18 *res illum divinas apud eos deos in suo sacrario prope quotidiano facere vidisti: non movetur pecunia. . . tibi habe Canephoros: deorum simulacra restitue.* id. p. Sest. § 94 speaking of Piso *neque tamen ullo in publico aut religioso loco signum aut tabulam aut ornamentum reliquisse.* Of his brother Cicero says ad Qu. fr. i 1 §§ 8—9 *praeclarum est enim summo cum imperio fuisse in Asia triennium, sic ut nullum te signum, nulla pictura, nullum vas, nulla vestis, nullum mancipium, nulla forma cuiusquam, nulla condicio pecuniae (quibus rebus abundat ista provincia) ab summa integritate continentiae deduxerit . . . non itineribus tuis perterreris homines, non sumptu exauriri, non adventu commoveri? . . . cum urbs custodem, non tyrannum, domus hospitem, non expilatorem, recepisce videatur.*

111 SI QUIS IN

AEDICULA DEUS UNICUS Tibull. i 10 19—20 *tum melius tenuere fidem, cum paupere cultu stabat in exigua ligneus aede deus.* Petron. 29 *praeterea grande armarium in angulo vidi, in cuius aedicula erant Lares argentei positi Venerisque signum marmoreum, et pyxis aurea non pusilla, in qua barbam ipsius conditam esse dicebant.* Tert. de idol. 8 *nec enim differt, an extruas vel exornes, si templum, si aram, si aediculam eius instruxeris.* Apul. cited on 157. On Nero's plunder of Italy and the provinces and of their temples see Tac. xv 45 *interea conferendis pecuniis . . . provinciae eversae sociique populi et quae civitatum liberae vocantur. inque eam praedam etiam di cessere, spoliatis in urbe templis, egestoque auro quod triumphis quod votis omnis populi Romani aetas prospere aut in metu sacraverat. enim vero per Asiam atque Achaïam non dona tantum sed simulacra numinum abripiiebantur, missis in eas provincias Acrato ac Secundo Carrinate.* Suet. Ner. 38 fin. DCass. LXII 18 § 5. Oros. vii 7.

112 DESPICIAS Plin. ep. viii 24 § 5 to a friend going as governor to Achaïa *recordare, quid quaeque civitas fuerit, non ut despicias, quod esse desierit: absit superbia asperitas.*

113 INBELLIS RHODIOS vi 296. Mart. x 68 1. Plut. de curios. div. 5 p. 525^b τοὺς μὲν οὖν Ποδίους ὁ Στρατόνικος ἐπέσκιωπεν εἰς πολυτέλειαν, οἰκοδομῆν μὲν ὡς θάνατους λέγων, ὀψωνεῖν δὲ ὡς ὀλιγοχρονίους. Athen. viii p. 351^c. ib. p. 352^b τοὺς δὲ Ποδίους ὁ αὐτὸς Στρατόνικος σπαταλῶνας καὶ θερμποτάς θεωρῶν, ἔφη αὐτοὺς λευκοὺς εἶναι Κυρηναίους. καὶ αὐτὴν δὲ τὴν

ῥόδον ἐκδλεῖ μνηστῆρων πόλιν. χρώματι μὲν εἰς δσωτλαν διαλλάττειν ἐκείνων ἡγούμενος αὐτοὺς, ὁμοιότητι δ' εἰς καταφέρειαν ἡδονῆς . . . ἐκδζων.

UNCTAM unguentis madentem

cf. vi 297. xi 122.

UNCTAMQUE CORINTHON iii 61. Wetst. on 1 Cor. 1 2. 6 9 seq. Cic. de re p. ii §§ 7—8 Corinth by its commerce withdrawn from agriculture and from war; luxuries imported; *habet iam amoenitas ipsa vel sumptuosas vel desidiosas inlecebras multas cupiditatum*. Mart. x 65 1 seq. *cum te municipem Corinthiorum | iactes, Carmenion, negante nullo; | . . . tu flexa nitidus coma vagaris, | Hispanis ego contomax capillis, | levis dropace tu quotidiano*. ib. 68 10—11. Paroemiogr. gr. Gott. i 135. ii 180.

114—115 16 n. Plin. xiv § 123 *pudetque confiteri, maximum iam honorem eius [resinae] esse in evellendis virorum corpori pilis*. ib. xxx § 26 *illa perdidere imperii mores . . . pilorum eviratio instituta resinis*. Quintil. v 9 § 14 *fortasse corpus vulsum, fractum incessum, vestem muliebrem dixerit mollis et parum viri signa, si cui . . . ut sanguis e caede, ita illa ex impudicitia fluere videantur*. Scipio in Gell. vi—vii 12 § 5 *nam qui cotidie unguentatus adversum speculum ornetur, cuius supercilia radantur, qui barba zylsa feminibusque subvulsis ambulet, . . . eumne quisquam dubitet, quin idem fecerit, quod cinaedi facere solent?* Lucian de merc. cond. 33 Thesmopolis the Stoic lived in the house of a rich and luxurious lady: τὸ μὲν πρῶτον ἐκεῖνο παθεῖν ἐφη γελαότατον, συγκαθίζεσθαι παρ' αὐτῷ παραδεδῶσθαι φιλοσόφῳ ὅτι κιναιδὸν τινα τῶν πεπιτωμένων τὰ σκέλη καὶ τὸν πρόωνα περιεζυρμένων. Marquardt v 2 368. lexx. ψιλωθρον. psilothrum. Movers ii 3 220—3 identifies (with the LXX and vulg.) *resina* with the balm of Gilead. Mart. xii 32 21—2 *nec plena turpi matris olla resina | Summoenianae quapilantur uxores*. ib. iii 74 4. Tert. de pall. 3 fin. *unde apud hirtos et hirsutos, tam rapax ab ala resina, tam furax a mento volsella? . . . revera enim quale est Graecatim depilari magis quam amiciri?* Clem. Al. paed. iii 3 § 15 seq.

116 Cic. de prov. cons. §§ 29. 32—4. Tac. Agr. 24 *si quidem Hibernia medio inter Britanniam atque Hispaniam sita et Gallico quoque mari opportuna valentissimam imperii partem magnis in vicem usibus miscuerit*. cf. ib. 12 of the Britons. h. ii 6. iii 53 *suis exhortationibus Gallias Hispaniasque, validissimam terrarum partem, ad Vespasianum conversas*. Liv. xii 46 § 5.

HISPANIA Mart. x 65 cited 113 n. Cic. ad Qu. fr. i 1 § 27 *quod si te sors Afris aut Hispanis aut Gallis praefecisset, immanibus ac barbaris nationibus*.

GALLICUS DCass. LXIII 22 §§ 2—4 Vindex, himself a Gaul, assembled the Gauls A.D. 68 who had suffered and were still suffering grievously from continual impositions, and called them to rise against Nero, ὅτι πάσαν τὴν τῶν Ῥωμαίων οἰκουμένην σεσύληκεν. cf. Tac. an. iii 40 Florus and Sacrovir A.D. 21 *disserebant de continuatione tributum, gravitate feneratoris, saevitia ac superbia praesidentium, . . . egregium resumendae libertati tempus, si ipsi florentes, quam inops Italia, quam inbellis urbana plebes, nihil validum in exercitibus nisi quod externum, cogitarent*. ib. 44 a report at Rome that sixty-six Gallic clans had revolted, *adsumptos in societatem Germanos, dubias Hispanias*. ib. 46 the Roman general Silius made very little of Gallic valour *puendum ipsis quod Germaniarum victores adversum Gallos tamquam in hostem ducerentur*. 'una nuper cohors rebellem Turonum, una ala Tre-

verum, paucae huius ipsius exercitus turmae profligavere Sequanos. quanto pecunia dites et voluptatibus opulentos, tanto magis inbelles, Aeduos evincite. iv 5. 72. xi 18 A.D. 47 Gannasco at the head of the Chauci *praedabundus Gallorum maxime oram vastabat, non ignarus dites et inbelles esse.* Germ. 28 inertia Gallorum. Agr. 11 Gallos quoque in bellis floruisse *accepimus; mox segnitia cum otio intravit, amissa virtute pariter ac libertate.*

AXIS vi 470. xiv 42. Luc. vii 423. schol. *Septentrionalis pars.* Avien. descr. orb. 534 *Assyrium suspectant eminus axem.*

117 ILLYRICUM Liv. x 2 *Illyrii Liburnique et Istri, gentes ferae et magna ex parte latrociniiis maritimis infames.* The revolt of the neighbouring Pannonians and Dalmatians A.D. 6 was due to oppressive taxes DCass. iv 29 § 1. Their leader Baton threw the blame on the Romans, saying to Tiberius A.D. 9 ib. lvi 16 § 3 'you send to keep your flocks not dogs nor shepherds but wolves.' Ios. bell. ii 10 § 4 p. 118 52 Didot οἱ δὲ... Ἰλλύριοι τὴν μέχρι Δαλματίας ἀποτεμονομένην Ἰστρῶν κατοικοῦντες οὐ δυοὶ μόνους πόλεμασιν ὑπέκουνσι, μεθ' ὧν αὐτοὶ τὰς Δακῶν ἀνακόπτουσιν ὁρμάς; the whole chapter, a speech put into Agrippa's mouth, sets forth the greatness of Rome with great effect. The career of Quintilius Varus is a commentary on the words of Iuv. he was for nine years governor of Syria Vell. ii 117 § 2 *quam pauper divitem ingressus dives pauperem reliquit:* but when A.D. 9 he treated the Germans as slaves DCass. lvi 18 § 3, the Roman arms sustained a reverse equal to the ruin of Crassus Flor. ii 30=iv 12 §§ 30—32 *Germani victi magis quam domiti erant... Vari Quintilii libidinem ac superbiam haut secus quam saevitiam odisse coeperunt. ausus ille agere conventum et incautius edixerat, quasi violentiam barbarorum lictoris virgis et praeconis voce posset inhibere. at illi, qui iam pridem robigine obsitos enses inertesque maererent equos, ut primum togas et saeviora armis iura viderunt, duce Arminio arma corripunt.* Höck i 2 90—95.

LATUS Stat. s. iv 4 63 *Istrum servare latius.* Flor. i 21=ii 5 § 1 *Illyrii... longissime per totum Adriani maris litus effusi.* MESSORIBUS etc. v 119 n. xii 75 n.

From Varro r. r. ii pr. § 3 'most farmers have now abandoned plough and pruning-hook, choosing rather to employ their hands in the theatre and Circus than on cornfields and vineyards; we have corn imported, qua satureti fiamus, from Africa and Sardinia.' cf. Colum. i pr. e.g. § 20 'in this Latium and land of Saturn, where once gods taught agriculture to their children, in this land, I say, we now receive tenders in public sale for the importation of corn from provinces beyond sea, that we may not be pinched with famine.' Tac. h. i 73 *transgressa in Africam ad instigandum in arma Clodium Macrum, famem populo Romano haud obscure molita.* Caesar on his return from Libya, B.C. 46, Plut. 55 'said that he had conquered a country large enough to supply annually to the treasury 200,000 Attic medimni of corn.' Tacitus speaking of a dearth in Claudius' reign xii 43 'once Italy sent stores to her legions in distant provinces; nor is our present distress owing to barrenness of the soil, but we till Egypt rather and Africa, *navibusque et casibus vita populi Romani commissa est.*' Suet. Dom. 7 cited on iii 2. Plin. pan. 31 § 2 'it was held of old, that our city could no otherwise be fed and supported but by the granaries of Egypt. That vainglorious people boasted that, if we were their masters, we at least owed our sustenance to them, and that on their river and their ships depended the plenty or dearth of provisions at Rome.' cf. ib. 30. Commodus first

appointed a *classis Africana* on the model of the *classis Alexandrina* (established by Augustus?), in order to supply any failure in the harvests of Egypt Lamprid. 17. cf. Hor. c. i l 9 Lambin. s. ii 3 87. Claud. bell. Gild. 52 seq. Sen. ep. 17 cited iii 141 n. Plin. h. n. v 3 (4). xvii 3 (5). Mamertin. grat. act. Iul. Aug. 14 § 5. Lips. elect. i 8. Salvian. de gubern. vi p. 138 Baluz. calls Africa *anima rei publicae*. A. D. 41 Gaius (Caligula) had withdrawn so many ships from commerce in building his bridge at Puteoli, that the magazines of corn were wellnigh exhausted Sen. brev. vit. 18 §§ 5—6. DCass. lxx 17 § 2. AV. Caes. 4 § 3. Suet. Claud. 18. 19 Claudius, who was once mobbed and pelted by the hungry crowd, devised A. D. 51 measures to secure a constant supply even in winter. He founded a secure harbour *portus Romanus* at Fiumicino. Traders were assured from risks by storms, and privileges granted to such as should build merchantmen *civi vacationem legis Papiae Poppaeae, Latino ius Quiritium, seminis ius iiii liberorum; quae constituta hodieque servantur*. Tac. xii 43. dig. l 5 § 3. cf. the provisions against wreckers ib. xlvii 9 § 8. The senate struck coins in honour of Claudius with the effigy of Ceres Augusta holding ears of corn Eckhel vi 239; others with the inscr. *ex S. C. ob cives servatos* ib. others with the effigy of Claudius holding scales with a *modius* between them ib. 138 (partly from Lehmann). Höck i 3 278—9. Marquardt iii 2 154—7. v 2 5—6. 14. Friedländer i 3 33—5 has collected the notices of dearths in Rome, which were sometimes caused by the floods, to which the emporium and corn-magazines were specially exposed. Plut. Oth. 4 § 4 A. D. 69 the flooding of the magazines caused great scarcity for many days. Symm. ep. iii 55. 82 risk of famine in Rome from the failure of the African crops. DCass. lx 11 § 2 necessity for a new harbour, as all the grain, *ὡς ἔπος εἰρεῖν*, consumed in Rome was imported. Ios. bell. ii 16 § 4 p. 120 12 and 20 Didot grain for 8 months' consumption imported from 'Africa,' for the remaining 4 months' from Egypt.

118 CIRCO x 81 n. Tac. h. i 4 *plebs sordida et*
circo ac theatris sueta.

VACANTEM it was the policy of the emperors to amuse the people by shows: as Pylades, when Augustus had complained of a disturbance occasioned by the rivalry between him and Hylas, answered Macrob. ii 7 § 19 *καὶ ἀχαριστεῖς, βασιλεῦ; ἔσθον αὐτοὺς περὶ ἡμῶς ἀσχολεῖσθαι*.

119 seq. but if you do commit this unnatural crime, what will you gain by it, seeing that Marius Priscus lately stripped the needy Africans of their all?

DIRAE because by plundering Africa

you starve Rome.

120 TENUES vii 80 n.

MARIUS i 49 n.

DISCINXERIT cf. *despolia* the word of command to lictors Sen. contr. 25 § 22 p. 257 l. 21 'despolia.' *meretrix, agnoscis hoc verbum? certe provincia agnoscit.*

122 MISERIS king Jérôme to Napoléon Dec. 1812 in Bignon: 'la cause puissante de ces mouvements n'est pas seulement la haine contre les Français, et l'impatience du joug étranger; elle existe dans la ruine de toutes les classes, dans la surcharge des impositions, contributions de guerre, entretien de troupes, passage de soldats et vexations de tous les genres continuellement répétées, le désespoir des peuples qui n'ont rien à perdre, parce qu'on leur a tout enlevé, est à redouter.'

125 SENTENTIA schol. *nuda verba*. in sententia nam solet interdum aliquid esse falsi. 'What I just now said is no commonplace of the schools, but sober truth.' Petron. l n. *rerum tumore et sententiarum vanissimo stre-*

pitu. ib. 10 sententias, *id est vitrea fracta et somniorum interpretamenta*. ib. 118 *controversiam sententiolis vibrantibus pictam*. M. Sen. contr. i pr. § 23 p. 55 24 *has translaticias quas proprie sententias dicimus, quae nihil habent cum ipsa controversia implicatum, sed satis apte et alio transferuntur, tamquam quae de fortuna, de crudelitate, de saeculo, de divitiis dicuntur: hoc genus sententiarum supellectilem vocabat*.

126 vi 554. Ov. a. a. ii 541 *haec tibi non hominem, sed quercus crede Pelasgas* | dicere. M. Sen. i contr. pr. *erratis, optimi iuvenes, nisi illam vocem, non M. Catonis, sed oraculi creditis*. Plin. xxix 7 (1) *hoc puta vatem dixisse*. Cic. de rep. v § 1 *quem quidem ille versum, inquit, vel brevitate vel veritate tamquam ex oraculo mihi quodam esse effatus videtur*. Lucr. i 739. Arnob. i l. Burm. anth. iv 16 6.

FOLIUM Verg. Aen. iii 444 seq. *fata canit foliisque notas et nomina mandat*. | *quaecunque in foliis descripsit carmina virgo, | digerit in numerum atque antro seclusa relinquit*. | *illa manent immota locis neque ab ordine cedunt*. | *verum eadem, verso tenuis cum cardine ventus | impulit et teneras turbavit ianua frondes, | numquam deinde cavo volitantia prendere saxo | . . . curat*. Serv. ad l. in foliis autem palmarum Sibyllam scribere solere testatur Varro. Aen. vi 74 where Serv. cites the words of Varro. Symm. ep. iv 33. Varr. in Plin. xiii § 69 in palmarum foliis *primo scriptitatum, dein quarundam arborum libris*. Later the Sibylline books are spoken of as written on linen Claud. bell. Get. 231—2 *quid carmine poscat | fatidico custos Romani carbasus aevi*. Symm. ep. iv 34 *monitus Cumanos lintea texta sumpserunt*.

127—145 if both your suite and your wife be blameless, if no long-haired minion sell your awards, then you may choose the founder of your race from amongst the Titans; no one will deny your descent even from (Titan xiv 35) Prometheus himself, for all will gladly do honour to your desert: but if you be the slave of lust and the oppressor of your province, then your noble birth only makes your guilt more flagrant.

127 COHORS *cohors praetoria*, properly the military staff of the governor, including young nobles, who as *contubernales* or *comites praetoris* were entering upon military service. Other officers, such as *lictors*, *praecones*, *scribae*, *interpretes*, *accensi*, *haruspices*, *apparitores*, were less properly included in the term Cic. ad Qu. fr. i 1 §§ 12—13 *quos vero aut ex domesticis convictionibus tecum esse voluisti, qui quasi ex cohorte praetoris appellari solent, horum non modo facta, sed etiam dicta omnia praestanda nobis sunt. . . . sit anulus tuus non ut vas aliquod, sed tamquam ipse tu; non minister alienae voluntatis, sed testis tuae etc.* id. Verr. ii § 27 *comites illi tui delecti manus erant tuae: praefecti, scribae, medici, accensi, haruspices, praecones erant manus tuae. . . cohors tota illa tua, quae plus mali Siciliae dedit, quam si centum cohortes fugitivorum fuissent, tua manus*. ib. § 29 *tuos amicos in provinciam, quasi in praedam, invitabas*. ib. § 75. Becker iii 1 284 seq. Hor. ep. i 3 6 Obbar. Nep. xxv 6 § 4 of Atticus *multorum consulum praetorumque praefecturas delatas sic accepit ut neminem in provinciam sit secutus, honore fuerit contentus, rei familiaris despexerit fructum*. Catull. x 6—23.

128 ACERSECOMES *intonsus*, epithet of Apollo. On such *amasii* cf. iii 186 n. v 56 n. vi 378. The most famous, known by works of art, is Hadrian's minion Antinous. Tac. Agr. 19 *animorum provinciae prudens . . causas bellorum statuit excidere. a se suisque orsus primum domum suam coercuit, quod plerisque*

haud minus arduum est quam provinciam regere, nihil per liberos servosque publicae rei.

CONIUGES Tac. an. III 33 Lips. *Severus Caecina censuit* [A.D. 21], *ne quem magistratum cui provincia obvenisset, uxor comitaretur. . . haud enim frustra placitum olim; ne feminae in socios aut gentes externas traherentur. . . cogitarent ipsi, quotiens repetundarum aliqui arguerentur, plura uxoribus obiectari.* Plin. ep. III 9 relates the trial of *Classicus* for oppression in the province of *Baetica* [Iuv. 116]. § 19 on the third hearing minor offenders were accused, *excepta tamen Classici uxore, quae sicut implicita suspicionibus ita non satis convinci probationibus visa est.* § 20 the charge against the daughter of Cl. was not pressed. cf. § 29. Ulp. in dig. I 16 4 § 2 *proficisci autem proconsulem melius quidem est sine uxore: sed et cum uxore potest, dummodo sciat senatum Cotta et Messala consulibus* [A.D. 20] *censuisse futurum, ut si quid uxores eorum qui ad officia proficiscuntur deliquerint, ab ipsis ratio et vindicta exigatur.* Pilate's wife Matt. 27 19. Suet. Aug. 24 *disciplinam severissime rexit: ne legatorum quidem cuiquam, nisi gravate hibernisque demum mensibus, permisit uxorem intervisere.* Tac. an. IV 19. 20 A.D. 24 *Sosia Galla, wife of C. Silius the conqueror in the war with Sacrovir, banished for extortion; proposal of Messalinus Cotta cavendum senatus consulto, ut quamquam insontes magistratus et culpae alienae nescii provincialibus uxorum criminibus perinde quam suis plecterentur.* VI 29 and DCass. LVIII 24 § 3 A.D. 34 *Pomponius (Pompeius) Laebo, eight years governor of Moesia after his praetorship, being with his wife accused of taking bribes, committed suicide with her.* LIX 18 § 4 A.D. 39 in like manner *Calvisius Sabinus* governor of *Pannonia* and his wife committed suicide: her offence was that she inspected the guards, and was present at the exercises of the troops. *Plancina* offended in the same way Tac. an. II 55. id. h. I 48 the wife of *Calvisius Sabinus*. Plut. Galba 12 § 1.

129 CONVENTUS Hirt. bell. Alex. 56 § 4 *ex omnibus conventibus coloniisque.* Gron. obs. III 22 p. 310 Frotscher 'conventus dicebant Romani oppida in provinciis selecta, in quibus praetores et proconsules conventus agebant et pro tribunali ius reddebant occurrentibus eo ad diem edictam, qui in circumiectis locis et horum alicui attributis lites haberent.' See the whole chapter. There were seven such assize-towns (as they may be called) in *Hispania Tarraconensis*, four in *Baetica*, three in *Lusitania*, three in *Illyria* etc. Becker III 1 267. cf. ib. 136 seq. Rein in Pauly II 635. Ios. ant. XIV 5 § 4 *Gabinus* made five conventus, *Jerusalem, Gadara, Amathus, Jericho, Sepphoris* in *Galilee*.

130 IRE PARAT Aen. IV 118 *in nemus ire parant.* Staveren on Nep. XXV 9 § 2.

CELAENO Verg. Aen. III 211 seq. *quas dira Celaeno | Harpyiaeque colunt aliae . . . virginei volucrum vultus . . . uncaeque manus et pallida semper | ora fame.* Serv. ad l. fame, *quam iis inferebat non inopia, sed avaritia.* Rutil. Namat. imitates Juvenal's metaphorical use of the name I 609—610 *Harpyias, quarum decerpitur unguibus orbis, | quae pede glutineo quod tetigere trahunt.*

131 Ov. m. XIV 320 seq. *Picus in Ausoniis, proles Saturnia, terris | rex fuit, utilium bello studiosus eorumum etc.* Verg. Aen. VII 48 *Fauno Picus pater, isque parentem | te, Saturne, refert.* cf. ib. 189 seq.

NUMERUS Theokr. id. XVII 27 ἀμφοτέρω δ' ἀριθμούνται ἐς ἑξαχάτον Ἡρακλῆα.

ALTA 40. 132 TITANIDA xv 23 n. Buddim. II 4. Ramshorn 288 g. On the scorn with which the Titans regarded the new gods see Aesch. PV. 35. 96. esp. 205 seq. 310. 389. 942. 955. So in the

Eumen,

133 PROMETHEA IV 133.

136 VIRGAS 268. XIV 18 seq. Cic. in Verr. v § 112 seq.

139 FACEM Holyday 'holds a torch before thy shame.' Marius said of the nobles who abused him as an upstart, ap. Sall. Jug. 85 § 21 seq. *maiores suos extollunt, eorum fortia facta memorando clariores sese putant. quod contra est. nam quanto vita illorum praeclarior, tanto horum socordia flagitiosior. et propecto ita se res habet. maiorum gloria posteris quasi lumen est, neque bona neque mala eorum in occulto patitur.* See Wasse ad l. p. 295 Haverc. id. Catil. 51 § 12. ad Herenn. iv § 60. Cic. off. ii § 44. Beier on Cic. or. fragm. p. 109 seq. Cic. to Lentulus Catil. iii § 10 the likeness of your grandfather on your seal te a tanto scelere etiam muta revocare debuit. Sen. de clem. i 8. La Rochefoucault *la fortune fait paroître nos vertus et nos vices comme la lumière fait paroître les objets.* Tennyson *the fierce light that beats upon a throne.* Daniel to lady Anne Clifford in Chalmers' British poets iii 531 b *she tells you, how that honour only is | a goodly garment put on fair deserts; | wherein the smallest stain is greatest seen, | and that it cannot grace unworthiness; | but more apparent shews defective parts, | how gay soever they are deck'd therein.*

PRAEFERRE Plin. v 17 § 4 *pergeret, qua coepisset, lumenque, quod sibi maiores sui praetulissent, posteris ipse praeferret.*

140 CONSPECTIVS Bremi etc. on Nep. xv 18 § 5.

142 quo Ov. s. a. i 803 *quo tibi, Pasiphae, pretiosas sumere vestes?* Supply some such word as *prodest*. Heind. on Hor. s. i 6 24. cf. Iuv. 9 n.

FALSAS i 67. What is it to me that your ancestor built that temple in which you seal a forged will? Wills were kept in the temples (dig. XLIII 5 3 § 3 *si custodiam tabularum aedituus . . . suscepit.* Tac. an. i 8 Lips.) like other valuables Iuv. xiv 260 n.; here the degenerate noble substitutes a forged will (which he seals in the very temple itself) for a true one, which he abstracts.

144 ANTE 11.

TRIUMPHALEM i 129 n.

Mart. xiv 128 1 Gallia Santonico *vestit te bardoeucullo.* The Santones occupied the coast of France to the north of the Garonne; their name survives in *Saintes* (Mediolanum), the capital of the old province *Saintogne*.

VELAS ADOPERTA Verg. Aen. iii 405 *purpureo velare comas adopertus amictu.*

CUCULLO iii 170 n.

vii 221 n. ix 28 seq. vi 118 *sumere nocturnos meretrix Augusta cucullos.* ib. 330. Hor. s. ii 7 55. Cic. Phil. ii § 77 Antonius, in order to surprise his mistress, *domum venit capite involuto.* id. cited on 158. Isidor. orig. xix 26 *cum egrediebantur de ludi prostibulo iuvenes, . . . velamento tegebant caput et faciem: quia solebant erubescere qui lupanar introissent.* Sen. vit. beat. 13 § 2 *et vitia sua cum coepit putare similia praeceptis, indulget illis, non temere nec obscure luxuriatur etiam inoperto capite.* Petron. 7. Lucian dial. mort. 10 11 Menippus says that the philosopher laments the loss of sumptuous feasts, and because now no longer *νύκτωρ ἐξίων ἅπαντας λαθόντων τῷ ἡματίῳ τὴν κεφαλὴν κατεῖλθας περιέεισιν ἐν κύκλῳ τὰ χαμαιτυπεῖα.* Philostr. soph. i 25 § 25 a speech of Polemon's *ὁ μοιχὸς ὁ ἐγκαλυμμένος.* Apul. met. viii 10. ix 20. Laev. ap. Non. s. v. *latibulet.* Capitolin. Ver. 4 *vagari per tabernas oblecto capite cucullione vulgari viatorio.* Lamprid. Elag. 32 *ad omnes meretrices tectus cucullione mulionico ne agnosceretur ingressus.* cf. DCass.

LXXIX 13 § 2. L. Pompon. Bonon. ap. Non. s. v. *paenula* *paenulam* in caput inducere ne te noscat. Plin. ep. iii 12 § 3. Suet. Ner. 26 post crepusculum statim adrepto pillo vel galero popinas inibat circumque vicos vagabatur ludibundus. . . . ac saepe in eius modis oculorum et vitae periculum adiit, a quodam laticlavio, cuius uxorem adtrectaverat, prope ad necem caesus. Fortunatian. rhet. i 6 p. 85 24 H adulteros licet occidere. infamis fuit in nulum; invenit filius adulterum obvoluto capite nec eum occidit. interrogatur a patre, qui fuit adulter, cui pepercerit; non dicit et abdicatur. Mart. xiv 132. Marquardt v 2 185. Rich companion *cucullus*. These *cuculli* seem to have been of wool. cf. Mart. i 53 5. 92 8. iv 19 for other Gallic stuffs in use at Rome.

146 seq. Driving in Italian cities being forbidden in the daytime (iii 10. 236. Plin. h. n. vii § 141. cf. Nep. xx 4 § 2), Lateranus drives out on one of the main roads.

MAIORUM i 171 n. Cic. p. Mil. § 18 itaque in eadem ista Appia via cum ornatissimum equitem Romanum P. Clodius M. Papirium occidisset, non fuit illud facinus puniendum: homo enim nobilis in suis monumentis equitem Romanum occiderat. cf. ib. § 17.

147 CARPENTUM ix 132. It was a covered carriage with two wheels, used by the luxurious. Claudia, sister of P. Claudius Pulcher, cos. b. c. 249, drove in a *carpentum* from the games Suet. Tib. 2. So Messalina (id. Claud. 17. DCass. lx 22 § 2) and Agrippina (id. lx 33 § 2. Tac. xii 42) received permission from the senate to drive in a *carpentum* (DCass. retains the word *καρπέντιον χρῆσθαι*) on solemn occasions cf. Artemid. i 56 ἀγαθὸν ἐλευθέραις γυναῖξιν ἅμα καὶ παρθένοις πλουσίαις τὸ διὰ πόλεως ἄρμα ἐλαύνειν· ἀγαθὰς γὰρ ἱεροσύνας αὐταῖς περικοιῖται. Marquardt v 2 321. The form of the *carpentum* is known from the coins of the empresses who received from the senate the right to use it at the *pompa circensis* Isid. orig. xx 12 3 *carpentum*, *pompaticum vehiculi genus*. Caligula Suet. 15 instituted circensian games in honour of his mother Agrippina after her death *carpentumque, quo in pompa traduceretur*. The coins of this Agrippina, of Livia, of the Domitillae wife and daughter of Vespasian, of Hadrian's wife Sabina, of Faustina iun. wife of M. Aurelius, have the *carpentum*. It was also used for travelling, by Tarquin and Tanaquil Liv. i 34 § 8; Cynthia Prop. v=iv 8 53 is driven to Lanuvium in one with silk curtains *serica nam taceo volsi carpenta nepotis*. Marquardt ib. 327—8. Becker Gallus iii 10.

LATERANUS x 17 n. he had been ejected from the senate on account of an intrigue with Messalina, A.D. 48, but was restored by Nero, A.D. 55 Tac. xiii 11. cf. xi 30. 36. When consul elect, A.D. 65, he engaged in Piso's conspiracy ib. xv. 49.

IPSE i 62. IPSE, IPSE vi 166—7 malo, malo. 148 SUFFLAMINE xvi 50. schol. *vinculum ferreum, quod inter radios mittitur, dum clivum descendere coeperit reda, ne celerius rotae sequantur et animalia vexent*.

149 LUNA VIDET vi 311 luna teste. TESTES nominative.

152 TREPIDABIT c. acc. x 21. 153 VIRGA iii 317. Sil. iii 293. Aug. cons. evang. ii § 72 *virga intellegitur . . . corporaliter, qua utimur sive ad equum, sive ad aliquid aliud opus fuerit*. DCass. says of Caracalla, when he appeared as *auriga*, LXXVII 10 *προσεκύνει τε αὐτοὺς [the umpires] κἀνωθεν τῇ μαστιγι*. id. LXII 15 § 1 A.D. 64 *ποσαύτη δ' ἦν ἡ τοῦ Νέρωνος ἀκολασία ὥστε καὶ ἄρματα δημοσίᾳ ἤλανυν*. id. LXIII 1 § 1 A.D. 66 *ὁ τε γὰρ Νέρων ἐν τοῖς κιθαρωδοῖς ἡγωνίσσατο, καὶ νικητήρια αὐτῷ Μενε-*

κράτους τοῦ τῆς κιθαρώδιας διδασκάλου ἐν τῷ ἵπποδρόμῳ ποιήσαντος ἡνιόχῃσε. ib. 6 § 2 on the purple awnings of the theatre Nero was embroidered ἄρμα ἐλαύνων, amid stars of gold. § 3 after a sumptuous feast to Tiribates Nero καὶ ἐκθαρώθησε δημοσίᾳ καὶ ἡρματηλάτῃσε τὴν τε στολὴν τὴν πράσινον ἐνδεδυμένος καὶ τὸ κράνος τὸ ἡνιοχικὸν περικείμενος. ib. LXI 17 §§ 3-5 A.D. 59 men and women of equestrian and senatorian rank descended into the stage and circus and amphitheatre, some playing the flute or the guitar, dancing, acting tragedies and comedies, driving horses and slaying wild beasts and fighting as gladiators, some freely, others sore against their will: and men saw the great families, Furii, Fabii, Porcii, Valerii, and the others whose trophies and temples were to be seen, standing below and doing ὡν ἐνια οὐδ' ὑπ' ἄλλων γιγνόμενα ἐθεώρουν, and men pointed them out to one another with the finger, the Macedonians saying, 'this is Paulus' descendant,' the Greeks 'οὗτος τοῦ Μομμίου,' the Siceliots 'see Claudius,' the men of Epirus 'see Appius,' the Asiatics Lucius, the Iberians Publius, the Carthaginians Africanus. So already Caligula A.D. 37 id. LX 5 § 2 was ruled by charioteers. ib. § 5 himself drove in the circus. ib. 14 §§ 2, 5-7. cf. Iuv. xi 198 n. vii 114 n. 243 n. and Vitellius DCass. LXV 5 § 1 before he was emperor rubbed down the horses of the blue faction. cf. Suet. Vit. 4.

PRIOA he does not turn away his head in shame, but tries to catch his friend's eye by jerking his whip.

154 INFUNDIT it is a mark of the ἀγροίκος Theophr. char. 4 τοῦν ὑποζυγίους ἐμβάλειν τὸν χόρον.

HORDEA this plural is cited by Quintil. as a barbarism i 5 § 16 hordea et mulsa . . . non alio vitiosa sunt, quam quod pluralia singulariter . . . efferuntur. It is used however by many poets, e.g. by Verg. g. i 210, who was ridiculed by Bavius and Maevius in the verse ap. Serv. ad loc. hordea qui dixit, superest ut tritica dicat. Aug. doct. Chr. iii § 19 hordeo vesci more iumentorum. Marquardt v 2 23-4. Rations of barley were served out to soldiers as a punishment ib. iii 2 89 n. 417. Suet. Aug. 24. Plin. xviii § 74 panem ex hordeo antiquis usitatum vita damnavit, quadripedumquo fere cibus est. Apul. met. i 24 plane quod est mihi summe praecipuum, equo, qui me strenue pervezit, faenum atque hordeum acceptis istis nummulis tu, Fotis, emito. iii 26 after his transformation Lucius calls on Iuppiter hospitalis et Fidei secreta numina, to attest the ingratitude of his steed abigor quam procul ab hordeo, quod apposueram vesperi meis manibus illi gratissimo famulo. ib. iv 22 nobis unus illa recens hordeum affatim et sine ulla mensura largita est. . . ego vero numquam alias hordeo cibatus. vii 14 sospitatore nuncupatum matrona prolixè curitabat, ipsoque nuptiarum die praeseptum meum hordeo passim repleti iubet. ib. 15. 16. 28.

155 LANATAS used substantively, as laniger, bidens, etc.

ROBUM so Orelli, Madvig, Jahn. Schol. robum, i.e. robustum, rufum: unde Hercules robus dictus est. Paul. Diac. p. 134 Lind. robum rubro colore et quasi rufo significari, ut bovem quoque rustici appellant, manifestum est. . . hinc et homines valentes et boni coloris robusti. cf. Cramer ad schol. h. l. The word is archaic (more Numae). Red oxen (Colum. vi 1 § 3 colore rubeo. cf. ib. § 2) were most highly valued.

156 NUMAE iii 12. 138 n. Liv. i 42 Numa divini auctor iuris. Numa's sacrifices unbloody Schwegger i 681 3. cf. 541. Luc. ix 477 sacrificio Numae. Marquardt iv 34. 44.

CAEDIT AS consul. The consuls offered an ox to Iuppiter Capitolinus on

entering upon their office (Ov. Pont. iv 4 29 seq. ib. 9 30. Cic. de leg. agr. i § 98. cf. Serv. ad Aen. ix 627), and also to Iuppiter Latiaris on the Alban mount.

157 EPONAM schol. Epona dea mulionum est. Agesilaus Ital. iii in Plut. parall. min. 29 p. 312^o Φούλβιος Στέλλα μισὼν γυναῖκας ἱππῶ συνε-
μισγετο· ἡ δὲ κατὰ χρόνον ἔτεκε κόρην σύμμορφον καὶ ὠνόμασεν Ἐπόναν.
ἔστι δὲ θεὸς πρόνοιαν ποιουμένη ἱππῶν. Tert. apol. 16 vos tamen non nega-
bitis et iumenta omnia et totos cantherios cum sua Epona coli a vobis.
Minuc. Octav. 28. Prudent. apoth. 197—9 nemo Cloacinae aut Eponae
super astra deabus | dat solium, quamvis olidam persolvat acerram | sacri-
legisque molam manibus rimetur et exta. Apul. met. iii 27 respicio pilae
mediae, quae stabuli trabes sustinebat, in ipso fere meditullio Eponae
deae simulacrum residens aediculae, quod accurate corollis roseis et
quidem recentibus fuerat ornatum. inscr. in honour of Epona Orelli
402. 1792—4. Henzen 5804. cf. Florencourt in the Jahrb. des Vereins
von Alterthumsfreunden im Rheinlande iii 47 seq. Walz ib. viii 129
seq. Schwegler i 696 l. Epona has the *p* as ἵππος, to which *equus* is
related as *sequor* to ἔκμαι. cf. Curtius Grundzüge ii¹ 50. 52. 56.

FACIES rude representations of Epona and other gods painted on the stalls.

158 PERVIGILES xv 43 n.

POPINAE these appear to have had warm baths attached to them 168.
Other exx. of nobles frequenting taverns Cic. in L. Pis. § 13 meministine,
caenum, cum ad te quinta fere hora cum C. Pisone venissem, nescio quo e
gurgustio te prodire, involuto capite, soleatum? et cum isto ore foetido
taeterrimam nobis popinam inhalasses, excusatione te uti valetudinis,
quod diceres vinolentis te quibusdam medicaminibus solere curari? quam
nos causam cum accepissemus . . . paulisper stetimus in illo ganearum
tuarum nidore atque fumo: unde tu nos . . . turpissime ructando
eiecisti. The grammarian Linaeus called Sallust Suet. gr. 15 lurcho-
nem et nebulonem popinonemque. id. Vit. 13. Mart. v 70. Apul.
met. viii 1 iuvenis natalibus praenobilis . . . sed luxuriae
popinalis scortisque et diurnis potationibus exercitatus atque ob
id factionibus latronum male sociatus. Marquardt v 2 79—82. Becker
Gallus iii³ 18—28. Friedländer ii² 21—8.

159 ASSIDUO Markl. coni. Assyrio cl. Hor. c. ii 11 16.

SYROPHOENIX cf. iii 62 n. Under the Romans Phoenike, which was
included in the province Syria, received the name Συροφονίκη (St. Mark
7 26) to distinguish it from Syria proper or Συρία κοίλη (cf. Συρομηδία).
It comprised three districts with Tyre, Damascus and Palmyra for their
respective capitals Marquardt iii 1 196—7. Lucian deor. conc. 4 with
a sneer Συροφονικός τινας ἐμπόρου Κάδμου. Cf. Wetst. on Mar. 7 26. and
for the similar form Λιβυφονίκης Pape-Benseler.

AMOMO iv 108 n. Mart. v 64 3 pinguescat nimio madidus mihi crinis amomo.
Plin. xiii §§ 6. 18. Movers ii 3 257.

160 IDUMAEAE PORTAE some suppose that a pass in Phoenicia (cf. VF. iii 497 Albana porta)
is meant; others, the triumphal arch of Titus.

161 HOSPITIS AFFECTU=Apul. apol. 87 tabernariis blanditiis. That the
caupones invited passers-by to enter appears from Cic. p. Cluent. § 163
si invitaverit [caupo], id quod solet, sic hominem accipiemus, ut
molestē ferat se de via decessisse. Casaub. on Suet. Ner. 27. Plut. de
vitioso pudore 8 p. 532 we do not choose physicians, tutors for our
children, advocates, for their merit, but for their importunity or from
private friendship. To wean ourselves from this false shame, let
us exercise ourselves in slight matters of every day life, never to em-

ploy κατά δυνωπίαν a barber or fuller, nor to put up at a poor inn, when there is a better at hand, *ὅτι πολλάκις ὁ πανδοκεὺς ἡσπάζατο ἡμᾶς*. The Syrophoenicians were famous for their insinuating address Eunap. vit. Liban. p. 496 16 Didot *ὁ πάντες οἱ Συροφολνικεῖς ἔχουσι κατὰ τὴν κοινὴν ἔντευξιν ἥδὲ καὶ κεχαρισμένον*.

DOMINUM REGEMQUE v 137 n. 161 n. Mart. x 10 5 cited on III 185. IV 83 5 *sollicitus donas, dominum regemque salutas*. id. i 112. II 68. XII 60b 8. Sen. ep. 3 § 1 *obvius, si nomen non succurrit, dominos salutamus*. Suet. Aug. 53 Torrent. Friedländer diss. de appellatione domini a Romanis usurpata, Regim. 1859, 4to (cf. Sittengeschichte I³ 356—362 'on the use of the form of address *domine* in ordinary life') cites Petron. 86 a pupil to his paedagogus *rogo, domine, ubi est asturco?* Mart. v 57. VI 88 by chance I saluted you this morning by your true name, forgetting to call you my 'lord,' Caecilianus. The freedom cost me 100 *quadrantes* (the usual *sportula*). Epikt. II 7 §§ 9. 15 to augurs. 15 § 15 and III 10 § 15 to physicians. 23 § 11 to an auditor at a recitation. IV 1 § 57 *ἀν ἀκούσης λέγοντος ἔσωθεν καὶ ἐκ πᾶθους 'κύριε,' καὶ δώδεκα ῥάβδοι προάγῳσι, λέγε δοῦλον*. Fronto ep. ad amic. i 7 p. 179 Naber. ib. 25 p. 188, where correspondents are addressed as *domine* and *domine frater* respectively. Apul. m. II 14 the hero is addressed by his host, ib. III 11 by the magistrate of Hypata, who is apologising for a practical joke played upon him, as *Luci domine*. ib. VI 22 Iuppiter to Cupid *domine fili*. So Symm. ep. VI 41. 68 of and to his daughter *domina filia*. So in inscriptions on boys *domino filio meo* Fabretti inscr. p. 582 167 n. Cf. Lucian somn. 9. Nigrin. 23 the flatterers are to blame for their patrons' insolence: *ὅταν γὰρ αὐτῶν τὴν περιουσίαν θαυμάσωσι καὶ τὸν χρυσὸν ἐπαινέσωσι καὶ τοὺς πωλῶνας ἔωθεν ἐμπλήσωσι καὶ προσελθόντες ὥσπερ δεσπῆτας προσείπωσι, τί καὶ φρονήσῃν ἐκείνους εἰκὸς ἐστίν;* Ios. ant. XVI 4 § 7 καὶ βασιλέα καὶ δεσπότην.

SALUTAT Fabri on Liv. XXII 29 § 11

vos, milites, quorum vos modo arma dexteræ texerunt, patronos salutabitis. Tac. XII 41. Suet. Ner. 7. cf. 'hail Him Lord of lords.'

162 CYANE a *copa Syrisca* such as is addressed in Virgil's *copa*. Lucil. III 33 *caupona hic tamen una Syra*.

SUCCINCTA IV 24.

LAGONA v 29 n. XII 60.

163 DEFENSOR CULPAE DICET MIHI Phaedr. v 4 9 sed dicis, where Burm. cites III prol. 8 *fortasse* dicis. Sen. n. q. I 1 § 4 *dicis mihi*. 6 § 3.

FECIMUS ET NOS HAEC IUVENES Plaut. Bacch. III 3

5—6 *minus mirandum est, illaec aetas si quid illorum facit, | quam si non faciat*. feci ego istaec itidem in adulescentia.

164 DESISTI Sen. contr. 14 §§ 2, 3 p. 167 *obicit luxuriam propriam et hoc dicit: adulescens frugaliter vixi quamdiu frugi patrem habui. ante me desiste, ante me coeperas...* 'senex luxuriare' ais; *respondeo tibi 'adulescens enim navigavi.' 'ego' inquit 'iam desii, tu nondum.' 'non miror si prior desisti; prior coeperas.'* see the whole contr. 'quidam luxuriante filio luxuriari coepit; filius accusat patrem demetiae.'

NEMPE Hand Turs. IV 155 *vocabulum*

colloqui indicat claram esse et affirmandam rem ex alterius qui colloquitur sententia. Hor. ep. I 16 75—6 'adimam bona.' *nempe pecus, rem, | lectos, argentum: tollas licet.* 'We did the same ourselves in our youth.' 'Be it so: you have given it up now, you mean to say.'

166—167 III 186 n. Mart. IV 77 9—10 *haec facient sane iuvenes; deformius, Afer, | omnino nihil est ardelione sene*.

168 THERMARUM VII 233 n. XI 4. Mart. XII 70 5 seq. *frangendos ca-*

lices effundendumque Falerium | clamabat, biberet qui modo lotus eques. | a sene sed postquam patruo venere trecenta, | sobrius a thermis nescit abire domum. Sen. ep. 122 § 6 frequens hoc adulescentium vitium est, qui vires excolunt, ut in ipso paene balnei limine inter nudos bibant, immo potent, et sudorem, quem moverunt potionibus crebris ac ferventibus, subinde distringant. Quintil. 16 § 44 velli et comam in gradus frangere et in balneis perpotare, quamlibet haec invaserint civitatem, non erit consuetudo, quia nihil horum caret reprehensione. advertisements of baths in country inns Marini atti II 532. Friedländer II^o 25.

LINTEA schol. hoc est pictis velis popinae succedit, aut linteis capsariciis tergitur. If the latter explanation (cf. Sen. supr.) were the true one, lintea must be figured towels (III 263 n.) used in the bath. Rather understand curtains (VI 228. IX 105. Casaub. on Suet. Ner. 27). Orelli 'pictum velum seu siparium ante ostium tabernae, thermopolii, cauponae, popinae suspensum. in quo erant tituli rerum venalium, invitationes praetereuntium, veluti haec Lugduni reperta inscr. Lat. 4329 Mercurius hic lucrum promittit, Apollo salutem: Septumanus hospitium cum prandio. qui venerit, melius utetur. post, hospes ubi maneat, prospice. ea igitur in taberna alea offerebatur, iatralipta, hospitium, prandium.'

169 ARMENIAE SYRIAQUE the Parthians since the death of Crassus were a constant terror to Rome Hor. c. I 12 53—4. 19 11—2. II 13 17—9. DCass. XL 14—15 describes vividly the suddenness and fury of their onsets. cf. apocal. 9 13 seq. Ioseph. ant. XIV 13 § 3 seq. b. I. I 13. ARMENIAE 51. Stat. s. v 2 34. Suid. Māprios. Tac. an. II 3. 56—9. The rivers are Euphrates and Tigris Plin. h. n. VI § 25. Ios. bell. III 1 § 2—3 choice of Vespasian for the Jewish war after he had conquered the Germans and Britons. Verg. g. I 509.

170 RHENO ATQUE HISTRO 51 n. esp. Stat. there cited. IV 147. Stat. s. IV 4 61—4 forsitan Ausonias ibis frenare cohortes, | aut Rheni populos aut nigrae litora Thules | aut Histrum servare latus metuendaeque portae | limina Caspiacae. V 1 127—9 tecum gelidas comes illa per Arctos, | Sarmaticasque hiemes Histrumque et pallida Rheni | frigora. Ios. bell. II 16 § 4 Agrippa in a long speech sets forth the power of Rome, from the Euphrates to the Hister, to Gades and to Britain; Gauls, Germans (in spite of their giant stature, their daring and their guardian Rhine), Spaniards, Illyrians, all have yielded; the Parthians send hostages; and shall the Jews alone, of all nations under the sun, resist? In the time of Tiberius Tac. an. IV 5 eight legions were on the Rhine, to curb the Gauls and Germans; two in Africa, two in Egypt; four from Syria to the Euphrates; four on the Danube, two in Pannonia, and two in Moesia, with two others in reserve in Dalmatia. Marquardt röm. Staatsverwaltung Leipz. 1876 II 432—4, 437. Höck I 1 378—383. J. Schneider Beiträge zur Geschichte des römischen Befestigungswesens auf der linken Rheinseite, Trier 1844. The Euphrates, Rhine and Danube were the natural boundaries of the empire; conquests beyond the E. and the D. were neither permanent nor a source of strength Höck III (1) 107. HISTRO IV 111.

PRÆSTARE etc. Lateranus is in the prime of life; he has vigour enough to secure Nero from all fear of foreign enemies. Send, Caesar, send him to Ostia to command your fleet, but seek your general etc.

171 seq. MITTE...INVENIES I 165 n.

OSTIA the port

of Rome at the Tiber's mouth, from which the fleets sailed xi 75 n.; commonly *Ostia*, -ae, but Strab. used the pl. neut. and so Sall. Charis. i p. 98 16 K and Liv. ix 19 § 4. xxii 37 § 1. xxvii 23 § 2.

172 POPINA placed near to *legatum* to enhance the shame. See Friedländer ii³ 38—9.

173 seq. Apul. met. viii 1 *iuvēnis natalibus praenobilis, loco clarus, ... sed luxurie popinali... et diurnis potationibus exercitatus atque ob id factionibus latronum male sociatus*. So Nero (DCass. LXII 14 § 2) *πάντα ὡς κλεῖν τὸν βίον ἐν καπηλικῇ διαίτῃ ποιούμενος*. Marquardt v (2) 79—80.

PERCUSSORE schol. *sicario aut gladiator*.

174 NAUTIS Hor. s. i 5 4. Plat. Phaedr. p. 243^c ἐν ναύταις που τεθραμμένων καὶ οὐδένα ἐλεύθερον ἔρωτα ἐωρακότων. Theopomp. fr. 297 Müller (in Athen. vi p. 254^b) ναυτῶν καὶ λωποδυντῶν. Plut. Dion 48 ὁ ναυτικὸς δῆλος καὶ βδρανσος. inst. Lac. 42 p. 239. id. Demosth. 7 κραυπαλῶντες ἄνθρωποι ναῦται καὶ ἀμαθεῖς ἀκούονται καὶ κατέχουσι τὸ βῆμα. Plat. legg. 707^a. Eur. Hec. 607 (in DChr. or. 32 i 695 R). Tertull. adv. Valent. 12 *quis nauclerus non etiam cum dedecore laetatur? videmus quotidie nauticorum lascivias gaudiorum*. Themist. or. iv p. 61 Hard. κάπηλοι καὶ ναῦται καὶ φορτικὸς δῆλος. They were often slaves Böckh Staatsh. b. ii c. 21 (I² 367). Celsus in Orig. i 62. ii 46. Lact. v 2. Plut. de sanitate 16 p. 130 a student must exercise the voice continually, even in an inn, though all should deride him. For where it is no disgrace to eat, it is no disgrace to exercise oneself either: ἀλλ' αἰσχρὸν τὸ δεδοικέναι καὶ δυσωπεῖσθαι ναύτας καὶ δρεωκόμους καὶ πανδοχεῖς καταγελῶντας. Claudius also in the reign of Tiberius Suet. Claud. 5 *ex contubernio sordidissimorum hominum super veterem segnitiae notam ebrietatis quoque et aleae infamiam subiit*. So Nero DCass. LXI 8 § 1 πολλά μὲν οἴκοι, πολλά δὲ καὶ ἐν τῇ πόλει, νύκτιον καὶ μεθ' ἡμέραν ἐπικρυπτόμενός πῃ ἡσέλγαυε, καὶ ἐς τε καπηλεῖα ἐσθῆι καὶ πανταχόσε ὡς καὶ ἰδιώτης ἐπλανᾶτο. Vitellius LXV 2 § 1 ἦν μὲν γὰρ καὶ ἀπ' ἀρχῆς οἶος περὶ τε τὰ καπηλεῖα καὶ περὶ τὰ κυβευτήρια... ἐσπουδακέναι.

175 CARNIFICES vi 480.

SANDAPILARUM schol. *capulorum*, in quibus *gladiatores mortui de amphitheatro eiciuntur* the rich were carried out to burial on a *lectus* or *lectica funebris*; the poor in a coffin *sandapila*. Hor. s. i 8 9 *vilis arca*. Mart. x 5 10 *orciniāna sponda*. It was carried out by slaves id. viii 75 9—10. Suet. Dom. 17 *cadaver eius populari sandapila per vespillones* [Mart. i 30 48] *exportatum*. cf. Mart. ii 81. Marquardt v (1) 361.

176 RESUPINATI schol. *ebrii, turpia patientis*. cf. iii 112 n.

TYMPANA iii 64 n. Aristoph. vesp. 119. Varro in Nonius s. v. *mansuetem* p. 483 when the galli saw a lion *tympanis... fecerunt mansuetem*. Catull. 63 8 seq. *Ellis niveis citata cepit manibus leve typanum | typanum, tubam, Cybelle, tua, mater, initia; | quatiensque terga tauri niveis cava digitis*. ib. 20 21 *Phrygiā ad domum Cybelles, Phrygiā ad nemora deae, | ubi cymbalum sonat vox, ubi tympana reboant*. Lucret. ii 619 seq. Verg. Aen. ix 619. Suet. Aug. 68 *de gallo Matris deum tympanizante*. Phaedr. iv 1 7. Dempster on Rosin. ii 4. Lips. on Sen. vit. beat. 13 § 4. Spanheim on Callim. h. Dian. 247. Claud. Eutrop. i 278.

GALLI ii 110 seq. vi 513 seq. Phaedr. iv 1. Movers die Phönizier i 670. Apul. met. viii 24—31. ix 1—10. Lamprid. Heliog. 7. Hier. in Osee lib. i c. 4 ver. 14 (vi 41^b ed. Ven. 1768).

177 LIBERTAS v 161 n. Suet. Vitell. 7 fin. *tota via caligatorem quoque militum obvios exosculans, perque stabula ac deversoria*

mulionibus ac viatoribus praeter modum comis, ut mane singulos, 'iamne ientassent,' sciscitaretur seque fecisse ructu quoque ostenderet.

POCULA v 37 seq. n. 127 seq. n.

LECTUS ib. 17 n.

178 MENSA Plin. pan. 49 § 5 *non tibi semper in medio cibibus semperque mensa communis?* cf. ib. § 6.

REMOIOR on the comp. and superl. of participles, see Jahn's Jahrb. Suppl. xv 208 seq. [and Neue Formenlehre ii^a 119—128. H. A. J. M.] Neue gives *remotior* from Cic. and Ov. and the adv. *remotius* from Cic.

179 Colum. i 8 § 2 *socors et somniculosum id genus servorum, otiis, campo, Circo, theatris, aleae, popinae, lupanaribus consuetum.*

180 NEMPE 'to be sure,' supr. 57 n.

LUCANOS

slaves were sent into the country as a punishment Ter. Phorm. 249 250 *molendumst in pistrino, vapulandum, habendae compedes,* opus ruri faciundum. Hor. s. ii 7 117 118 *ocius hinc te | nō rapis, accedes opera agro nona Sabino.* Plant. most. i 18, 15 seq. asinar. ii 2 325. Sen. de ira iii 29 § 1 *si rusticum laborem recusat aut non fortiter obiit a servitute urbana et feriata transiatis ad durum opus.* dig. xxviii 5 35 § 3. P. Faber semestr. ii 5. Wallon hist. de l'esclavage ii 226, 241, 345 seq. Marquardt v (1) 185—7.

TUSCA iii 2 n. Tiberius Gracchus (Plut. 3) noticed that Tyrrhenia was cultivated by slaves. The social war and Sulla's tyranny depopulated the country still more. In order to repeople Italy Caesar (Suet. 42) *sanzit ne... ii, qui pecuariam facerent, minus tertia parte puberum ingenuorum inter pastores haberent.* Mart. ix 23 4 *et sonet innumera compede Tuscus ager.*

ERGASTULA

'barracoons.' xi 80 n. xiv 24. Sen. de ir. iii 32 § 1 *magnam rem sine dubio fecerimus, si servulum infelicem in ergastulum miserimus!* Colum. i 8 §§ 16 17 *ut ergastuli mancipia recognoscant, ut explorent, an diligenter vincti sint, an ipsae sedes custodiae satis tutae munitaeque sint: num vilicis aut alligaverit quempiam domino nesciente aut revinxerit... tantoque curiosior inquisitio patrisfamilias debet esse pro tali genere servorum, ne aut in vestiariis aut in ceteris praebitis iniuriose tractentur, quanto et pluribus subiecti, ut vilicis, ut operum magistris, ut ergastulariis, magis obnoxii perpetiendis iniuriis et rursus saevitia atque avaritia laesi magis timendi sunt.* Ergastula were sometimes underground ib. 6 § 3 *vinctis quam saluberrimum subterraneum ergastulum plurimis idque angustis illustratum fenestris, atque a terra sic editis, ne manu contingi possint.* Plin. xviii § 36 *coli rura ab ergastulis pessimum est et quicquid agitur a desperantibus.* On the number of the slaves who were thus employed cf. App. b. c. i 7. Sen. ben. vii 10 § 4 *vasta spatia terrarum colenda per vinctos.* Luc. vii 402 *vincto fossore coluntur | Hesperiae segetes.* Tac. ann. iv 27. sat. iii 141 n. xiv 305.

181 TROIUGENAE i 100 n.

VOBIS IGNOSCITIS

Hor. s. i 3 22 *Wüstemann egomet mi ignosco, Maenius inquit.*

182 TURPIA DECEBUNT iv 13 *nam quod turpe bonis, Titio Scioque, decebat | Crispinum.* xi 1. 175.

CERDONI iv 153.

Pers. iv 51. schol. Graece dixit [Κέρδων is a slave's name Demosth. Nicostr. p. 1252 fin.] *turpem vulgarem, lucri cupidum. id est, si pauper adulterium committat, crimen admisisse dicitur; si dives, iocosus dicitur.* cf. Mart. iii 16. 59 (in which passages a cobbler is meant). 99.

VOLESOS On the use of the plur. cf. i 109 n. p. 140. The father of P. Valerius Publicola (Liv. i 58. ii 30) was named Volesus. An ancestor, Volesus Valerius, came to Rome with Tatius (DH. ii 46. Nieb. i 538). Antonin. iv 33 words once current now need a gloss, γλωσσήματα νῦν.

So the names of famous men of old, Camillus, Kaeso, *Volusus*.... And this I say ἐπὶ τῶν θαυμαστῶς πως λαμπρότων.
BRUTUM 262. v 37. xiv 43. Luc. vii 589.

183—210 nobles on the stage and in the harena Friedländer ii³ 290—2. DCass. liv 2 § 5. lx 7. Plancus danced 'Glaucus' before Cleopatra (Plut. Ant. 29. Vell. ii 83 § 2). Suet. Tiber. 35 *ex iuventute utriusque ordinis profligatissimus quisque, quominus in opera scaenae harenaeque edenda senatus consulto teneretur, famosi iudicii notam sponte subibant.*

185 CONSUMPTIS OPIBUS bankrupt rakes i 33, 59—62, 88—109. xi 1—55; shifts of starving poets vii 3—14.

VOCEM LOCASTI schol. *praeco fuisti in mimo.* vi 380 *vocem vendentis praetoribus.* Mart. vii 649.

DAMASIPPE cf. Hor. s. ii 3. A noble of the day, having wasted his fortune, appears as a crier on the stage, there to act the noisy *Apparition* of Catullus.

186 SIPARIO 'to the curtain,' i. e. *scenae* 'stage' or 'boards.' schol. *velum, sub quo latent paradoxi cum in scenam prodeant.* Opposed by Sen. to the tragic *cothurnus* tranq. an. 11 § 8 *Publius [a mimographus] tragicis comicisque vehementior ingeniis, quoties mimicas ineptias et verba ad summam caveam [the gallery] spectantia reliquit, inter multa alia cothurno, non tantum sipario fortiora, et hoc ait etc.* A folding screen (see Apul. in lexx. and Rich). Tertull. adv. Valent. 13 *alia autem trans siparium cothurnatio est.* Inscription on a pillar at Pompeii (ephemeris epigraphica 1872 i 179 n. 283) *Fumolus cum archimimo a sipario receptus.* In Tert. apol. 16, ad nat. i 15 *sipharum* is a flag. The root is σίφαρος (*supparum*), a sail. Tiberius decreed (Tac. ann. i 77) *ne domos pantomimorum senator introiret, ne egredientes in publicum equites Romani cingerent aut alibi quam in theatro sectarentur.* Gaius (Caligula) on the other hand took lessons of the tragic actor Apelles (DCass. lix 2 §§ 2—5. 29 § 6) and once summoned the principal senators in hot haste by night, that he might dance before them (ib. 5 § 6). Cf. Philo leg. ad Gaium p. 57. Marquardt v (2) 95—6.

CLAMOSUS as a *praeco*, schol. or perhaps the character personated by Damasippus screamed at the sight of the ghost.

PHASMA the *Phasma* of Menander was translated by Lavinius Luscus Ter. eun. prol. 10 Donat. (who gives the plot).

CATULLI schol. *nomen est mimographi.* xiii 111 *urbani qualem fugitivus scurra Catulli.* Mart. v 30 3 *facundi scena Catulli.* See L. Müller in Rhein. Mus. 1869 621—2. Ribbeck com. Rom.² 393. Teuffel³ 285 n. 1.

187 LAUREOLUS schol. *in ipso mimo Laureolo figitur crux. unde vera cruce dignus est Lentulus, qui tanto detestabilior est, quanto melius gestum imitatus est scenicum.* hic *Lentulus nobilis fuit, et suscepit servi personam in agendo mimo.* Tert. adv. Valent. 14 'being unable to fly [cf. *velox*] over the cross... as not having been practised in any Laureolus of Catullus.' Mart. (spect. 7) speaks of a criminal, compelled to act the part of Laureolus, and in that character exposed upon a cross to be mangled by a bear: *qualiter in Scythica religatus rupe Prometheus | assiduam nimio pectore pavit avem: | nuda Caledonio sic pectora praebuit urso | non falsa pendens in cruce Laureolus. | vivebant laceri membris stillantibus artus | ... vicerat antiquae sceleratus crimina famae, | in quo, quae fuerat fabula, poena fuit.* Among the ominous occurrences of the day before Caligula was murdered (Suet. 57) *cum in Laureolo mimo, in quo actor proripiens se ruina sanguinem vomit, plures secundarum certatim experimentum artis darent,*

cruore. scena abundavit. Iosephus (xix 1 § 13) adds, that *Laur.* was a captain of robbers: 'the *mimus* was represented, in which a captain of robbers is crucified: . . . and there was a great effusion of blood upon the stage about the criminal who hung upon the cross,' Ribbeck *com. fragm.*³ 392.

VELOX probably the 'runaway' of XIII 109.

LENTULUS a noble as in VI 80. VII 95.

188 DIGNUS CRUCE actors were infames. Aug. civ. D. II 13 *Romani, quamvis iam superstitione noxia premerentur, ut illos deos colerent, quos videbant sibi voluisse scaenicas turpitudines consecrari, suae tamen dignitatis memores ac pudoris actores talium fabularum nequaquam honoraverunt more Graecorum, sed sicut apud Ciceronem* [de re p. iv § 10] *idem Scipio loquitur 'cum artem ludicram scaenamque totam in probro ducerent, genus id hominum non modo honore civium reliquorum carere, sed etiam tribu moveri notatione censoria voluerunt.'* cf. Aug. ib. 27. 29 § 2. Gell. xx 4. Chrys. hom. 37=38 in Matt. 5 p. 421^c *οἱ μὲν ῥόμοι οἱ παρὰ τῶν Ἑλλήνων γραφέντες ἀτίμους αὐτοὺς εἶναι βούλονται.* This homily describes with great force of indignation the corruptions of the stage. Quintil. III 6 § 18 *qui artem ludicram exercuerit, in quattuordecim primis ordinibus ne sedeat.* dig. III 2 1. 2 § 5. 3. XIII 2 § 47. XXXVIII 1 37 pr. XLVIII 5 25 (24) pr. (sat. x 315 n.). Laberius, when compelled to act by Caesar, inserted in his prologue the verses (Macrob. II 7. Ribbeck³ 296 109—112) *ego bis tricenis annis actis sine nota, | eques Romanus e lare egressus meo | domum revertar mimus. nimirum hoc die | uno plus vixi mihi quam vivendum fuit.* Suet. Caes. 39 Cas. Tertull. de spect. 22 *ipsi auctores et administratores spectaculorum quadrigarios, scenicos, xysticos, harenarios illos amatissimos, quibus viri animas, feminae autem illis etiam corpora sua substernunt, propter quos in ea committunt quae reprehendunt, ex eadem parte qua magnificiunt, deponunt et diminuant, immo manifeste damnant ignominia et capitis minutione, arcentes curia, rostris, senatu, equite ceterisque honoribus simul et ornamentis quibusdam. quanta perversitas! amant quos multant, depretiant quos probant; artem magnificant, artificem notant. quale iudicium est, ut ob ea quis offuscetur, per quae promeretur! immo quanta confessio est malarum rerum, quarum auctores, cum acceptissimi sint, sine nota non sunt!*

NEC TAMEN IPSI IGNOSCAS POPULO if they had any shame, they would not sit out such plays. cf. Friedländer II³ 416—9. Mart. III 86 *ne legeres partem lascivi, casta, libelli, | praedixi et monui: tu tamen ecce legis.* | sed si Panniculum spectas et casta Latinum, | non sunt haec mimis improbia, —lege.

189 FRONS DURIOR Tert. de virg. vel. 2 *delicti durior frons est, ab ipso et in ipso delicto impudentiam docta.*

190 TRISCURRIA schol. *iocos nobilium.* The *tri* seems to have a superlative force, as *trifur, triparcus, trivenesca.*

191 PLANIPEDES actors said by Diomed. III 490 K to be so called as appearing barefoot, not in sock or buskin. See Forcellini, Rich and Teuffel³ § 7 n. 3. Auson. ep. 11 *nec de mimo planipedem nec de comoediis histrionem* (cf. Herm. opusc. v 254 seq.). Atta aedilicia (p. 160 R²) *daturin' estis aurum? exultat planipes.* Gell. I 11 § 12 *quid enim foret ista re ineptius, si, ut planipedi saltanti, ita Graccho contionanti numeros et modos et frequentamenta quaedam varia tibicen incineret?* Sen. ep. 8 § 8 *quantum disertissimorum veruum inter mimos iacet! quam multa Publii non excalceatis,*

sed cothurnatis dicenda sunt! Macr. II 1 § 9 planipedis... impudica et praetextata verba iacientis. Lyd. de mag. 140.

FABIOS 14 n. DCass. LXI 17 speaking of Nero's time 'men and women [122 n.], not only of equestrian but also of senatorial rank went on to the stage and circus and amphitheatre, just like the lowest of the people; and some of them played the flute and danced, and acted in comedies and tragedies, and played on the lute, and drove horses, and slew wild beasts, and fought in single combat (inf. 199 seq.), some of choice, others sore against their will [*cogente Nerone*], and then people saw the great families, the Furii, the Fabii' etc.

192 MAMERCORUM a noble family of the Aemilia gens (supra 21); the whole gens traced its descent from Mamercus a son of Numa Plut. Num. 8. Aemil. 2. Paul. Diac. s. v. Aemiliam. In the 5th cent. A.D. the Mamerci held many honours; one of the name e.g. was thrice dictator.

ALAPAS v 171 n. Mart. v 61 11 12 o quam dignus eras alapis, Mariane, Latini! | te successurum credo. ego Panniculo. Cypr. de spect. 8 ictibus vulnerum infelix facies locatur, ut infelicioer venter saginetur.

QUANTI SUA FUNERA VENDANT etc. ["Madvig has well pointed out how confused and self-contradictory the explanations of the older editors are: much that he says is manifestly true; but I am not at all satisfied with his own explanation of the most difficult point, *quanti sua funera* etc.: *funera*, as he takes it, even if Latin which I doubt, could not have been intelligible with the context to a Latin reader; and in my opinion his interpretation weakens, if it does not destroy, the point of the contrast between these words, and *Finge tamen gladios* cet. with which they were evidently intended to contrast. Juvenal here, as in other places, referring to an age long past, that of Nero, in his rhetorical way, as if it were present, and indeed mentally thinking of it as present, is necessarily obscure. In describing too this *Res memoranda novis annalibus atque recenti Historia* I believe he had Tacitus annal. xiv 14 etc. before him, and perhaps some other of the authorities of Dio quoted by you: 188 189 foll. seems almost to refer to Tacitus: *mox ultro vocari populus Romanus laudibusque extollere, ut est vulgus cupiens voluptatum... nobilium familiarum posteros egestate venales in scenam deduxit* cet. I cannot understand why Madvig should deny that *funera vendere* for *vitam vendere* is Latin, the two ideas being interchangeable and the Latins often thus using *mors*. *redimere aliquid vita* and the like are common in Cicero: see Nizolius and Freund: but then Caesar bel. Gall. 1 44 12 says *omnium gentium atque amicitiam eius morte redimere posset*: Ovid ex Ponto III 1 105 *Sime a mors redimenda tua... esset*: i. e. si venderes tuam mortem ut meam redimeres. Well then Juvenal says 'At what price these creatures sell their deaths, what matter?' (I omit for the moment 193 *vendunt—ludis*). *Sume tamen gladios* cet. 'yet if the choice were given them "will you go on the stage or be killed?" I should have thought that none would have hesitated for a moment to choose death, rather than be *zelotypus* etc.:' thus you get a direct contrast between *quanti s. f. v.*, and *Sume TAMEN gladios* etc. which is surely intended. Juvenal in his indignation does not choose to distinguish between their actual degradation and what he thinks they ought to feel: then 198 foll. *Res haut mira* cet. seems still a reminiscence of Tacitus: l. c. 15 *non nobilitas cuiquam (cith. princ. mimus Nobilis) non aetas aut acti honores impedimento quominus Graeci Latine histrionis artem exercerent usque ad gestus modosque haud viriles... and postremo ipse*

scenas incedit temptans citharam cet.: so that now nothing was left but the 'ludus.' Now to return to 194 *Vendunt* cet.: this must be as it were a parenthetical thought of Juvenal, as before and after he is talking of Nero's days: they seem meant to point the contrast between the *quanti* cet. and the *tamen* cet.: he knew from Tacitus l. c. '*notos quoque equites Romanos operas harenae promittere subegit donis ingentibus, nisi quod merces ab eo qui iubere potest vim necessitatis affert*' (i. e. *cogente Nerone*); and he knew that in *his own* days it had become a fashion and a passion with nobles to enter the harena as gladiators or to fight with wild beasts. This parenthesis then has no reference to Nero's times of course, as what precedes and follows has: 'What matter then at what cost they sell their lives (or deaths): (we know from what we see going on at the present day that they do sell them readily enough, tho' no Nero compels, nay they unhesitatingly sell them at the games of the Praetor), I should have thought then that they would have chosen the *gladii* at once, when the choice was between death and dishonour of this kind.' Many trains of thought must have been running through Juvenal's mind at the same time." H. A. J. M. So Mr Conington wrote: 'I don't think anything of Madvig's objection that it should be *vitas vendunt*. Virgil uses indifferently *vitam pro laude pacisci* and *letum pro laude pacisci*.']

193 NULLO COGENTE NERONE Aen. XII 423 *secuta manum nullo cogente sagitta*. cf. georg. II 10. Stat. Th. XI 694 *non ullo cogente manum*. Ov. m. I 103. The definition of *voluntas* by Iulianus in Aug. op. imperf. c. Iul. v 42 *is motus animi cogente nullo*. DCass. (191 n.). Tac. h. II 62 (infr. 199 n.). ib. 71 *Neronem ipsum Vitellius admiratione celebrabat, sectari cantantem solitus, non necessitate, qua honestissimus quisque, sed luxu*. ib. IV 42 *hoc certe Nero non coegit*. id. ann. XIV 14 15. 20 *ne spectaculorum quidem antiquitas servaretur quoties praetores ederent, nulla cuiquam civium necessitate certandi...degeneretque studiis externis iuventus...principe et senatu auctoribus, qui modo licentiam vitii permiserint, sed vim adhibeant; procures Romani, specie orationum et carminum, scena polluantur. quid superesse nisi ut corpora quoque nudent et caestus assumant?* ib. XV 33. Suet. Ner. 12. DCass. LXI 19.

194 CELSI PRAETORIS Madvig *aptissime amplitudo praetoris in sella curuli sedentis significatur, ut eo acerbius foeditas nobilium hominum huic se inter vilem histrionum gregem offerentium notetur*. The praetor now, as formerly the aedile, superintended the games of the circus (x 36 37) and the theatrical representations (VI 380 *vocem vendentis praetoribus*. XIV 257 n. DCass. LIV 2 says that Augustus committed to the praetors the whole arrangement of the shows. Plut. Brut. 10. Tac. Agric. 6. Suet. Ner. 4, 21. Galb. 6. Plin. ep. VII 11 § 4 *fuere[m] [mihi] et cum filio maxima [iura], adeo quidem, ut praetore me ludis meis praesederit*. Quintil. III 6 § 18. Becker röm. Alt. II (3) 264).

195 FINGE v 72 n. Ov. epist. I 5 77. met. II 74 *finge datos currus: quid ages?* 'Supposing that you were compelled to choose between running on a sword, and appearing as an actor on the stage—which is the better?' Cf. Epict. diss. I 2 § 12 seq. "Agrippinus, when Florus was deliberating, whether to take part in a show exhibited by Nero, advised him to do so. On being asked, why he did not himself do the same, he replied, 'Because I do not so much as entertain the question at all... For what is it you ask me? Whether death or life be preferable? I answer, Life. Pain or pleasure? I answer, Pleasure. But

if I do not play a part on the stage, I shall lose my head. Away, and play your part, but I will not,' etc." In the christian church charioters and pantomimi were received only on renouncing their calling conc. Elig. A.D. 305 can. 62.

PULPITA VII 93 n.

196 QUID=utrum Verg. XII 726—7 *fata imponit diversa duorum | quem damnet labor et quo vergat pondere letum.* ib. 719. Pers. II 20. Phaedr. IV 23 2. Tac. ann. I 47 *quos igitur anteferebat?* Madvig. add Hor. ep. II 1 41. Phaedr. I 24 8. Luc. I 126. VI 807. VII 260. So *quisque=uterque* I 41 n. Madvig on Cic. fin. IV § 16. Aug. de beata vita 6. Mart. I 6 5 n.

MORTEM estne quisquam qui dubitet? adeo mortis timidus, ut eius vitandae causa se in scena, ridicula suscepta persona, traducat? MADVIG.

QUISQUAM Burm. on Aen. I 48.

197 ZELOTYPUS

the part of the jealous husband of the mima Thymele I 36 n.

STUPIDI blockhead, the clown in a mime, Arnob. in v 171 n. Orelli inscr. 2645 *Aurelius Eutyches stupidus greg. urb. (i.e. stupidus gregis scenariorum urbani: persona quae risum stupiditate quadam incitabat).* ib. 2608. Capitollin. Antonin. phil. 29 *cum Tertullum etiam prandentem cum uxore deprehenderit; de quo mimus in scena praesente Antonino dixit, cum stupidus nomen adulteri uxoris a servo quaereret, et ille diceret ter 'Tullus,' et adhuc stupidus quaereret, responderit ille, 'iam dixi ter, Tullus dicitur.'* Cypr. de spect. 6 *patresfamilias togatos modo stupidos, modo obscenos.*

COLLEGA fellow-

actor of the mimus Corinthus.

198 cf. sat. VI 617.

CITHAROEDO to play on an

instrument, to sing, or to dance, was thought unbecoming in a Roman of condition (Nep. 15 I § 2 and praef. Macrob. III 14=II 10 §§ 4—10, 15). Subrius Flavius in Tac. xv 65 *'non referre dedecori, si citharoedus demoveretur, et tragoedus succederet.'* quia (adds Tac.) ut Nero cithara ita Piso tragico ornatu canebat. cf. ib. XIV 14 15. XVI 4. DCass. LXII 24. Suet. Ner. 20 *statim ut imperium adeptus est, Terpnium citharoedum vigentem tunc praeter alios arcessit: diebusque continuis post cenam canenti in multam noctem assidens, paulatim et ipse meditari exercerique coepit: nec eorum quicquam omittit, quae generis eius artifices vel conservandae vocis causa vel augendae factitarent etc.* ib. 21 *nomen suum in albo profitentium citharoedorum iussit ascribi: sorticulaeque in urnam cum ceteris demissa, intravit ordine suo simulque praefecti praetorii citharam sustinentes, etc.* A lampoon posted about the city ib. 39 *dum tendit citharam noster, dum cornua Parthus, | noster erit Pucan ille ἐκάρηβελέρης.* When his dethronement was predicted, he replied (ib. 40) *'τὸ τέχνην πᾶσα γαῖα τρέφει,'* quo maiore scilicet venia meditaretur citharoedicam artem principi sibi gratam, privato necessariam (cf. DCass. LXIII 27). ib. 41 nothing in the invectives of Vindex vexed him so much *quam ut citharoedum malum se increpitem;* he turned to one courtier after another, asking: *nos sentine quenquam praestantiores?* ib. 43 he hoped to melt the rebel armies by going alone to meet them, weeping, and prepared epinicia to be sung the next day: almost his last words were ib. 49 *qualis artifex pereo.* id. Vit. 4 *Neroni acceptior...peculiari merito, quod praesidens certamini Neroneo cupientem inter citharoedos contendere nec quamvis flagitantibus cunctis promittere audentem ideoque egressum theatro revocaverat.* ib. 11 (cf. DCass. I. c. 29). DCass. LXI 20 § 1 *ἐὼν τε ἐν σκηνῇ: ὁ Καίσαρ κ.τ.λ.* ib. 21. LXIII 1. 6. 8. 9. 14. 17 §§ 5 6. 21. 22. 26. Philostr. Apoll. IV 89 § 1. v 7 § 2. 19. [Luc.] Ner. 2. Sibyll. v 141 seq.

Plin. *xxx* § 14. Zonaras *xi* 18. *infr.* 227 n. For the *juxta-position* *citharoedo principe* cf. *vi* 118 *meretrix Augusta*. DCass. *LXI* 19 §§ 2 3 (at Nero's *iuvenalia* Aelia Catella, a lady of high birth, 80 years of age, danced, and many other noble ladies; from some Nero, at the bidding of the spectators, plucked off the masks by which they sought to disguise their shame). 20 § 1. 21 § 2. *LXII* 6 §§ 3—5. 18 § 1. 24 § 2. *LXIII* 1 § 1. 6 § 3. 8 § 2 seq. 12 § 2. 17 §§ 5 6.

MIMUS 191 n. Aug. de magistro § 5 *histriones totas in theatris fabulas sine verbis plerumque exponunt et aperiant*. Suet. Dom. 8 *quaestorium virum, quod gesticulandi saltandique studio teneretur, movit senatu*. Lamprid. Heliogab. 25 *in mimicis adulteriis quae solent simulato fieri effici ad verum iussit*.

199 HAEC ULTRA QUID ERIT NISI LUDUS what worse (than the noble actors in the pantomimes) remains, except the school of the lanista and the combats of the amphitheatre? Nor is this crowning disgrace wanting; Gracchus has entered the harena and chosen the equipment which leaves the face bare. cf. Tac. *xiv* 20 complaints of the better citizens on the institution of the *quinquennale ludicrum*: outlandish fashions were ruining morals *patrios mores funditus everti...ut degeneret studiis externis iuventus*...see more *supr.* 193 n. On the degraded position of gladiators see Quintil. decl. 9 § 5 *inter debita noxae mancipia contemptissimus tiro*. Calpurn. decl. 50 *servum ex libero et gladiatorem ex viro forti*...gladiator infamis in iudicio loquor...neque enim condicione gladiatoria quicquam est humilior in vulgo. Flor. *ii* 19 § 3 *servilia bella...et, ne quid turpitudini desit, gladiatoria*. id. *iii* 20 § 1. Tac. h. *ii* 62 *cautum severe [by Vitellius], ne equites Romani ludo et harena polluerentur. priores id principes pecunia ac saepius vi [supr. 193] perpulerant: ac pleraque municipia et coloniae aemulabant* [supr. 188 189] *corruptissimum quemque adulescentium pretio illiceret*.

LUDUS *xi* 20 n. Madvig 'gladiatorius, in quo lanista magistro artem discebant: Cic. in Cat. *ii* § 9. Caes. b. c. *i* 14 § 4. Suet. Caes. 31. Hor. ep. *i* 13.' Sen. ep. 87 § 9 hic [some *trossulus* of the day] *sine dubio cultior comitatorum quam M. Cato videretur, hic, qui inter illos apparatus delicatos cummaxime dubitat, utrum se ad gladium locet an ad cultrum*. ib. 99 § 13 *aspice illos iuvenes quos ex nobilissimis domibus in harenam luxuria proiecit*.

ILLIC in the ludus. Freeman and even nobles contended in the harena *iv* 95. *xi* 8. Sen. de prov. 2 § 5. q. n. v 31 § 5. DCass. *LVII* 14 (knights). *LIX* 10. *LXII* 19. Fronto ad M. Caes. v 22 p. 82 *Naber consul populi Romani posita praetexta manicam induit, leonem inter iuvenes quinquatribus percussit populo Romano spectante*. Didius Iulianus (Lamprid. vit. Did. c. 9). Commodus (id. vit. Comm. 11—3. 15). Tert. ad mart. 5. ad nat. *i* 18. Markland conj. *illud...habe* cl. *iii* 187—8 *illud fermentum tibi habe*.

200 MIRMILLONIS a gladiator equipped in Gallic fashion, with a fish (see below) on his helmet (ver. 203. schol.) When the *retarius* fought with the *myrmillo*, he cried in Ionic *a maiore* verse '*non te peto, piscem peto, quid me fugi*', *Galle!*' (Festus, see Forcellini). See Friedländer *ii* 3 516 *myrmillones* (or *murm*—Henzen 6174 seq.) were not quite identical with the *Galli*, for the two classes appear separately in the list in Mommsen *IRN* 736. The *myrmillo* appears as the opponent of the *retarius* also in VM. *i* 7 § 8. Quintil. *vi* 3 § 61 *Pedo de myrmillone, qui retiarium [quem—us!] consequabatur nec feriebat, 'vivum' inquit 'capere vult'*; generally of the *Threx* Suet. Dom. 10 *Thresem myr-*

milloni parem, munerario imparem. Aus. monosyll. (idyll. xii) *quis myrmilloni componitur? aequimanus* Threx. Cic. Phil. vii § 17 (where observe the contrast: *Gracchorum potentiam maiorem fuisse arbitramini, quam huius gladiatoris futura sit!*) Suet. Cal. 55. His armour completely covered him Amm. xvi 12 § 49 *seque in modum myrmillonis operiens*. ib. xxiii 6 § 83 *pedites enim in speciem myrmillonum contexti*. Tac. an. iii 43 *gladiaturae destinati, quibus more gentico [he is speaking of Gauls; and myrmillones were called Galli, Festus. Plut. Crass. 8] continuum ferri tegimen*. The name myrmillo is derived from a fish, *μύρμιλος* or *μύρμιλος* (Aristot. etc.), Lat. *myrmir* (Ov.) On a Thasian inscription (Böckh 2164) the word *μυρμιλλωνες* occurs. Rich mirm.

201 Gracchus does not appear as a Threx. Paul. Diac. p. 156 Lind. Threces *gladiatores, a similitudine parmarum Thraciarum*. Friedländer ii³ 517—9. Plin. h. n. xxiii § 129 *parmae Threcedicae*. Artem. ii 32 they were well defended (*κατεσκευασθαι τοῖς ὅπλοις*), rose upon their enemy (*ἐπιβαλεῖν*), and bore a scimitar (*τὸ μὴ ὀρθὸν εἶναι τὸ ξίφος*). cf. Suet. Cal. 32 *myrmillonem e ludo rudibus secum battuentem et sponte prostratum confodit ferrea sica ac more victorum cum palma discucurrit*. Clem. Al. str. i 16 § 75 'the Thracians first invented the so-called *ἀρπη*, a bent sword, and first used targets on horseback.' The Thracians on Trajan's column are armed in the same manner.

FALX SUPINA 'a reversed sickle', a sabre bending backwards instead of forwards. Labbe gloss. *sica* *Θρακικὸν ξίφος ἐπικαμπές*. Respecting this Gracchus cf. ii 144—9 *vicit et hoc monstrum tunicati fuscina Gracchi, lustravitque fuga mediam gladiator harenam | et Capitulinis generosior et Marcellis | et Catuli Paulique minoribus et Fabiis et | omnibus ad podium spectantibus, his licet ipsum | hdmoveas, cuius tunc munere retia misit*. cf. Hier. ep. 107=7 ad Laetam § 2 *propinquus vester Gracchus, nobilitatem patriciam nomine sonans, cum praefecturam gereret urbanam*.

202 DAMNAT ET ODI

Ov. tr. iii 18. 203 GALEA VM. i 7 § 8 *incidit deinde ut...retiarius cum myrmillone introduceretur: cuius cum faciem vidisset, idem dixit ab illo se retiario trucidari putasse*. Suet. Claud. 34 *prolapsos iugulari iubeat: maxime retia-rios, ut exspirantium faciem videret*. Quintil. decl. 9 § 9 a friend bids farewell to a gladiator *suprema per galeam dederam oscula*. The helmets had vizors (see the cuts in Dict. Ant. or in Rich).

TRIDENTEM the three-pronged spear (harpoon, *fuscina*), with which the *retiarius* dispatched his opponent, after entangling him in his net. He is equipped as a fisherman spearing thunnies (Hom. Od. x 124 n.) Prud. c. Symm. ii 1109 seq. *spectant aeratam faciem quam crebra tridenti | impacto quatiant hastilia, saucius et quam | vulneribus patulis partem perfundat harenae, | cum fugit*. Mart. of a gladiator v 24 12 *Hermes aequoreo minax tridente*. A *retiarius* named *Aequoreus* in Mommsen IRN 2872. Arn. vi 12 *cum fuscina rex maris, tamquam illi pugna sit gladiatorii obeunda certaminis*. cf. Isidor. xviii 54. DS. xvii 43 the besieged Tyrians used nets and harpoons against the Macedonians. From VM. (l. l.) and from the story of Pittacus (Strabo p. 600 when challenged by Phryno to single combat, he equipped himself as a fisherman, caught Phryno in a casting-net, speared him with a trident and dispatched him with a dagger. DL. i § 74 Menage. Festus p. 238 Lind. Polyaen. i 25) it appears that a dagger was also used by the *retiarius*. This dagger is seen in the cut (fig. 488^a) in Guhl und Koner (ii¹ 338).

The best account, with references to works of art, in Friedländer ii³ 511—5.

204 RETIA technically called *iaculum* (Isid. origg. xviii 51). gloss. Labbe *retiarius* δεικτοφόρος δεικτοβόλος.

205 NUDUM DCass. lxi 19 (cited 198 n.)

SPECTACULA the benches of the amphitheatre; cf. Liv. i 85.

206 FUGIT Artemid. ii 32 if a man dreamt that he fought with a *retiarius*, it was a sign that his wife would desert him λήψεται γυναῖκα...φύγδα. While he is engaged in combat, and turned towards his foe, he may remain unknown, but when he *flies* along the rows of spectators and lifts his face to them, there is no room for doubt.

207 CREDAMUS incredible as it may be, let us believe our eyes, as he runs barefaced before us. Kiaer 43—48 rightly makes *spira* subject to *porrigat* (cf. vi 248—50. vii 20 21. 63—5. x 287—8. 326—7. xiv 125. Pers. iv 11 12) and reads *credamus, tunicae de f.* 'agnoscimus faciem Gracchi; credamus igitur eum tunicam retiarii nobili Romano indignam sumpsisse'.

TUNICAE the *retiarius* wore the tunic alone, sat. ii (supr. 201 n.). Suet. Cal. 30 *retiarii tunicati quinque numero gregatim dimicantes sine certamine ullo totidem secutoribus succubuerant: cum occidi iuberentur, unus resumpta fuscina omnes victores interemit.*

AUREA his lasso is of gold lace; this foppery and the size of his armlet make him the more conspicuous.

208 LONGO in the Bignor mosaic (archaeologia xviii 203 Friedländer) the shoulder-plate stands out like a wing.

IACETUR dangles as he runs.

SPIRA schol. *huiusmodi aliquid, quo citius sparsum funem vel iactatam retiam colligat*, a kind of *amentum* (ἀγκύλη), a band passing round the body from the left shoulder to the right hip, and attached to the net (Friedländer).

GALERO schol. *galerus est umero impositus gladiatoris* the technical name for a guard, of leather or metal, worn on the left arm and reaching over the shoulder, which served as a shield to the *retiarius* (see Rich and Guhl und Koner's cut 488^b). Some found at Pompeii are figured by Garrucci in bullet. Nap. nuova ser. i 101 seq. 103 pl. 7. cf. rev. archéol. v 8 pl. 165 (Friedländer).

209 ENGO since Gracchus is recognised by his features and his dress, the gladiator by trade, the slave, blushes to be pitted against so degraded a foe, smarts at the disgrace of meeting Gracchus. How are the mighty fallen! Sen. de provid. 3 § 4 *ignominiam indicat gladiator cum inferiore componi et scit eum sine gloria vinci qui sine periculo vincitur.* cf. ib. 4 § 4. ep. 78 § 16 (of athletes). Cic. Tusc. ii § 41.

210 SECUTOR matched with the *retiarius* also in Suet. Cal. (207 n.) and in the cut referred to 204 n. ad fin. 208; therefore called *contra rete* in inscriptions (Wilmanns 2605 n. 6=CIL vi 631—2. ib. 2616=Henzen 6174). Commodus fought as *secutor* with sword (cf. Prud. c. Symm. ii 1100 *altius impresso dum palpitat ense secutor*) shield and helmet (DCass. lxxii 19. 22. Lamprid. Comm. 15). Friedländer ii³ 516—7, who cites for the helmet Philogelos 87 Eberhard. schol. Iuv. vi 108. His name is derived from his following the *retiarius* in his flight (cf. Artem. ii 32).

211—230 The people if free to choose would prefer the Spaniard Seneca to Nero the scion of Iulus, but yet a parricide worthy of many deaths. 'Orestes also slew his mother'; true, but at Apollo's behest, to avenge the treacherous murder of his father; and it was his single sin; he laid no finger on his sister or on Hermione, mixed no poison for his kinsfolk,—never sang on the stage, wrote no Trojan epic;

for what of all Nero's crimes called louder for the avenging sword of Verginius, of Vindex or of Galba? Behold the exploits, the accomplishments of your high-born emperor; it is his pride to sing on a foreign stage, to win the parsley-wreath in Greek concerts. Fix the trophies of his voice on the family statues, the flowing train of Thyestes or Antigone at the feet of Domitius, and hang up his guitar from a marble colossus. On Nero see especially Herm. Schiller *Gesch. des röm. Kaiserthums unter...* Nero Berlin 1872, and for his progresses in Greece G. F. Hertzberg *Gesch. Griechenlands unter der Herrschaft der Römer* II Halle 1868.

211 SUFFRAGIA x 77 seq. n.

212 SENECAM the philosopher (v 109. x 16), Nero's teacher. Tac. xv 65 *fama fuit* (A.D. 65) *Subrium Flavum cum centurionibus occulto consilio neque tamen ignorante Seneca destinavisse, ut post occisum opera Pisonis Neronem Piso quoque interficeretur tradereturque imperium Senecae, quasi... claritudine virtutum ad summum fastigium delecto.* See on the Stoic opposition under the empire Schiller's Nero 666—705. W. A. Schmidt *Gesch. d. Denk- u. Glaubensfreiheit* Berl. 1847.

213 Nero deserved, not once alone (*non una* III 151, VI 218), but many times, to die the parricide's death. For he was privy to, and afterwards jested on, the murder of Claudius (v 148). Early in A.D. 55 he poisoned, by the help of Locusta (I 71 72 n.), Britannicus, son of his step-father Claudius (Tac. XIII 15—18: Agrippina was alarmed because, ib. 17 *parricidii exemplum intellegebat*). Among his other victims were his father's sisters Domitia Lepida (A.D. 54, before the death of Claudius, ib. XII 64) and Domitia (shortly after the murder of Agrippina DCass. LXI 17. Suet. Ner. 34), his mother Agrippina (March A.D. 59 Tac. XIV 3—13. she had long looked forward to such an end, ib. 9 *consulenti super Nerone responderunt Chaldaei, 'fore ut imperaret matremque occideret: atque illa 'occidat' inquit 'dum imperet.'* DCass. LXII 18 a Sibylline oracle was fulfilled in Nero, the last emperor of the Julian line, *ἔρχατος Αἰνείδωρ μητροκτόνος ἡγεμονεύσει.* cf. LXI 2 § 1 the crime foretold by an astrologer. After the murder he was filled with guilty fears Tac. ib. 10, 11. DCass. LXI 14. Suet. 34 *saepe confessus exagitari se materna specie verberibus furiarum ac tacidis ardentibus.* cf. Stat. s. I 7 116—9 as emended by Haupt [*noscis...nocentem*]. The indignation of the people, amidst great outward rejoicings, still found some vent: e.g. a child was found exposed in the forum, and with it a tablet inscribed, DCass. ib. 16 'I rear thee not, lest thou shouldst kill thy mother.' Verses were posted about the city, such as Suet. 39 '*quis negat Aeneae magna de stirpe Neronem?* | *sustulit hic matrem, sustulit ille patrem.*' cf. Tac. xv 67. Namatian. II 57—60), his wives, Octavia the daughter of Claudius (June A.D. 62 Tac. XIV 64. DCass. LXII 13. Suet. 57), and Poppaea (Tac. XVI 6. DCass. LXII 27 § 3); Antonia daughter of Claudius, and Rufius Crispinus son of Poppaea (Suet. 25).

214 CULLEUS a skin (wine-skin dig. XXXIII 63 § 1): a bag was hung round the neck of one of Nero's statues, with the inscription Suet. 46 *ego quid potui? sed tu culleum meruisti.* DCass. LXI 16. dig. XLVIII 9 9 pr. *poena parricidii more maiorum haec instituta est, ut parricida virgis sanguineis verberatus deinde culleo insuatur cum cane, gallo gallinaceo et vipera et simia: deinde in mare profundum culleus iactatur. hoc ita, si mare proximum sit: alioquin bestiis obicitur secundum divi Hadriani constitutionem.* Excluded from the air of heaven and from burial in earth the criminal was shut up, like with like,

with the parricide viper (etymol. magn. s. v. *ἔχιδας*) the ape that squeezes its young to death, and impious creatures that fight with their parents (Theophil. antecessor paraphr. inst. iv 18 § 6 pp. 921—3 Reitz. cf. Gothofr. on dig. l. c. cod. ix 17. DH. iv 62. VM. i 1 § 13. Tzetzes on Lyk. 1778). The murderer of father or mother, grandfather or grandmother (Paul. sentent. v 25 adds of brother or sister or patron), were liable to this punishment Dig. l. l. § 1 (ib. l. 1 a much wider definition of parricide is given). cf. Sen. contr. vii 2 § 3. Iuv. xiii 155—6. Suet. Aug. 33. Dosith. in div. Hadr. sent. § 16 (corp. iur. anteius. i p. 212 [also in Valpy's HSt viii 408—9, where see notes], who says, that the impious man, sewn into a sack with impious animals, was carried down to the sea on a wagon drawn by black oxen). Sen. de ir. i 16 § 5. de clem. i 15 § 7. 23 § 2 (addressed to Nero!) *parricidae a lege coeperunt et illis facinus poena monstravit. pessimo vero loco pietas fuit, postquam saepius culleos vidimus quam cruces*. Cic. de invent. ii § 149. p. Rosc. Am. § 70. Liv. periocha 68. Tert. de an. 33. ad nat. ii 13 Oehler in *duos culleos dividi Iovem decuit*. Martian. Capella v § 465. Rein Criminalr. 457. Schrader on Iustin. inst. p. 767 seq. E. C. Clark early Roman law 45—6. Rudorff röm. Rechtsgesch. ii 371 n. 6.

215 AGAMEMNONIDAE DCass. LXI 13 § 3 when Nero attempted to drown Agrippina, the sea would not endure *τὴν μέλλουσαν ἐπ' αὐτῇ τραγῳδίαν ἔσεσθαι*. Cf. 11 § 3 *μυθολογίαν*. Suet. 39 *multa Graece Latineque proscripta aut vulgata sunt, sicut illa: Νέρων Ὀρέστης Ἀλκμαίων μητροκτόνοι. | ρέονυμφος Ἰδαν μητρί' ἀπέκτευνεν Νέρων* (so Baumgarten-Crus.). cf. [Lucian] Ner. 10. So Apollonius in Philostr. iv 88 § 3 'you cannot say of wild beasts, that they ever feasted on their own mothers, but Nero has battered on this food. If the same was the case of Orestes and of Alkmaeon, yet their fathers were an excuse for the deed, the one having been slain by his own wife.' So Vindex (in DCass. LXIII 23 § 6) *οὗτος δὲ δὴ Θυέστης τε καὶ Οἰδίπους, Ἀλκμαίων τε καὶ Ὀρέστης δικαίωται' ἂν καλοῖτο· τούτους γὰρ ὑποκρίνεται*. cf. ib. 9 § 4. Suet. Ner. 21 *inter cetera cantavit...Orestem matricidam*. In the schools of rhetoric the crime of Orestes was a hackneyed theme. Cic. de inv. i §§ 18—9 *ratio est quae continet causam, quae si sublatā sit, nihil in causa controversiae relinquatur, hoc modo, ut docendi causa in facili et pervulgato exemplo consistamus: Orestes, si accusetur matricidii, nisi hoc dicat 'iure feci; illa enim patrem meum occiderat,' non habet defensionem etc.* ad Herenn. i § 26. Liban. decl. 5 an apology for Orestes (iv 110—137 R). Plutarch parallela 37 has an exact counterpart of Orestes in Fabius Fabricianus, who was saved by his sister, slew his mother and her paramour, and was acquitted by the senate. In Isae. 8 § 3 we find one 'surnamed Orestes.'

CAUSA QUINTIL. III 11 § 4 *ratio autem est, quā id, quod factum esse constat, defenditur. et cur non utamur eodem, quo sunt uti omnes fere, exemplo? Orestes matrem occidit: hoc constat. dicit se iuste fecisse: status erit qualitatis, quaestio, an iuste fecerit, ratio, quod Clytaemnestra maritum suum, patrem Orestis, occidit. ib. § 5 11—12. VII 4 § 8 fortissimum est, si crimen causa facti tuemur, 'plead justification.'*

216 DEIS AUCTORIBUS Quintil. III 11 § 6 *idem putant et sub una quaestione esse plures rationes, ut si Orestes et alteram adferat causam matris necatae, quod responsis sit impulsus. Orestes acted by direction of Apollo* (Eur. Or. 416 *Φοῖβος, κελεύσας μητρὸς ἐκπράξαι φόνον*. ib. 28. 591 seq. id. El. 1246. Aesch. Eum. 465 seq. 579. 594 seq. Ch. 269 seq. 103Q.

Soph. El. 32 seq.) speaking in the name of Zeus (Eum. 616 seq. 798 seq.). Cic. p. Rosc. Am. §§ 66—7.

ULTOR Ov. am. i 79 vindex in matre patris, *malus ultor*, Orestes.

217 CAESI MEDIA INTER POCULA Agamemnon says in Homer Od. ix 400 seq. ἀλλὰ μοι Ἀχιλλεύς τεύξας θανάτον τε μόρον τε | ἔκτα σὺν οὐλομένη ἄλγῳ, οὐκ ὅδε καλῶσας, | δειπνίσσας ὥς τις τε κατέκτανε βούν ἐπὶ φάτῃ. So Sen. Agam. 867 seq. In Aeschylus a bath is the scene of the murder Ag. 1128. Eum. 461. 633.

217 seq. imitated from Hor. s. ii 3 201—4 *insanus quid enim Aiax fecit, cum stravit ferro pecus?* abstinuit vim | uxore et gnato: *mala multa precatus Atridis* | non ille aut Teucrum aut ipsum violavit Ulixen.

218 Orestes did not kill Electra (from Hor. s. ii 3 133 seq. e. g. 139—140 non *Pyladen* ferro violare aususve sororem est | *Electram*), as Nero did Octavia and Antonia.

IUGULO Blomf. gloss. Aesch. PV. 888.

SPARTANI Hermione, daughter of Menelaus and Helen; this his Spartan wife Orestes did not kill, as Nero did Octavia and Poppaea.

219 CONIUGII = *coniugis*. add to lexx. Ambr. exhort. virg. 4 § 23 plur. So *matrimonium, servitium*.

ACONITA i 158 n. supr. 17 n., Paul. Aegin. v 45 (ii 220 Adams). Sprengel Gesch. d. Arzn. r⁴ 41. Ov. m. i 147 *lurida terribiles miscent aconita novercae*. vii 407. Nero poisoned Britannicus, Domitia and Antonia (supr. 213 n.): he thrice attempted to poison his mother, but she was secured by antidotes (Suet. 34. Tac. xiv 3). cf. Suet. 35 fin. 36 fin. he thought of poisoning the whole senate ib. 43.

220 SCENA 188 n. 225 n. Suet. 20 *blandiente profectu (quamquam exiguae vocis et fuscae) prodire in scenam concupivit: subinde inter familiares Graecum proverbium iactans, 'occultae musicae nullum esse respectum.' et prodiit Neapolii primum: ac ne concusso quidem repente motu terrae theatro ante cantare destitit quam absolveret νόμος. ibidem saepius et per plures cantavit dies; during the great fire (ib. 38) ἄλῳσιν Ἰλίου in illo suo scenico habitu decantavit. cf. Isidorns ib. 39. He vowed, if victorious over Vindex, to appear as a *histrion* ib. 54. Before singing on the stage in the public theatres, he practised in a private theatre Plin. xxxvii § 19. Tac. xiv 15. [Lucian] Nero 6. Suet. 21. DCass. lxxiii 9. 10. 22. Cluvius Rufus, who had been consul, acted as herald Suet. 21. DCass. lxxiii 14.*

NUMQUAM CANTAVIT on this merit of silence Philostr. iv 44 Apollonius to Tigellinus: 'I am better disposed towards Nero than you: you think him worthy to sing, I to be silent.'

CANTAVIT 198 n. At the time of Nero's fall Suet. 46 *ascriptum et columinis; iam Gallos eum cantando excitasse*. He was compared to Apollo DCass. lxi 20. lxxiii 20. Suet. 53. Lucian. Ner. 10. Sen. apoc. 4 15 seq.

221 on this humorous climax cf. iii 9. vi 398 seq. where the gossip, 434 seq. where the blue-stocking, is *gravior* than the adúlteress or the drunkard. Aristoph. ran. 147 seq. εἰ που ξένον τις ἠδίκησε πάποτε, | ἢ παῖδα κινῶν τὰργύρεον ὑπέλετο, | ἢ μητρί ἠλόησεν, ἢ πατρός γνάθον | ἐπάταξεν, ἢ πῖρακον δρῶν ὤμοσεν, | ἢ Μορσίμου τις ῥῆσιν ἐξεγράψατο. Demosth. 371 παροῦργος ὢν καὶ θεοῖς ἐχθρὸς καὶ γραμματεὺς.

TROICA on Nero's poems see Tac. xiii 3. xiv 16. xv 49. Suet. 10. Mart. viii 70 n. ix 27 9 seq. Pers. i 121. Teuffel³ § 286 n. 8 who indicates fragments. Friedländer iii¹ 309. Sen. n. q. i 5 § 6 *ut ait Nero Caesar disertissime. 'colla Cytheriacae splendent agitata columbae.'* Plin. xxxvii § 50 *Domitius Nero in ceteris vitae suae portentis capillos quoque*

Poppæae coniugis suae in hoc nomen adoptaverat quodam etiam carmine sucinos appellando. Suet. Vit. 11. Dom. 1. Some affirmed that he was not the author of the works which went by his name, but Suet. (52) had seen some originals, with erasures and corrections, all in his handwriting. The *Troica* was an epic. DCass. LXII 29 ὁ δὲ Νέρων ἄλλα τε γελοῖα ἐκπαττε καὶ ἐπὶ τῇν τοῦ θεάτρου ὀρχήστραν ἐν πανδήμῳ τῷ θεῷ κατέβη, καὶ ἀνέγνω Τρωϊκὰ τῶν αὐτοῦ ποιήματα κ.τ.λ. Tac. xvi 4 and Suet. 10 mention such a public recitation. The *ἔλκος Ἰλίου* which Nero sung during the great fire of Rome (64 A.D.) was probably an extract from it (DCass. LXII 18 § 1. Suet. 38. Tac. xv 39). The poem was known to Servius (g. iii 36. Aen. v 370).

quid etc. 'For what crime, of all that Nero committed in his cruel tyranny, more called for vengeance than this?' Madvig cites Cic. Phil. XIII § 34 *quid non aut probavistis aut fecistis, quod faciat, si reviviscat Cn. Pompeius ipse?* i. e. what is there, of all that Pompeius would do, if he were to come to life again, that you have not either applauded or performed?

VERGINIUS L. Verginius Rufus, consul A.D. 63 was governor of upper Germania A.D. 68, when C. Iulius Vindex, proprætor of his native Gaul, rose against Nero, and (finding the provincial levies insufficient to found a Gallic empire) offered the crown (Plut. Galba 4) to Ser. Sulpicius Galba, governor of Hispania Tarraconensis, who declared himself 2 Apr. 68 (Suet. G. 10. Plut. G. 5. Schiller 278—9). Verginius marched against Vindex. In the battle of Vesontio (Besançon) Vindex was slain with his whole army (Tac. h. i 51. iv 57). Verginius repeatedly refused the empire; he lived until A.D. 97, when his funeral oration was pronounced by Tacitus, consul that year (Plin. ep. ii 1 § 6). Pliny the younger, his neighbour and ward (ib. § 8), speaks of him in the highest terms of praise. He left directions for this epitaph to be inscribed on his tomb. ib. vi 10 § 4 *hic situs est Rufus, pulso qui Vindice quondam imperium asseruit non sibi sed patriæ.* An inscription IOVI . O . M | PRO . SALVTE | ET . VICTORIA . L | VERGINI . RVFI set up by his slave Pylades at the critical time, when Verginius had been saluted imperator by his troops, is in CIL v 611 n. 5702. See Mommsen in Keil's Plin. ep. p. 429. On the attempt of Vindex to establish a national kingdom (Tac. h. iv 17 cl. 57) in Gaul see Schiller 261—278, who corrects the errors of Xiphilius and modern writers; on Galba's revolt ib. 278—284.

223 *SARVA* C. Fannius wrote *exitus occisorum aut relegatorum a Nerone* (Plin. ep. v 5 § 3); three books only were completed and greedily devoured by the public.

CRUDA Mart. iv 49 4 *cenam, crude Thyesta, tuam.*

224 seq. cf. ii 104 seq. 225 *FORDO CANTU* 188 n. x 815 n. ad fin. Nep. Epam. 1 § 2 *scimus enim musicen nostris moribus abesse a principis persona, saltare vero etiam in vitiis ponti: quae omnia apud Graecos et grata et laude digna ducuntur.* Sen. contr. 1 praef. § 8 *cantandi saltandique obscena studia effeminatos tenent.* Yet even Thræsea (Tac. xvi 21) habitu tragico cecinerat in his native town Patavium, at the games instituted by the Trojan Antenor.

PULPITA VII 93 n. Ios. b. I. ii 13 § 1 Nero's murder of his brother, wife, and mother, his extension of his cruelty to the noblest of the land, καὶ ὡς τελευταῖον ὑπὸ φρενοβλαβέας ἐξώκειλεν εἰς σκηνὴν καὶ θεάτρον. The tribune Subrius Flavius, when Nero asked why he had forgotten his oath of allegiance Tac. xv 67 'No soldier was more loyal, while you deserved love: *odisse coepi, postquam parricida*

matris et uxoris, auriga et histrio et incendiarius extitisti.' The same Subrius Flavius ib. 65 declared that there was small choice between Nero and Piso: *non referre dedecori si citharoedus demoveretur et tragoedus succederet, quia ut Nero cithara, ita Piso tragico ornatu canebat.* Plin. pan. 46 *populus ille, aliquando scaenici imperatoris spectator et plausor nunc in pantomimis quoque aversatur et damnat effeminatas artes et indecora saeculo studia.* DCass. LXIII 17 § 5. Hertzberg II 99—108. In the year 64 Tac. xv 33 *acriore in dies cupidine adigebatur Nero promiscas scaenas frequentandi. nam adhuc per domum aut hortos cecinerat iuvenalibus ludis, quos ut parum celebres et tantae voci angustos spernebat. non tamen Romae incipere ausus Neapolim quasi Graecam delegit: inde initium fore, ut transgressus in Achaiam insignes et antiquitus sacras coronas adeptus maiore fama studia civium eliceret.* To the last he retained his passion for the stage Suet. 44. 54; he had imbibed the taste in childhood from a dancer his *paedagogus* ib. 6. 20. Schiller 69, 133—4, 137—8, 180—1, 198—200, 225, 245—7, 258—9, 282 n. 4. Friedländer II³ 429—30, 463—4.

226 GRAIAE

Suet. 22 *nec contentus harum artium experimenta Romae dedisse, Achaiam, ut diximus, petiit* [A.D. 66], *hinc maxime motus. instituerant civitates, apud quas musici agones edi solent, omnes citharoedorum coronas ad ipsum mittere. eas adeo grate recipiebat, ut legatos qui pertulissent, . . . familiaribus epulis interponeret. a quibusdam ex his rogatus, ut cantaret super cenam, exceptusque effusus, solos scire audire Graecos, solosque se et studiis suis dignos ait.* cf. ib. 23 24. 53. Vespasian (Suet. Vesp. 4) incurred the extreme displeasure of Nero, so that he was banished from his court, and feared for his life, because, having been in his suite in his musical tour, cantante eo aut discederet saepius aut praesens obdormisceret. [Lucian] Nero 2 seq. *Νέρωνα τοίνυν ἐς Ἀχαΐαν ᾠδαὶ ἦγον καὶ τὸ σφόδρα αὐτὸν πεπεικέναι μὴδ' ἂν τὰς Μούσας ἀναβάλλεσθαι ἤδων, κ.τ.λ.* Philostr. Apollon. iv 24 § 2. 36. v 7 8. DCass. LXIII 8 seq. Tac. xv 33.

APIUM DCass. LXII 9 § 3 *τὸ δὲ νίκη ἀποπτέρεα, ἐν ᾗ τὸν κότινον ἢ τὴν δάφνην ἢ τὸ σέλινον ἢ τὴν πίτυν λαβών, ἀπώλεσε [ὁ Νέρων] τὸν πολιτικόν;* Plin. xix § 158 *honos [apium] in Achaia coronare victores sacri certaminis Nemeae.* Lucian Anach. 9 *Ὀλυμπιασι μὲν στέφανος ἐκ κορίνθου, Ἰσθμοὶ δὲ ἐκ πίτυος, ἐν Νεμέᾳ δὲ σελίνων πεπλεγμένος.* epigr. incert. auct. 453 (Brunck III 247, translated by Aus. eclogar. p. 430 Par. 1730 *quattuor antiquos celebravit Achaia ludos, . . . sarta quibus pinus, malus, oliva, apium*). Meineke's Euphorion 105 seq. Diphil. ἔμφορος fr. 1 23. Plut. Timol. 26 § 3. Themist. p. 186^a. Plut. qu. conv. v 3 2 3 cites several authorities to shew that parsley was at one time employed at the Isthmian games; thus Callimachus said of it (3 § 3) *θῆσουσιν νίκης σύμβολον Ἰσθμιάδος | γῆλφ τῶν Νεμεέθου.* cf. Procles ib. § 4. Pind. Olymp. 13 33 (46), where the schol. (p. 270 Böckh, cf. p. 5) says that the σέλινον used at Nemea was green, that at the Isthmus dry: id. Isthm. 2 16=24 schol. p. 527. 7 64=136. Nem. 4 88 (142). Nicandr. alexiph. 605 (618) schol. id. ther. 649 schol. (cf. Eutecn. metaphr.). DS. xvi 79. Greg. Naz. or. 24 § 19. Ios. cited p. 308.

227 seq. Suet. 25 *sacras coronas in cubili circum lectos posuit: item statuas suas citharoedico habitu: qua nota etiam nummum percussit.* ib. 22. 32. An Achaean coin (Eckhel vi 276) *Neroni Apollini.* He returned in triumph from Greece, having the catalogue of his victories borne before him, wearing his Olympian, and bearing in his

hand his Pythian crown (ib. 25). He hung his crowns (1808 in number) on the Egyptian obelisk in the circus maximus DCass. LXIII 21 § 1.

VOCIS III 91 n. Plin. pan. 2 § 6. Suet. 21 *flagitantibusque cunctis caelestem vocem*. it was one of the charges against Thræsea Paetus (DCass. LXII 26), that he had not sacrificed to the emperor's *λερὰ φωνή*. On Nero's return in triumph from Greece, the multitude exclaimed ib. LXIII 20 § 5 *οὐδ' Ὀλυμπιονίκᾳ, οὐδ' Πυθιονίκᾳ, . . . Νέρωνι τῷ Ἀπόλλωνι*. *ὡς εἰς περιδονίκης, εἰς ἀπ' αἰῶνος . . . λερὰ φωνή μακάριοι αἱ σου ἀκούοντες*. ib. 8 § 3. 10 § 1. 14. 18 § 2. 21. 22 §§ 4—6. 26 §§ 1—2. cf. Philostr. Ap. iv 39 § 2. 44 § 1. v 7 § 3. He brought *sectivum porrum* into fashion (Plin. xix § 108) *vocis gratia ex oleo statis mensum omnium diebus nihilque aliud ac ne panem quidem vescendo*. Cf. xxxiv § 166. Suet. 20. See the criticisms of [Lucian] Nero 6 7 and DCass. LXI 20 § 2 *καὶ βραχὺ καὶ μέλαν . . . φώρημα*. cf. LXII 26 §§ 3—4.

228 DOMITI Nero was son of Cn. Domitius Ahenobarbus. Suet. 1 *functi autem [Ahenobarbi] consulatibus septem, triumpho censuraque duplici et inter patricios collecti . . . ita degenerasse a suorum virtutibus Nero, ut tamen vitia cuiusque, quasi tradita et ingenua, rettulerit*.

THYESTÆ Vindex also (DCass. supr. 215 n.) charged Nero with appearing in this character. cf. id. infr. 229 n. other characters are named (somewhat at random, as Friedländer thinks ii³ 430 n. 1) by Philostr. v 7 § 2. Suet. 21. 39. DCass. LXIII 10. 22.

229 SYRMA xv 30 n. Hor. a. p. 215.

ANTIGONÆ Nero

himself wrote a tragedy *Antigone* Philostr. iv 39 § 2.

PERSONAM Suet. 21 *tragoedias quoque cantavit personatus, heroum deorumque item heroidum ac dearum personis effectis ad similitudinem oris sui et feminae, prout quamque diligeret. inter cetera cantavit Canacem parturientem, Orestem matricidam, Oedipodem excaecatum, Herculem insanum*. cf. ib. 46 fin. DCass. LXIII 9 §§ 4—5 *τὸ προσωπίων ὑποδύων ἀπέβαλλε τὸ τῆς ἡγεμονίας ἀξίωμα, εἶδετο ὡς δραπέτης, ἐποδηγεῖτο ὡς τυφλός, ἐκύει, ἐκτεκεν, ἐμαίνετο, ἡλᾶτο, τὸν τε Οἰδίποδα καὶ τὸν Θυέστην τὸν τε Ἡρακλέα καὶ τὸν Ἀλκμαίωνα τὸν τε Ὀρέστην ὡς πληθεὶ ὑποκρινόμενος. καὶ τὰ γε προσωπία τοτὲ μὲν αὐτοῖς ἐκείνους τοτὲ δὲ καὶ ἐαυτῷ εἰκασμένα ἔφερε. τὰ γὰρ τῶν γυναικῶν πάντα πρὸς τὴν Σαφίαν ἐσκεύαστο*.

MELANIPPES Melanippe, daughter of Aeolus and Eurydice, bore to Poseidon twins, Aeolus and Boeotus. Two of the tragedies of Euripides bore her name, *Μελανίππη ἡ σοφὴ*, imitated by Ennius; and *Μ. ἡ δεσμώτης*, imitated by Accius. The various legends are collected in Welcker Griech. Trag. ii 840 seq. cf. Cic. off. i § 114.

230 DE MARMOREO CITHARAM SUSPENDE COLOSSO 198 n. Suet. 12 *citharam autem a iudicibus ad se delatam adoravit, ferrique ad Augusti statuam iussit*.

COLOSSO not the colossal statue (120 feet high) of Nero himself, which stood in the vestibule of the golden house Suet. 31; for this was of brass Plin. xxxiv § 46. Probably the statue of a Domitius is meant.

231—244 The nobles Catilina and Cethegus plotted Rome's ruin, fierce against their native city as the Gallic hordes their allies, but the consul, an upstart from a provincial town, is on the alert. So the gown of peace won for him that title for which Octavius steeped his sword in continual slaughter; but when Cicero was called 'father of the country,' the voice of Rome was still free. Cornelius Severus in Sen. suas. 6 § 26 4—7 *tunc redeunt animis ingentia consulis acta | iurataeque manus deprensaeque foedera noxae | patriciumque nefas extinctum: poena Cethegi | delectusque redit votis Catilina nefandis*.

Sen. ben. v 16 § 1 *ingratus Catilina: parum est illi capere patriam, nisi verterit, nisi Allobrogum in illam cohortes immiserit et trans Alpes accitus hostis vetera et ingenita odia satiaverit ac diu debitas inferias Gallicis bustis duces Romani persolverint.*

231 CATILINA II 27. x 288 n. xiv 41. The *Sergia gens* was patrician (Sall. 5 § 1 L. Catilina nobili genere ortus. ib. 31 § 7 *ne existimarent*, he exclaimed, sibi, patricio homini, cuius ipsius atque maiorum plurima beneficia in populum Romanam essent, perditā republica opus esse, cum eam servaret M. Tullius inquilinus civis urbis Romae. ib. 60 § 7. Cic. p. Mur. § 17. Liv. iv 25. viii 18. App. b. c. ii 2. Flor. iv 1 §§ 2—3 *senatum confodere, consules trucidare*, distringere incendiis urbem, ... *et quicquid nec Hannibal videretur optasse, quibus, o nefas! sociis aggressus est!* ipse patricius: sed hoc minus est; Curii, Porcii, Sullae, Cethegi... quae familiae! quae senatus insignia!), and claimed to be of Trojan descent. Aen. v 121 Sergestiusque, domus tenet a quo Sergia nomen. See Ben Jonson's Catiline.

NATALIBUS in the sense of 'birth,' 'descent,' 'rank,' the word belongs to the Silver Age. Plin. ep. iii 20 § 6 *nonnumquam candidatus natales competitoris aut annos aut etiam mores arguebat*. ib. x 12 (7) *natalium splendor*. ib. 4 (3) § 5.

CETHEGI x 288 n. Flor. supr. Sall. Cat. 17 § 3. Vell. ii 34 § 4. The Cethegi were a patrician family of the gens *Cornelia*. In the division of labour among the conspirators, C. Cethegus undertook to murder the senators Cic. Cat. 4 §§ 11. 13. p. Sull. § 53 *Cassius incendiis*, Cethegus caedi *praeponeretur*: and it was in his house that arms were discovered Cic. Cat. 3 §§ 8. 10. Plut. Cic. 18 19.

233 FLAMMAS PARATIS Cic. de div. i § 21 (from the poem on his consulship book ii) *et clades patriae flamma ferroque parata*. p. Flacco § 97 *nos, qui P. Lentulo ferrum et flammam de manibus extorsimus*. Plut. Cic. 18 'Lentulus... determined to kill all the senators and as many of the rest of the citizens as he could, and to burn the city... A night had been fixed for the attempt, one of the Saturnalia, and they took and hid in the house of Cethegus swords and iron and brimstone. They also appointed a hundred men and assigned by lot as many parts of Rome to each, in order that by means of many incendiaries the city might be in a blaze in a short time on all sides. Others were to stop up the water-conduits.' Cic. Cat. 3 §§ 14. 25. 4 §§ 2. 13. Sall. Cat. 43 § 2. A *supplicatio* was voted to Cicero. Cic. Cat. 3 § 15 *et his decreta verbis est, quod urbem incendiis, caede cives, Italiam bello liberassem*. Clodius also was suspected of plotting to burn the city Cic. p. Mil. § 64. cf. § 63.

234 BRACATORUM a name given to what was afterwards the *provincia Narbonensis*, because the inhabitants wore *bracae* (ii 169) or *breeches* Plin. iii § 31 *Narbonensis provincia... bracata ante dicta*. Tac. h. ii 20 *bracas, barbarum tegimen*. Mel. iii 5 § 1 Tzschucke.

SENONUM the Senones were bounded by the Parisii on the north, and the Aedui on the south. Their name still survives in that of the town *Sens*. A branch of them settled on the Adriatic between Ravenna and Ancona. This was the nation which took and burnt Rome B.C. 390 (Liv. v 35. 41 § 10 *diripi tecta, exhaustis iniici ignes*. 42. 43 pr. 48 pr.). So entire was the devastation that it was proposed to desert the ruins for Veii (49—55), and few historical documents were saved (vi 1). G. C. Lewis credibility c. 12 §§ 76. 78. Schwegler iii 253. 269—271. cf. Stat. s. v 3 195—8 *subitam civilis Eri-*

rys | Tarpeio de monte facem Phlegraeaeque movit | proelia. sacrilegis lucent Capitolia taedis. | et Senonum furias Latiae sumpsero cohortes. Sen. apocol. 6 quod Gallum facere oportebat, Romam cepit.

235 TUNICA MOLESTA a cruel jest 1155 n. schol. *vestis ex charta facta, pice illita, in qua ignibus in poenam addicti ardere solent. ausi estis id conari, quod hoc pacto debeat puniri. Sen. ep. 14 § 5 cogita hoc loco carcerem et cruces et euleos et unicum et adactum per medium hominem, qui per os emergeret, stipitem et distracta in diversum actis curribus membra, illam tunicaam alimentis ignium et illitam et textam, quicquid aliud praeter haec commenta saevitia est. Mart. x 25 § 6 nam cum dicatur tunica praesente molesta | 'ure manum,' plus est dicere 'non facio.' Plut. de ser. num. vind. 9 'some men are just like children, who often when they behold malefactors in the theatres in tunics of gold and purple shawls crowned and dancing the pyrrich admire and envy them as happy; until they are seen goaded and scourged and discharging fire from that flowered and costly attire *τὸν ἀνέστρες ἐκ τῆς ἀνδρῶν ἐκέρως καὶ πολυτελοῦς ἐσθῆτος.*' Like the shirt of Nessus or Medea's fatal gift Friedländer n^o 386. Marquardt v (1) 195. Tert. ad mart. 5 ad ignes quidam se auctoraverunt, ut certum spatium in tunica ardente conficerent. id. ad nat. 18 incendiarii tunica. cf. ad Scap. 4 fin. criminals were thus burnt to represent Hercules on Oeta. id. apol. 15 qui vivus ardebat, Herculem induerat.*

236 VIGILAT on the night of the 1st of November B.C. 63, Catiline had planned an attempt upon Cicero, who however checked it *Cic. Catil. 1 § 8 intelleges multo me vigilare acrius ad salutem, quam te ad perniciem reipublicae.*

237 NOVUS Plut. Cic. 26 'Metellus Nepos in a debate with Cicero often asked, *Who is your father?*' Vell. 11 84 § 8 M. Cicero ...vir novitatis nobilissimae. Cic. p. Planc. § 67. in Pis. § 2. de leg. agr. 2 § 3. *pauci nobiles in hac civitate consules facti sunt: novus ante me nemo.* id. Cat. 1 § 28. Phil. 6 § 17. p. Cluent. § 111. Sall. Cat. 23 § 6 *antea plerique nobilitas invidia aestuabat et quasi pollui consilium credebant, si cum quavis egregius homo novus adeptus foret.* Q. Cicero encouraged his brother to disregard this prejudice de pet. cons. c. 1 2. cf. Drumann v 397 seq. Oudend. schol. in Cic. ep. p. 129. Liv. xxii 84 §§ 7 8 (A.D. 216) *id foedus inter omnes nobiles ictum, nec finem ante belli habituros, quam consulem vere plebeium, id est, hominem novum creassent; nam plebeios nobiles iam eisdem initiatos esse sacris et contemnere plebem coepisse.* Vell. 11 128 §§ 1—4 Boecler. Tac. dial. 7 *non eum diem laetorem egi, quo mihi latus clavus oblatu est, vel quo homo novus et in civitate minime favorabili natus quaesturam aut tribunatum aut praeturam accepi.* id. ann. xii 55 *novi homines e municipiis et colonis atque etiam provinciis in senatum crebro adsumpti.* esp. Plut. Cat. mai. 1 § 3. App. b. c. 11 2 p. 176.

ARPINAS 245. Sall. cited 231 n. Arpinum, a Volscian town (infr. 245 n.) to the east of Rome, near the junction of the Liris and Fibrenus (Cic. legg. 11 c. 3, cf. a. l. Drumann v 208. 212 seq.). *Quid homini Arpinati cum Batis, agresti ac rustico?* asked Clodius (Cic. fragm. in Clod. 4 § 2 p. 101 Beier. cf. ad Att. 1 16 § 10). [Sall.] de cl. in Cic. 1 § 1 *reperiticius, accitus ac paulo ante insitus huic urbi civis.* ib. 3 § 4 *homo novus Arpinas.* ib. 4 § 7 (cited by Quintil. ix 3 § 89) *o Romule Arpinas!* L. Mariani Arpinum and its antiquities in the days of Cicero. Lond. 1871.

238 MUNICIPALIS

Cic. Phil. 3 § 15 *videte, quam despiciamur omnes, qui sumus e municipiis. quaero peregrinum cur me esse dixeris.....' hoc dico' inquit 'te esse ex municipio.' fateor et addo etiam, ex eo municipio, unde iterum iam salus huic urbi imperioque missa est. Tac. an. iv 3 of Livia illa, cui avunculus Augustus, socer Tiberius, ex Druso liberi, seque ac maiores et posteros municipali adultero foedabat.*

EQUES p. Mur. § 17 *non arbitrabar, cum ex familia vetere et illustri consul designatus ab equitis Romani filio consule defenderetur, de generis novitate accusatores esse dicturos.* in Verr. ii § 174. leg. agr. i § 27. p. Cael. § 4 cl. Quintil. xi i § 28. p. Mil. § 18. Plut. Cic. 11 (Drumann v 212 n. 39). Plin. xxxiii § 84 who traces to Cicero's consulship the increased importance of the equestrian order. Seneca in Tac. xiv 53 fin. *egone equestri et provinciali loco ortus proceribus civitatis adnumeror? inter nobiles et longa decora praeferentes novitas mea enituit?* Friedländer i⁴ 221—4.

GALEATUM etc. the Roman knights (Cic. ad Att. ii i § 6) under Atticus, were stationed by Cicero on the Capitol. Sestius also brought troops from Capua (p. Sest. § 11 seq. Drumann v 481).

239 ATTONITIS the bewildered citizens Sall. Cat. 31.

MONTE VI 296. ix 181.

240 TOGA 49. x 8 n. As Cicero himself boasted in Pis. § 73 seq. *cedant arma togae, concedat laurea laudi.* off. i § 77. cf. id. Catil. 3 § 23. Brut. § 255. Drumann v 497 n. 21. Plin. vii § 117 *salve primus omnium parens patriae appellate, primus in toga triumphum linguaeque lauream merite et facundiae Latiarumque litterarum parens atque, ut dictator Caesar hostis quondam tuus de te scripsit, omnium triumphorum laurea maior. quanto plus est, ingenii Romani terminos in tantum promovisse quam imperii.* Cornelius Severus in Sen. suas. 6 § 26 13—14 *ille senatus | vindex, ille fori, legum ritusque togaeque.* Quintil. ii 16 § 7 *non divina M. Tulli eloquentia... Catilinae fregit audaciam et supplicationes, qui maximus honor victoribus bello ducibus datur, in toga meruit?* Stat. s. v 2 58 *imperium mulcente toga.* Plin. ep. i 22 § 6 Döring. Liv. iv 10 § 8 *aequavit, quod haud facile est, Quinctius consul togatus armati gloriam collegae.* Luc. vii 62—6 *Romani maximus auctor | Tullius eloqui, cuius sub iure togaeque | pacificas saevus tremuit Catilina secures etc.* The toga was worn by advocates in the courts Tac. xi 7 Gron. *plebem, quae toga enitesceret.* sat. xvi 45 n.

241 TITULI 69 n.

vix K. F. Hermann's

conj. PS have in (L. Müller de re metr. 311 *omnino falsumst in*), p w non (so Jahn²). Mr Munro's conj. *quantum tum* in is elegant and easy. Kiser 83—7 shows that non cannot be understood from the first clause with the second (*quantum non* etc. would mean 'the like of which O. did not win at Actium, but did win at Philippi,' as xv 107—8 *nec enim omnia, quaedam | pro vita facienda putant*). Such a hiatus as *quantum in* has no parallel in Iuv. except ix 118 (6th foot) *tum his*. The negative is out of place, for Iuv. means to say: Cic., the man of law, won the same title to which O. waded through seas of blood,—but, when Cic. was hailed parent and father of his country, Rome was free.

LEUCADE Leucas (formerly Neritum, now Hagia Maura), a peninsula distant 240 stadia from Actium, yet often spoken of as the scene of the battle of Actium (2 Sept. B. C. 31) Aen. viii 675—7 *classes aeratas, Actia bella, | cernere erat, totumque instructo Marte videres | fervere Leucaten.* Prop. iv=iii 11 69. Flor. iv 11

§ 4. Luc. i 42. v 479. vii 872. x 66. Leucas is ἀρχὴ ἡλείου in Hom. Od. ω 378; the Corinthians dug a canal through the isthmus (Strabo 452), which in the time of Thucydides and again in 197 B.C. was choked with sand; the Romans cleared it out, but it was once more filled in Pliny's days, and only made navigable again by the English (Bursian Geogr. v. Griechenl. i 115 116).

242 THESSALIAE CAMPIS Merivale iii¹ 214: 'Regarding the battle of Philippi [B.C. 42] a curious error was perpetuated among the Roman writers. They persisted in representing it as fought on the same spot as the battle of Pharsalia. The name of Macedonia was given by the Romans to the whole region between the Adriatic and the Hellespont, and such names as Aemathia, Haemonia, were applied very loosely by their poets. The mistake arose from an ambiguity in Virgil's lines, which became a *locus classicus* with succeeding writers g. i 489 seq. *ergo inter sese paribus concurrere telis | Romanas acies iterum videre Philippi: | nec fuit indignum superis bis sanguine nostro | Aemathiam et latos Haemi pinguescere campos*. The poet here refers to two distinct battles, one in Thessaly (Aemathia is not a correct term), the other in Thrace, but the words might very easily mislead. The site of the battles is accordingly confounded by Manil. i 906. Ov. m. xv 824. Flor. iv 2 § 43. Luc. i 680 seq. vii 854 seq. ix 270. Iuv. h. l.¹

244 PATREM PATRIAE this title was first given to Cicero in the senate by Catulus p. Sest. § 121. in Pis. § 6. ad Att. ix 10 *me, quem nonnulli conservatorem istius urbis, quem parentem esse dixerunt*. Cato was the first to salute him by it in the popular assembly Plut. Cic. 23. App. b. c. ii 7. cf. Cic. ep. fam. xv 4 § 2. Plut. (l. l.) and Pliny (supr. 240 n.) erroneously state that Cicero first received this honour. Livy ascribes it to Romulus (i 16) and Camillus (v 49); Cicero himself (p. C. Rabir. perd. r. § 27 both *pater* and *parens*) to Marius. Caesar also (Cic. Phil. 2 § 31. off. iii § 83. DCass. xlii 4. Drumann iii 662 n. 7) was saluted by this title. It was conferred upon Augustus 5 Febr. B.C. 2 Ov. f. ii 121 seq. *dum canimus sacras alterno carmine Nonas | . . . sancte pater patriae, tibi plebs, tibi curia nomen | hoc dedit: hoc dedimus nos tibi nomen eques*. id. trist. ii 39. 181. iv 4 13. Suet. Oct. 58. DCass. lxi 18. Flor. iv 12 § 66: to Livia also the name of *mater patriae* was given Tac. ann. i 14. DCass. lvii 12. lviii 2. The title was declined by Tiberius (Suet. 26. 50. 67. DCass. lvii 8. lviii 12. Tac. ann. i 72. iv 88), and Nero (Suet. 8 on his accession *propter aetatem*, yet Pliny says of him xxxvii § 20 *memoranda res tanti imperatorem patremque patriae bibisse*. Schiller 88). As regards the later emperors, cf. Becker röm. Alt. ii (3) 302; and for the import of the term, DCass. lxi 18. Sen. de clem. i 14 § 2. Tac. xi 25 A.D. 48 the consul Vipstanus proposed that Claudius should be called 'father of the senate'; *quippe promiscuum patris patriae cognomentum*. Tert. apol. 34 *qui pater patriae est, quomodo dominus est?* The best account in Mommsen röm. Staatsrecht i¹ 737—8, who points out that Pliny, App., Iuv. are mistaken in confounding the mere compliment paid to Cicero by partisans with the later imperial title. To his citations add Capitolin. Anton. Pius 6. Anton. phil. 9. 12. Cicero was also saluted as 'saviour and founder' Plut. 22 § 3. [Sen.] Oct. 444 *servare cives maior est [virtus] patriae patri*.

LIBERA Luc. ix 601—4 of Cato *ecce parens verus patriae, dignissimus aris, | Roma, tuis, per quem numquam*

iurare pudebit, [et quem, si steteris umquam cervice soluta,] nunc olim factura deum es.

245—253 Another rustic from Arpinum, Marius, was once a day-labourer, then a private in the army; yet he repelled the invasion of the giant Cimbri, and his high-born colleague Catulus was fain to reap but the second laurels.

245 ARPINAS ALIUS Cicero often names Marius as his fellow-townsmen x 276—7 n. de legg. ii § 6 *quod ex eo [Arpino] duo sui conservatores exstitissent.* p. Sull. § 23. p. red. ad Quir. §§ 19 20. p. Sest. §§ 50. 116. VM. vi 9 § 14 C. Marius... Arpinatibus honoribus iudicatus inferior quaesturam Romae petere ausus est... ex illo Mario tam humili Arpinata, tam ignobili Romae, tam fastidiendo candidato ille Marius evasit, qui Africam subegit, qui Iugurtham regem ante curram egit, qui Teutonorum Cimbrorumque exercitus delevit. anthol. lat. 848 R. The father of M. unknown Ael. v. h. xii 6.

VOLSCORUM Sil. xii 175 *clarum Volscorum Tulli decus.* schol. Cic. p. Sull. § 22 *notissimum est autem fuisse Ciceronem natione Volseum, Arpine municipio, unde illi quaedam peregrinitatis ab inuisoribus concinnabatur infamia.*

246 MERCEDES i 108. Hor. a. ii 2 115 Heindorf *fortem mercede colonum.* Plut. Mar. 3 'Marius was the son of obscure parents, who gained their living by the labour of their hands, and were poor. It was late before he saw Rome, and became acquainted with the habits of the city, up to which time he lived at Cirrheaton (?), a village in the territory of Arpinum, where his mode of life was rude when contrasted with the polite and artificial fashions of a city, but temperate and in accordance with the old Roman discipline. He first served against the Celtiberians, when Scipio Africanus was besieging Numantia.' Cic. p. Font. § 88. p. Balb. § 47. Sall. b. I. 63 § 3. VM. ii 2 § 3. Plin. xxxiii § 150 *ille arator Arpinas et manipularis imperator.* Fronto princ. hist. p. 205 *Naber omnibus Arpinati paupertate aut Nursina duritia ducibus bellicosior extitit.* Ael. v. h. xii 6 Periz. Sen. de ben. v 16 § 2 C. Marius ad consulatum a caliga perducitur, qui nisi Cimbricis caedibus Romana funera aequaverit etc.

247 NODOSAM Apul. met. ix 40 *sed ubi nullis precibus mitigari militem magisque in suam perniciem advertit efferari, tamque inversa vite de vastiore nodulo cerebrum suum diffindere.*

FRANGEBAT VI 479 *hic frangit ferulas.*

VITEM XIV

193 n. Marquardt iii (2) 282.

248 DOLABRA see

Rich. Maecenas, in the speech put into his mouth by DCass. lvi 25 §§ 6—7, warns Augustus to exclude those who have served *ἐν τῷ τεταγμένῳ* from the senate. *τούτων μὲν γὰρ τῶν καὶ φορμοφορησάντων καὶ λαροκορορησάντων καὶ ἀσχυρὸν καὶ ἐπονειδιστὸν ἔστιν ἐν τῷ βουλευτικῷ τινας ἐξετάζεσθαι.* Plutarch Mar. 13 gives two explanations of a slang term 1) he trained the soldiers to such drudgery, races, long marches under heavy burdens, cooking for themselves, etc. that willing and hardworking soldiers were thenceforward called Marius' mules. 2) Scipio in the siege of Numantia was so pleased with the condition of the horse and mule groomed by M. that he often spoke of them: *οὕτως ἄρα τοὺς σκώπτοντας ἐν ἐπαίῳ τὸν ἐνδελεχῆ καὶ τλήμονα καὶ φιλόπονον Μαριανὸν ἡμίονον προσαγορεύει.*

250 Flor. i 37=iii 3 § 4 *sed nec primum impetum barbarorum Silanus [cons. B.C. 109], nec secundum Manlius [cons. B.C. 105], nec tertium Caepio [proc. B.C. 105], sustinere potuerunt: omnes fugati, exuti castris. actum erat, nisi Marius illi saeculo conti-*

gisset. Sall. Jug. 114 *per idem tempus adversum Gallos ab ducebis nostris Q. Caepione et Cn. Manlio male pugnatum; quo metu Italiae omnis contremuit... Romani sic habuere, alia omnia virtuti suae prona esse, cum Gallis pro salute, non pro gloria certare... ea tempestate spes atque opes civitatis in illo [Mario] sitae.* Cicero calls Marius p. imp. Pomp. § 60 *spes imperii.* p. Sest. § 87 *conservator patriae.* cf. ib. § 88. de prov. cons. § 82. Liv. epit. LXVIII.

252 Diodor. exc. Vat. XXXVII p. 118 Mai (p. 125 Dind.)

'The Cimbri, in form like giants, in strength unsurpassed.' Plut. Mar. 11: 'the most probable conjecture was, that they [*the Cimbri*] were Germanic nations belonging to those who extended as far as the Northern Ocean, and this opinion was founded on their great stature,' etc. Sen. de ira i 11 § 1 *quid enim est aliud, quod barbaros tanto robustiores corporibus, tanto patientiores laborum comminuat, nisi ira infectissima sibi?*... § 2 *quid Cimbrorum Teutonorumque tot milia superfusa Alpibus ita sustulit, ut tantae cladis notitiam ad suos non nuntius, sed fama pertulerit, nisi quod erat illis pro virtute ira?* Flor. i 87 = III 8 says of the Teuton king Teutoboechus who used to vault over four or six horses: *insigne spectaculum triumphi fuit, quippe vir proceritatis eximiae super tropaea sua eminebat.* [Quintil.] decl. 3 § 14 *non enim nobis vehementiora corpora, quam vel his ecce Cimbris.* ib. § 13 *inuitata corporum magnitudo.* So of the Germans Colum. III 8 § 2. Tac. h. v 14. G. 4. Agr. 11.

253 LAURO Ov. tr. iv 2 51 52 *tempora Phoebea lauro cingentur, 'io'que miles, 'io,' magna voce 'Triumphe' canet.* met. i 560—5.

COLLEGA Plut.

Mar. 14 'The many, seeing that the circumstances required a man of his energy and good fortune, voted for the fourth consulship of Marius [B.C. 102], and gave him for colleague Catulus Lutatius, a man who was esteemed by the nobility.' Vell. ii 12 § 5 'Marius, in his fifth consulship [B.C. 101], in the plains called the Raudii Campi on this side the Alps, gained a decisive victory in conjunction with the proconsul Q. Lutatius Catulus. One hundred thousand men were killed or taken.' Plut. Mar. 27 'The whole credit was given to Marius, both on account of his previous victory, and his superior rank. And, what was most of all, the people gave him the title of the third founder of Rome... and they thought that he alone ought to celebrate both triumphs. Marius however did not triumph alone, but Catulus shared the honour, for Marius... was afraid of the soldiers, who were prepared not to let Marius triumph, if Catulus was deprived of the honour.' VM. ix 12 § 4 Q. Catulus, Cimbrici triumphi C. Mario particeps a senatu datus. Cic. Tusc. v § 56.

254—258 The souls of the Decii were plebeian, plebeian their names, yet to mother Earth and the gods below their sacrifice was an atonement sufficient for all the legions of Rome, 'themselves more worth than all the host they saved.'

254 DECIOBVM XIV 239. Before the great battle with the Latins near Vesuvius, B.C. 340, the two consuls, P. Decius Mus and T. Manlius Torquatus, having been warned in a dream (Liv. viii 6 § 10) *ex una acie imperatorem, ex altera exercitum* dis manibus matricque terrae deberi, agreed that whichever of them should see his wing give way, should devote himself. The wing of Decius giving way, he devoted himself with these words ib. 9 § 8 '*pro republica Quiritium, exercitu, legionibus, auxiliis populi Romani Quiritium, legiones auxiliaque hostium mecum dis manibus Tellurique devoveo.*' ib. x 7 §§ 3—4. Att. fab. praetext. 15 of

Decius animam devoro [=devovero] *hostibus*. Luc. vii 360 Deosque caput fatale vorantes. VM. i 7 § 3. v 6 § 5. Orelli onomast. Tullian. 210. Plut. moral. 499 states that he devoted himself to Saturn. Again P. Decius Mus, the son of the foregoing, followed his father's example, when consul for the fourth time, B.C. 295, in a great battle with the Samnites and Gauls at Sentinum Liv. x 28 (see Nieb. h. R. iii 383). Cicero in two passages (fin. ii § 61. Tusc. i § 89) mentions a third devotion by the grandson of the first Decius, in a battle fought at Asculum with Pyrrhus, B.C. 279. Elsewhere however he speaks only of the father and son (Arnold h. R. ii 509). Clason (röm. Gesch. ii 240) rejects the story of the devotion.

257 DIS INFERNIS TERRAEQUE PARENTI AV. Caes. 33 *cum irruens vulgus pari clamore terram matrem deosque inferos precaretur, sedes impias uti Galliено darent*. With the devotion of the Decii, considered as an expiatory sacrifice, compare those of Codrus, (Plut. parall. 18), of Menoeceus (sat. xiv 240 n.), of the daughters of Erechtheus (Cic. Tusc. i § 116 with which Plut. parall. 20 compares the immolation by Marius of his daughter Calpurnia in the Cimbric war), of Metioche and Menippe daughters of Orion, who thrice invoked the *infernal* gods (Antonin. Liberal. 25. Ov. m. xiii 692—6), of the maidens of Lacedaemon and Falerii (Plut. parall. 35), of M. Curtius (Schwegler i 484 n. 2), of Iphigenia (Cic. ib.), of the daughter of Aristodemus (Pausan. iv 9 § 2 seq. orac. ap. Euseb. p. e. v 27 § 4 *παρθένον Αικυτιδα κληρος καλεῖ, ἥντινα δόξης | δαίμοσι νεπερπλοῖς, καὶ κεν σώσειας Ἰθώμην*), of Palinurus (Aen. v 815 *unum pro multis dabitur caput*) and of the old patricians when Rome was taken by the Gauls (Plut. Cam. 21, cf. Liv. v 41 § 3); also the *ver sacrum* (Schwegler i 240—1. ii 254). See Winer Real-Wörterb. s. v. Sühnopfer. comm. on Petron. i fin. p. 9 Burm. Pauly vi 661, 669 n. esp. Lassaulx die Sühnopfer der Griechen n. Römer (in his Studien des class. Alterthums, Regensb. 1854 233—82). Preller röm. Myth. i 466—9.

258 Markland 'totus versus mihi non admodum placet.'

259—268 A slave-girl's son, Servius Tullius, wore the crown of Romulus; the consul's sons suffered death as traitors; the slave who divulged their treason was honoured with a public mourning.

259 ANCILLA NATUS VII 199 n. Cic. rep. ii § 37 Servius Tullius *primus iniussu populi regnavisse traditur, quem ferunt ex serva Tarquiniensi natum*. Hor. s. i 6 9. Liv. i 39 § 5 Tarquinius betrothed his daughter to Servius; a distinction which makes it incredible serva natum eum parvumque ipsum servisse. ib. 40 §§ 2—3 (cited on Quirini below). 47 § 10. 48 § 2. iv 3 § 12 Ser. Tullium...captiva Corniculana natum, *patre nullo, matre serva, ingenio, virtute, regnum tenuisse*. DH. iv 1 (called Servius because of the *servile* condition of his mother). VM. i 6 § 1. iii 4 § 3 *unde processerit et quo pervenerit, statuæ ipsius titulus abunde testatur, servili cognomine et regia appellatione perplexis*. Sen. contr. i 6 § 4. Sen. ep. 108 § 30. Plin. xxxvi § 204 calls his mother *Tanaquilis reginae ancoillam Orcestiam*. Iustin xxxviii 6 § 7. Paul. Diac. p. 345 M. *servorum dies festus erat Idibus Augusti, quod eo die Servius, filius ancoillae, aedem Dianae dedicavit*. cf. Festus p. 343 a 7 M. Plut. qu. Rom. 74. 100. cod. vii 16 § 9.

TRABEAM x 35 n. Aen. vii 612 Servius Quirinali trabea. Plin. h. n. viii § 195 *trabeis usos accipio reges*. id. ix § 136 *purpuræ usum Romae semper fuisse video, sed Romulo in trabea*. Ov. f. i 37 *trabeati cura Quirini*. ib. ii 503—4 *trabeaque decorus Romulus*. ib. vi 375. 796. met. xiv

828 *trabeati forma* Quirini. Suet. de genere vestium in Serv. Aen. vii 612 (reliq. 266 Reifferssch.) distinguishes three kinds of *trabae*, the second regum, *quod est purpureum, habet tamen album aliquid*. Mommsen röm. Staatsr. i² 414. Marquardt v (2) 119.

DIADEMA XIII 39. DH. III 62. Lyd. de mag. i 7. Wesseling on DS. i 47. Hübner in Hermes i 848 seq. Marquardt v (2) 292. Suet. Calig. 22 *non multum afit, quin statim diadema sumeret, speciemque principatus in regni formam converteret*. QUIRINI

the name of Romulus as a god III 67. Liv. i 40 §§ 2 3 the sons of Ancus were indignant, *si ne ab Tarquinio quidem ad se rediret regnum, sed praeceps inde porro ad servitia caderet, ut in eadem civitate post centesimum fere annum, quod Romulus, deo prognatus, deus ipse, tenuerit regnum, donec in terris fuerit, id servus serva natus possideat...commune Romani nominis...dedecus fore, si...servis etiam regnum Romae pateret*. 260 Liv. i 48 § 8

Servius Tullius regnavit annos quattuor et quadraginta ita, *ut bono etiam moderatoque succedenti regi difficilis aemulatio esset. ceterum id quoque ad gloriam accessit, quod cum illo simul iusta ac legitima regna occiderunt*. 261 LAXABANT the imperf., as in ἐλάδov, 'offered,' denotes the attempt. Liv. ii 3 § 7—4 § 1

de accipiendis clam nocte in urbem regibus colloquantur. Vitellius Aquilii fratribus primo commissa res est. Vitelliorum soror consuli nupta Bruto erat, iamque ex eo matrimonio adulescentes [iuvēnes, 262] erant liberi, Titus Tiberiusque: eos quoque in societatem consilii avunculi assumunt. PORTABUM CLAUSTRA Heins. on Ov. m.

IV 86. 262 IUVENES III 158. x 310. xiv 121.

CONSULIS Liv. ii 5 §§ 6—7 consulis liberi omnium in se averterant oculos; ...illos eo potissimum anno patriam liberatam, patrem liberatorem, consulatum ortum ex domo Iunia...induxisse in animum ut superbo quondam regi, tum infesto exsuli proderent.

264 COCLITE etc. Liv. ii 10. Verg. Aen. viii 650—1 pontem auderet quod vellere Cocles, et fluvium vinclis tranaret Cloelia ruptis. Schwegler i 22 n. 4. ii 52—3. 187.

MUCIUS C. Mucius Cordus (schol. Bob. in Cic. p. Sest. § 48) Scaevola. Liv. ii 12. Mart. i 21. Schwegler ii 54. 183—5, who derives the legend from the surname.

265 IMPERII FINES TIBERINUM cf. xiv 160. Prop. v = iv 1 8 et Tiberis nostris advena bubus erat. After the surrender of the city (Tac. h. iii 72 *dedita urbe*) to Persena, the Romans lost territory on the right bank of the river Liv. ii 13 § 4 *de agro Veientibus restituendo impetratum, expressaque necessitas obsides dandi, si Ianiculo praesidium deduci vellent*. In the poet's days Euphrates, Rhine and Danube were the frontier line supra 169 170 n. Tac. i 9 *mari Oceano aut amnibus longinquis saeptum imperium*. VIRGO Verg. supr. Sen. cons. ad Marc. 16 § 2.

Schwegler ii 56. 185—7, who derives the legend from the equestrian statue of Cloelia (i. e. of Venus Cluilia or Cloacina) on the *via sacra* ib. i 22.

NATAVIT with acc. as in English 'swam the Tiber,' Verg. g. iii 260.

266 SERVUS Liv. ii 4 §§ 5 6 *cum ... coniurati...remotis arbitris multa inter se de novo, ut fit, consilio egissent, sermonem eorum ex servis unus excepit; ...rem ad consules detulit;...§ 5 damnati proditores...§ 8 consules in sedem processere suam, missique lictores ad sumendum supplicium nudatos virgis caedunt securique feriunt:...§ 9 praemium indici pecunia ex aerario, libertas et civitas data*. Schwegler ii 44—5.

267 MATRONIS III 212. When Brutus died,

Liv. II 7 § 4 *matronae annum, ut parentem, eum luxerunt.* Of like honour this slave shewed himself worthy; but the sons of Brutus died by public execution, after having been flogged like slaves (v 173 n.). For Valerius also (Liv. II 16 § 7) and Augustus (DCass. LVI 43), the matrons wore mourning during a year. Sen. ep. 63 § 13.

VERBERA Liv. III 55 § 14 *tergo ac capite puniretur.*

268 LEGUM the first legal, as opposed to arbitrary (*regni securis*), execution. Liv. II 1 § 1 *imperia legum potentiora quam hominum.* Luc. VII 441—2 *de Brutis, Fortuna, loquor. quid tempora legum | egimus aut annos a consule nomen habentes?* ix 265—7. Sen. de ira I 16 § 5 *etsi perversa induenda magistratui vestis et convocanda classico contio est, procedam in tribunal non furens nec infestus, sed vultu legis et illa sollemnia verba leni magis gravique quam rabida voce concipiam et agi iubebo non iratus, severus. et cum cervicem noxio imperabo praecidi,.....sine ira... ero.*

269—275 Holyday 'It were better to be the son of an unworthy Thersites, so that one's self were an Achilles, than to be a Thersites, though one were the son of an Achilles. But, says he, by way of jeer, to the noblest Roman, thou canst not properly derive thyself better than from the company which assembled at Romulus's Asylum.'

269 THERSITES II. II 216 *αλχιςτος δὲ ἀνὴρ ὑπὸ Ἰλίου ἦλθεν.* cf. 212 seq. Achilles killed him Quint. Smyrn. I 746 seq. *αἶψα δ' ἀναλκίς ἀπὸ μελέων φύγε θυμὸς | ἀνέρος οὐδ' ἀναίωρ χάρη δ' ἄρα λαὸς Ἀχαιῶν | τοῖς γὰρ νείκες πάντας ἐπεσβολήσῃ κακῶσι, | αὐτὸς ἔων λωβητός· ὁ γὰρ Δαρῶν πέλεν αἰδώς.* Soph. Phil. 439 seq. Encomium of Th. (also of a quartan ague) school paradoxes by Favorinus Gell. XVII 12 § 2. cf. Quintil. x I § 47 l. 6 n.

DUMMODO VII 222. 225. 270 AEACIDAE a Homeric (II. XVIII 221) name of Achilles, son of Peleus, the son of Aeacus. Achilles is contrasted with Thersites (XI 30 31 n. exc. rhet. in Halm rhet. ant. 588 2 *ceterum ridiculum videtur, si Achilles in specie vel viribus Thersitae comparatur.* cf. Theon progymn. 9 in Waiz rhet. gr. I 232. After death Luc. Char. 22 *Θερσίτη δ' ἴσος Θέτιδος παῖς ἡνκόμοιο.* cf. quom. hist. consor. 14. Plotin. enn. III 3 to censure the whole from the parts is like taking a hair or toe as a sample of a man, or *Thersites* of humanity), as being not only the bravest, but the fairest of the Greeks II. II 674. 769.

VULCANIA ARMA when, after the death of Patroclus, the arms of Achilles had been borne off by the Trojans, Thetis besought Hephaestus to supply her son with a new suit II. XVIII 369—616. Aen. XII 739 of the suit of Aeneas *arma dei ad Vulcania.* Cic. Tusc. II § 33 Davies *tectus Vulcaniis armis, id est fortitudine.* Liban. ep. 125.

272 TAKEN UT x 240. Halm on Cic. p. Sest. § 140.

With 272—5 cf. Sen. ep. 44 § 3 Plato [Theat. 175*] *ait: neminem regem non ex servis oriundum, neminem non servum ex regibus.*

LONGE REPETAS Cic. fam. XIII 29 § 2 *exspectare te arbitror, haec tam longe repetita principia quo spectent.* de legg. I § 28. Luc. I 94 *ne longe fatorum exempla petantur.* Quintil. v 7 § 17 *longius interrogatione repetita.* Plin. ep. I 8 § 8 *ne longius exempla repetantur.* So *rep. alte* etc. cf. Klotz *repeto* II A b, and *μακρόθεν.* Aus. grat. act. p. 1115 b Walker *deductum ab heroibus genus ad deorum stemma replicare.*

REVOLVAS Sen. contr. I 6 § 4 *quemcumque volueris revolve nobilem; ad humilitatem pervenies. quid recenseo singulos* [he had

named *Marius, Servius*], *cum hanc urbem possim tibi ostendere?*

273 ASYLO Liv. I 8 *locum, qui nunc saeptus descendantibus inter duos lucos est, asylum aperit: eo ex finitimis populis turba omnis sine discrimine, liber an servus esset, avida novarum rerum profugit.* Strab. v p. 230 'having established an asylum between the *arx* and the Capitol.' DH. II 15 'the place between the *arx* and the Capitol, which is now called *between the two groves.*' Vell. I 6 § 8 *asylo facto inter duos lucos.* Becker I 386-7. 410. II 19. Schwegler I 459-60. 464-8. Pauly I^a 1948. Preller röm. Myth.¹ 237. Winer Realwörterbuch s. v. *Freistatt*. On the right of sanctuary and its abuses Höck I³ 94 5. in Ephesus Strabo 641. On the asylum itself, cf. Liv. II 1 § 4 *illa pastorum convenarumque plebs, transfuga ex suis populis, sub tutela inviolati templi aut libertatem aut certe impunitatem adeptas.* August. c. Crescon. II 16=13 *non igitur, sicut conviciaris, tamquam in asylum Romuli vestros nocentes recipimus.* id. de cons. ev. I § 19 *in primordia sua recolant, facinorosorum asylum... asylum constituerunt Remus et Romulus, ut quisquis cuiuslibet sceleris reus eo confugisset, inultum haberet commissum.* Plut. Rom. 9. DCass. XLVII 19. Flor. I 1 § 9. Verg. Aen. VIII 342. esp. Ov. f. III 431 seq. Justin XXXVIII 7 § 1 *conluvie convenarum.* That the Romans were (DH. I 5) *ἐκ τῶν φαυλοτάτων ἐθνῶν συνεληλυθότες*, Rome's founders (ib. 4) *ἀνέστωι τῆς καὶ πλάνης καὶ βάρβαροι*, Rome's original population (ib. VII 70) *ἐθνη βάρβαρα καὶ ἀνέστια*, and ancient Rome itself (ib. I 89) *α καταφυγὴ βαρβάρων καὶ δραπετῶν καὶ ἀνεστῶν ἀνθρώπων*, are to DH. slanders I 89. II 8. IV 26. Minuc. Fel. 25 § 2 *asylo prima plebs congregata est. confluxerant perditii facinerosi incesti sicarii proditores.*

275 PASTOR schol. 'quos collegit Romulus.' Justin XXVIII 2 § 8 *quos autem homines Romanos esse? nempe pastores, qui latrocinio iustus dominis ademptum solum teneant.* DCass. LX 29 § 3 *βασιλεὺς ἐγένοντο καὶ πρὶν ὅντες ἀπλόοι.* quod etc. schol. 'servus aut infamis vel latro.'

NOTE ON X 1 2

A GADIBUS USQUE GANGEN

The following was accidentally omitted in s. x n. I after 'to the ancients.'

Sen. n. q. I pr. § 13 *quantum enim est, quod ab ultimis litoribus Hispaniae usque ad Indos iacet? paucissimorum dierum spatium, si navem suus ferat ventus, implebit.* Plin. II § 242 *pars nostra terrarum...longissime ab ortu ad occasum patet, hoc est ab India ad Herculis columnas Gadibus saeratas.* §§ 243-4 two measurements are given, each starting from the *Ganges*. He gives many other measurements always reckoning from *Gades* to the west, *Ganges* to the east (Sillig's ind.) and places *Gades* v § 76 extra orbem. Claud. names *Gades* as the furthest west IV cons. Hon. 43. bell. Gild. 159. in Eutr. I 353. Siden. c. 5 286-7. Ambr. de Abraham II § 40 *ab Indiae quoque litoribus ad Herculis, ut aiunt, columnas.* Strabo p. 38 and VIII pr. Luc. x 457 *parvaeque regna putat Tyriis cum Gadibus* Indos. Sil. III 3-4. XIV 8. XVII 637 *terrarum fines Gades.*

X

MEN pray for eloquence, strength, wealth, and thus invite their own ruin upon themselves (1—27). Well might Democritus and Heraclitus in this vanity of human wishes find matter, the one for laughter, the other for tears (28—53). For what *may* we pray (54—5)? Vaulting ambition o'erleaps itself: witness Seianus, Crassus, Pompeius, Caesar (56—113). The schoolboy envies the eloquence of Demosthenes and Cicero; yet it had been well for Cicero, if he had only been known as the meanest of poets: for Demosthenes, if he had never left his father's smithy (114—132). How passing is military glory, and how uncertain military power, appears in Hannibal and Xerxes; Alexander, for whom the world was all too strait, found rest at last in an urn (133—187). Length of days does but bring decay of body and mind. Peleus and Nestor, had they died early, would not have mourned the loss of Achilles and of Antilochus. Priam, Hecuba, Croesus, Mithridates, Marius, Pompeius were spared to their own hurt (188—288). Beauty is dangerous even to the chaste; example of Silius (289—345). Leave to the gods, who know what is best for you, to order your lot as they will: pray only for health of mind and body, that you may bravely bear the worst (346—365).

Cf. [Plat.] Alcib. II. Pers. II. VM. VII 2 E § 1. Sen. ep. 10 §§ 4—5. 32 §§ 4—5. 60 § 1. 118 §§ 4—9. Lucian. navig. 13 seq. id. Icaromen. 25. Max. Tyr. 11=30. Euseb. ap. Stob. flor. I 85. Fr. Jacobs verm. Schriften III 107—112. Lasaulx Studien d. class. Alterthums 137—158. Döllinger Heidenthum u. Judenthum 199—202. P. Chételat de precatione apud poetas gr. et lat. Par. 1877. 8.

Our satire is referred to by Chaucer Troilus and Creseide IV 25 'O Juvenall lord, true is thy sentence, | that little wenen folke what is to yerne, | that they ne finden in hir desire offence, | for cloud of errour ne lette hem discerne | what best is.' Warton-Hazlitt hist. engl. poetry IV 414 'In 1617 one W. B. produced the earliest attempt at an english Juvenal...*That which seems best is worst. Express in a paraphrastical transcript of Juvenal's tenth satyre.*' A few verses are

borrowed by Hall. There is a fine version by Sir John Beaumont, Chalmers british poets vi 43—7; and another in Hen. Vaughan's works, ed. Grosart, ii 31—55. Johnson's 'Vanity of human wishes' is an imitation.

1—11 In every land, from furthest west to furthest east, few only can discern true blessings from their counterfeits, clear from all mist of error. For what do we with reason fear, covet with reason? what do you undertake with foot so right, with a start so lucky, but you rue your attempt and the success of your desire? Whole houses have fallen on their own petition, when indulgent gods have taken them at their word. In peace, in war, men crave what will only harm them; his flood of speech is often the orator's death-warrant; rash trust in his thews, the wonder of the world, made Milo a prey of wolves. VM. vii 2 E § 1 (a passage which, as also Plat. Alc. ii and Pers. ii, Iuv. had before him) 'mind of mortals, wrapt in thickest darkness [Iuv. 4 *nebula*], over how wide a field of error dost thou throw thy prayers broadcast: thou seekest wealth, which has been the destruction of many [12—27]: thou lustest after honours, which have ruined not a few [133—187]; thou broodest over dreams of sovereignty, whose issue is often seen to be pitiable [56—113]: thou graspest at splendid marriages [350—3]; but they, though sometimes they add glory to families, yet not seldom overthrow them utterly' [*funditus domos evertunt*. cf. 7].

1 GADIBUS XI 162. *Cadiz*, beyond the pillars of Hercules (Herodot. iv 8 § 1), was the western boundary of the world, the *ne plus ultra*, to the ancients Pind. Nem. iv 69 Γαδείρων τὸ πρὸς ἴσθμον οὐ περατὸν. Anacreontic. xiii Bergk = xxxii 25—6 καὶ τοὺς Γαδείρων ἐκτὸς | τοὺς Βακτρῶν τε κινδῶν [cf. here 2 *Gangen*]. Sil. i 141 *hominum finem Gades*. Vell. i 2 § 4. Stat. s. iii 1 183 *solisque cubilia Gades*. Solin. 23 § 12 *extremus noti orbis terminus*. Aristid. ii p. 354 Jebb. Paroemiogr. ed. Leutsch ii 661 n. 19. Avien. descr. orbis 98—100. St Paul (Clem. Rom. ep. i 5) 'went to the boundary of the west,' i.e. he fulfilled his declared intention of visiting Spain. On the alliteration in *Gadibus usque* see 122 n.

usque without *ad* before the names of towns usually, before other nouns in Plin. Stat. Iust.

2 AURORAM Ov. m. i 61 *Eurus ad Auroram Nabataeaeque regna recessit*.

GANGEN ib. iv 20—1 *oriens tibi victus ad usque | decolor extremo qua tinguitur India Gange*. Luc. ii 229—234. Stat. Th. i 686. Here were the pillars of Bacchus Avien. descr. orbis 824—8. supra p. 63. PAUCI 19. 112. 337. ii 53 'only few.' To limit *pauci*, *unus*, Cic. either uses *modo* (sometimes *solus*) or has no particle; Liv. and the writers of the silver age (e.g. Quintil. i 12 § 2) often add *tantum* (Krebs-Allgayer Antibarbarus 706. 969). Caes. b. c. ii 43 § 3 *horum fuga navium onerariarum magistros incitabat: pauci lenunculi ad officium imperiumque conveniebant*.

DINOSCERE In other compounds the initial *g* of the second member is preserved, *ignosco*, *cognosco* etc. See Corssen über Aussprache u. s. w. i² 82. 437. Pers. v 105, 107 *veri speciem dinoscere calles | ... quaeque sequenda forent, quaeque evitanda vicissim*. DL. vi § 42 'Diogenes blamed men for their prayers, saying that they asked for what they thought good, not for the true goods.' Sen. ep. 45 §§ 6. 7 *res fallunt: illas discernere, pro bonis mala amplectimur: optamus contra id, quod optavimus, pugnant vota nostra cum votis...adulatio quam similis est amicitiae!...doce quemadmodum*

hanc similitudinem possim dinoscere...vitia nobis sub virtutum nomine obrepunt. ib. 110 §§ 5. 7 *nemo nostrum, quid veri esset, excussit...nihil videmus, nec quid noceat, nec quid expediat.* ib. 32 §§ 4—5. 118 §§ 5—9. Obbar on Hor. ep. i 10 29. Arrian. Epict. ii 3 §§ 1. 5.

3 ILLIS i.e. *veris bonis* dat. as in Vfl. iv 157—8 *diversaque regi | corda gerens.* So Hor. Vell. Luc. Curt. and Quintil. often (Mühlmann col. 459). So the dat. is found with *differre, distare, abhorrens.*

ILLIS MULTUM DIVERSA i.e. *mala.* So *recte an secus, recte secusne, bene an secus, τὰ καλὰ καὶ τὰ μὴ, τὰ χρηστὰ ἢ τὰ ἔρεπα* (Wytt. ad Plat. Phaed. 114^a cited by Heinrich).

4 ERRORIS NEBULA from [Plat.] Alc. ii 150^a 'as Homer [E 127 seq. cf. P 643—9] says that Athena removed the mist [ἀχλὺν] from the eyes of Diomedes, *that he might well distinguish a god and a man*, so you too, as it seems to me, must first remove the mist from the soul, which is now upon it, and then apply the means whereby you are to distinguish the good and the bad.' See Max. Tyr. DCass. Eus. in HSt. ἀχλὺς ad fin. Theodoret. gr. aff. cur. i 4 p. 4 l. 48 'we must discover every method to dispel the fog [ὁμίχλην] that weighs them down, and to shew them the brightness of the intellectual light.' Lact. v 10 § 5 *tenebrarum et errorum nubes hominum pectora obdixit.* Prud. hamart. 88 *sunt animis etiam sua nubila crassus et aer.* cf. the context.

RATIONE 'on principle,' 'by reason's rule.' Plin. ep. ix 7 § 1 *aedificare te scribis. bene est: inveni patrocinium; aedifico enim iam ratione quia tecum.* Generally *cum* is prefixed to the abl. modi, when not accompanied by pron. or adj.; a few substantives however are used almost adverbially without *cum*, as *vi, more, modo, iure, dolo, silentio* Zumpt § 472 n. 1. Madvig § 258 n. 2.

TIMEMUS AUT CUPIMUS Obbar on Hor. ep. i 6 9, 10. Munro and Lachmann on Lucr. vi 25. Sen. ep. 82 § 6 *sciat, quo iturus sit, unde ortus, quod illi bonum, quod malum, quid petat, quid evitet, quae sit illa ratio, quae adpetenda ac fugienda discernat, qua cupiditatum mansuescit insania, timorum saevitia compescitur.* ib. 88 §§ 3—4. Philosophy teaches us to discriminate true from false pleasures and pains, χαλπεῖν καὶ λυπεῖσθαι οἷς δεῖ Aristot. eth. Nic. ii 2 § 9—3 § 2. Berkeley minute philos. vii 34. Sen. ep. 123 § 13 *debemus itaque excerci ne haec [labour, death, pain, reproach, spare diet] timeamus, ne illa [riches, pleasures, beauty, ambition] cupiamus.* ibid. 121 § 4.

5 DEXTRO PEDE Petron. 30 'after we had been sated with these pleasures, as we were about to enter the dining-room, one of the slaves, appointed to the express function, cried out *dextro pede.*' Sil. vii 171—2 *attulit hospitio...pes dexter et hora Lyaeum.* Prudent. c. Symm. ii 79 *felicitur et pede dextro.* Vitruv. iii 3 § 4 the steps to a temple should always be odd in number, that the worshipper may mount the first step *dextro pede*, and also enter the temple right foot foremost. cf. Iambl. vit. Pyth. § 156: [Eur. Bacch. 943—4 *ἐν δεξιᾷ χερὶ χάρμα δεξιῷ ποδὶ | αλπεῖν νῦν* (the thyrsus) J. E. S.] Apul. Met. i 5 p. 27 'having set out left foot foremost (*sinistro pede profectum*), I was, as usual, disappointed.' Cf. Ov. Ibis 101 *ominibusque malis, pedibusque occurrite laevis.* The gods are entreated to come *pede secundo* (i.e. Serv. Aen. viii 302 *omine prospero*) Aen. x 255. Aug. ep. 17=44 § 2 'What does Nampphanio [a Punic word] mean but a man of good foot, i.e. one who brings luck with him; as we commonly say that he has entered *secundo pede*, whose entrance has been followed by some prosperity?' Cf. Prop. iii=iv 1 6 *quo ve pede ingressi?* Ov. fast. i 514 *felici pede.* heroid. xxi 69, 70. Plin. xxviii § 28 some spat into their

right shoe before putting it on, others on crossing a place where they had encountered danger. Augustus (Suet. 92) regarded it as of evil omen to put the left shoe on the right foot.

CONCIPIS PLAN. cf. *conc. fraudes*.

6 PERACTI OV. Ibis 97 *peragam rata vota sacerdos*. Here 'accomplished,' as Nep. 25 22 § 8 *propositum...pereggit*. Stat. Th. xi 671 *spes longa peracta est*.

7 seq. 111. 346 seq. From [Plat.] Alc. ii 138^b. 141^a many call down ruin upon themselves, not wittingly, as Oedipus, but mistaking it for a blessing. 142^d. 143^b Ignorance makes us pray for what is worst for us. Any one would think himself able to pray for the best for himself, not the worst; for that is more like a curse than a prayer.

EVERTERE DOMOS 108. cf. VM. above p. 65. Cic. p. Cael. § 28 *nullius vitam labefactent, nullius domum evertant*. 'The gods have overthrown,' they have been known to do so; e.g. Midas, Semele, Phaethon, Theseus (Eur. Hipp. 44 seq.).

OPTANTIBUS IPSIS abl. Sen. ep. 22 § 12 rise to a better life by the favour of the gods, but not as they favour those, on whom with good and kind look they have bestowed *mala magnifica, ad hoc unum excusati, quod ista, quae urunt, quae excruciant, optantibus data sunt*. cf. Fronto de nepote amisso ii p. 233 Naber.

8 FACILES compliant, gracious. Ov. m. v 559. Mart. i 103 4 *riserunt faciles et tribuere dei*. cf. the whole epigr. xii 6 10. Luc. i 505—6 o *faciles dare summa deos, eademque tueri* | *difficiles*.

NOCITURA Sen. ep. 110 § 10 *quidquid nobis bono futurum erat, deus et parens noster in proximo posuit...nocitura altissime pressit*.

TOGA 'by the arts of peace,' in the forum and the senate viii 240. Cic. in Pis. § 73 *pacis est insigne et otii toga*; by the words *cedant arma togae*, he meant *bellum ac tumultum paci atque otio concessurum*. Plin. paneg. 56 § 7. DCass. xli 17 § 1 ἐσθῆτα τὴν εἰρηνηκίαν.

9 TORRENS DICENDI COPIA 128 n. iii 74. Quintil. iii 8 § 60 *torrens...dicentis oratio*. Henco Auson. prof. i 17 *dicendi torrens tibi copia*. The repetition in *torrens dicendi copia* and *facundia* is characteristic of Iuv. Lupus (22, 23) cites ii 80. 102. iii 26. 135—6. 287. iv 152. vi 25. 139. 200. 237. 268. 286. 311. 359. 493. 658. vii 3. 48—9. 53—5. 84—5. viii 50. 71—2. 80—1. ix 43. 71—2. 106. x 112—3. 188. 348. xiii 28. 189—90. 240. xiv 16—7. 31. 42. 56. 188. 281—2. xv 26. 79. 129—30. xvi 35. Ribbeck (der unechte Iuv. 42) adds x 29—30. 88—9. 104—5. etc.

10 MORTIFERA 114—132.

ILLE 171 n. the Pythagorean (Jambl. vit. Pyth. §§ 104. 249. 267. Porph. vit. Pyth. § 55) Milo of Croton; 'wedged in the timber which he strove to rend' (Roscommon, in Gifford), and there eaten by wolves schol. h. l. VM. ix 12 E § 9. Gell. xv 16. Strab. vi 1 § 12 p. 263. Paus. vi 14 2 § 8. He lived at the time of the Persian war (Herodot. iii 137 § 4) and his Olympian victories first were celebrated by Simonides (Anth. Plan. iii 24, ii p. 631 Jacobs). Testimonies to his prowess in Aristot. ap. schol. Theocr. iv 6. Cic. de fat. § 30. Cat. mai. § 33. Plin. vii § 83. xxxvii § 144. Paus. ib. §§ 5—7. Ael. v. h. ii 24. xii 22. Philostr. Apoll. iv 28. anthol. Pal. ii 230—240. Ioann. Antioch. in Müller fragm. hist. iv 540. He led (DS. 510) the army of Croton against thrice the number of Sybarites, wearing 'it is said, his Olympic crowns, and equipped in the fashion of Hercules with a lion's skin and club' (DS. xii 9 §§ 5, 6). His voracity Athen. x 412—413^a. Ov. Ibis 609, 610 *utque Milon, robur diducere fissile temptes, | nec possis captas inde referre manus*.

11 VIRIBUS CONFISUS VM. l. c. *fretus viribus accessit ad eam* [the oak which he saw in a field split with wedges] *insertisque manibus divellere conatus est*. Paus. l. c. (and thence

Suid. *Μίλων. φρόνημα*) ὑπὸ φρονήματος. Strab. l. c. (who doubts the story) τῇ δὲ αὐτῇ ῥωμῇ πεποιθότα εἰκὸς καὶ τὴν ἰστορομένην ὑπὸ τῶν εὐρέσθαι καταστροφῇ τοῦ βίου. *Confisus*, though perf. in form, is here pres. in sense: cf. *fisus, diffisus, ratus, solitus, usus, veritus*.

PERIIT in early inscriptions we find *redieit, venieit* etc. See Lachmann and Munro on Lucr. III 1042. corp. inscr. lat. I 601 col. 3. Corssen üb. Aussprache u. s. w. I³ 608—9 and ind. II 1064 col. 1 (where is the Oscan and Umbrian perf. in -eit). Ritschl opusc. philol. II 642. Heinsius on Ov. m. I 114. Ovid esp. lengthens the final *i*.

ADMIRANDISQUE LACERTIS VM. l. c. *eumque cum tot gymniciis palmis lacerandum feris praebuilt*. DS. l. c. § 6 'he was *admired* among his fellow-citizens as the author of the victory.'

LACERTIS the arm from the shoulder to the elbow. Cic. Cat. mai. § 27 Milo in his old age, seeing athletes training, *asperxisse lacertos suos dicitur*, saying with tears: *at hi quidem iam mortui sunt*. Ov. m. xv 229—31 *fletque Milon senior, cum spectat inanes illos, qui fuerant solidorum mole tororum | Herculeis similes, fluidos pendere lacertos*. On *lac.* as the seat of strength see the lexx. For the thought cf. DS. IX 14 § 1 'not the possession, but the right use, of power is the great thing: for what profit had Milo of his bodily strength?'

12—27 Still more numerous are the victims of money; the fortune piled up with endless pains, towering among all other incomes, as a British whale among dolphins, chokes its master. In Nero's reign of terror it was the rich who were singled out for slaughter, the full sponge was squeezed: Longinus and the wide park of wealthy Seneca were invested by a whole cohort; the sumptuous mansion of Lateranus was beset: seldom does a soldier come to ransack the garret of the poor. Though you carry but a few small pieces of plain silver plate, you will fear the sword and pike as you set out on your journey before dawn; the shadow of a reed quivering in the moon will set you quaking. The wayfarer who has no such dangerous load will sing unconcerned before the footpad's face. The first prayer, most familiar to every temple, is for riches, that our funds may grow, our coffer be the best-filled in all the exchange. Yet no poison is drunk from earthen bowls; then fear it, when you put a jewelled cup to your lips, costly Setine wine sparkling in a broad beaker of gold.

12 seq. XIV 265 seq. 303 seq. Prop. IV = III 7. Lucian Saturn. 26. Maxim. Tyr. XI = XXX § 1 'Midas bemoans his wealth, and recants his prayer; an allegory, the fool's prayer turns to his own hurt, he prays that he may win, and when he has won repents. Palladas anth. Pal. IX 394 'gold, father of flatterers, son of pain and care, to have thee, is fear, and to want thee, pain.' Hor. c. III 16 17. Sen. ep. 115 §§ 16. 17.

13 *STRANGULAT* Shakespeare 'choked with ambition.' Sen. de tranq. an. 2 § 10 *in angusto inclusae cupiditates sine exitu se ipsae strangulant*. cf. ep. 51 § 13 *voluptates . . . latronum more . . . in hoc nos amplectuntur, ut strangulent*. Ov. tr. V 1 63 *strangulat inclusus dolor*. Lubin cites Diog. ep. ad Chrysen 'like Midas, you starve amidst your wealth, strangled as it were with a rope of gold' (in Theophyl. ep. 19).

14 *QUANTO* without *tanto* (which occurs e. g. VIII 140—1) cf. III 125. Plat. apol. 39^d *χαλεπώτεροι ὅσῳ νεώτεροι*. 30^a. Burm. on Ov. m. IV 64. Schwarz on Plin. pan. 73 § 3. Liv. XXI 53 § 10 *segnitius . . . quanto longius*. Tac. an. III 43 *maior . . . quanto . . . opulentior*.

DELPHINIS 'with the double form *delphin*, -is, or -us, -i Priscian (VI § 25) compares *elephas, elephantus, Arabs, Arabus*. Strange fables are reported of the dolphin by Aristot. Plin. Opp. in Lenz Zoologie der Alten

254-61. Add the amorous dolphin of Plin. ep. ix 33. Hofmann s.v. Bochart Hieroz. pt. i 7. pt. ii v 12.

BALLAENA Fr. *baleine*, *φάλανα*, Germ. *Wallfisch*, are all of the same root as our *whale*. Whales were said to equal mountains in size and to swallow up entire vessels with their crews (Dionys. perieg. 596-604. Priscian. perieg. 598-602 Wernsd. Avien. descr. orb. 780-93 Wernsd.). Plin. ix § 4 speaks of *balaenae* in the Indian sea of 4 *iugera* in extent, and *pristes* of 200 cubits in length. See Lenz 252-4. Bochart ll. cc. Hofmann. The contrast between the wealth of the few and the misery of the many was never more glaring than in imperial Rome Marquardt iii 2 47.

BRITANNICA Drusus and Germanicus had opened the north sea to the Romans, and the victories of Suetonius Paulinus and Iulius Agricola in the British had drawn the attention of the Romans (Tac. Agr. 10 *multi rettulere*. cf. the Germany of Plin. and Tac.), with whom natural history and encyclopaedic learning were now in fashion, to our island, which as lying at the verge of the known world, was peopled with 'gorgons and hydras and chimaeras dire.' Hor. c. iv 14 47-8 *beluosus qui remotis obstrepit Oceanus Britannis*. Whales sometimes appeared in the Mediterranean Plin. ix § 12. Ambr. hexaëm. v 11 § 32 says of the *cete* in the Atlantic, 'you would think they were walking islands, or lofty mountains lifting their peaks to the skies.' Hen. Hunt. in Petrie monum. hist. i 691^b (cited by Taylor) quotes Iuv. and says that whales and dolphins are often taken on the coast. The whale like the sturgeon was a royal fish (Ducange *balena*. *piscis regius*), on which tithes were paid. Gotselin vit. Augustin. Cantuar. 2 (Ducange) 'in the British sea are caught dolphins and seals, and also *montuosae balaenae*.' Olaf Magnus and Pontoppidan fill the same sea with strange monsters (Weber). See Bojardo xiii 58 (Düntzer). Iuv. xiv 283 n.

15 TEMPORIBUS DIRIS iv 80 of Domitian's time. cf. iv 14. Nero's reign of terror began A.D. 62, after the death of Burrus, with the restoration of the *lex maiestatis*, which had been in abeyance since the accession of Claudius Tac. xiv 48. Dio lx 3 § 6.

16 LONGINUS C. Cassius Longinus, a famous jurist (Plin. ep. vii 24 §§ 8. 9 *Cassianae scholae princeps et parens*. the sect of the *Cassiani* [Dirksen manuale s. v.]) (Proculeiani. Tac. xii 12. Suet. Nero 37), cos. suff. A.D. 30 Clinton. Borghesi oeuvres v 83-4. 195-6. 252. legatus of Syria A.D. 45-49 Borghesi ll. cc. Tac. ib. 11. cf. Ios. ant. xv 11 § 4. xx 1 § 1. Afterwards he lived at Rome as an acting member of the senate in high repute Tac. xiii 41. 48. xiv 42-5. xv 52. Pompon. dig. i 2 2 § 51. A.D. 65 he was accused by Nero, nominally because he preserved among the *imagines* of his house that of the famous Cassius, inscribed *DVX PARTIVM*, really from jealousy of his wealth and character Tac. xvi 7 *nullo crimine, nisi quod Cassius opibus vetustis et gravitate morum... praecellebat*. cf. ib. 8. Suet. l. c. DCass. lxii 27 § 1. Cassius was banished to Sardinia (Tac. 9. Pompon. l. c.), being then old (Tac. 9) and blind (Suet. l. c., who says that he was put to death; so DCass.). He was recalled by Vespasian Pompon. l. c.

CLAUSIT, as applied to Longinus, denotes his apprehension, not his confinement (cf. x 170) in Sardinia.

SENECAE v 109. viii 212. SENECAE PRAEDIVITIS HORTOS Tac. xv 64 fin. (of Seneca) *praedives et praepotens*. Auson. grat. act. § 31 *dives Seneca*. cf. n. on sat. i 137 init. In his tract on happiness, addressed to his brother Gallio, Seneca represents his enemies as contrasting his frugal precepts with his sumptuous life vit. beat. 17 § 2 seq. 'Why do you not dine by your own rule? why have you handsome furniture? wine made before you were

born? . . . why have you estates beyond sea, more than you have ever seen? . . . more slaves than you can recollect?' See the whole treatise and ep. 87 on the true riches. In his consolation addressed to his mother Helvia 14 § 3 he says that she always rejoiced in her sons' wealth, but never drew upon it. A. D. 55 some blamed Seneca and Burrus, *viros gravitatem adseverantes*, for dividing houses and country mansions among them as so much booty Tac. XIII 18. A. D. 58 P. Suillius asked (Tac. XIII 42) 'by what philosophic rule Seneca had, in four years of imperial favour, amassed 300,000,000 sesterces? [cf. DCass. LXI 10. The fortune of Pallas was the same; Narcissus and Cn. Lentulus had each 400 millions Friedländer 1^a 192]. At Rome he swept up as in a drag-net bequests and *orbi*, and drained Italy and the provinces [e.g. Britain DCass. LXII 2] by exorbitant usury.' A. D. 62 Seneca was accused (Tac. XIV 52) of still adding to wealth already exceeding a private standard, of ambitious designs, and of outdoing the emperor himself in the splendour of his parks and country houses, *hortorum amoenitate et villarum magnificentia*. Sen. to Nero (ib. 53): 'You have heaped upon me such an abundance of offices and wealth, that nothing is wanting to my good fortune but to moderate it. . . . You have surrounded me with boundless treasures, so that I often ask myself, *Do I, a man of equestrian and provincial family, take rank with the noblest of the realm? . . . where is that spirit satisfied with a modest fortune? does it lay out such parks as these, tales hortos extruit, and stalk through these suburban estates, and run riot in so vast territories, such boundless revenues?* The only excuse that presents itself is (cf. Sen. de ben. II 18) that I was not free to reject gifts from your hand.' He begs (c. 54) to be relieved of the burden which oppresses him; he would gladly devote to the improvement of his mind the time now set apart for the management of his property, *quod temporis hortorum aut villarum curae seponitur*. Nero replies (c. 55) 'what you have done for me will abide with me till death; what you have received from me, *horti, et fenus et villae*, is all at the mercy of chance. . . . I am ashamed to name freedmen, who are seen richer than you. I blush to think that you do not excel all the world in fortune, as you do in worth.' In short he refused to relieve Seneca of his wealth (c. 56. Suet. Nero 35); who however changed his course of life, holding no more levées, and keeping close within doors. A. D. 62 (Tac. XIV 65) he was suspected of treasonable correspondence with Piso. After the fire of Rome, A. D. 64, he made over his riches to Nero, as a contribution to the expenses of rebuilding the city (DCass. LXII 25 § 3).

17 SENECAE HORTOS CLAUSIT TOTA COHORS A. D. 65 Antonius Natalis denounced Seneca as a confederate of Piso's (Tac. XV 56, 60): a tribune invested, *globis militum saepit*, his villa. His wife insisted on sharing his fate (Tac. 61—63). Seneca's nephew, Lucan, also the owner of *horti marmorei* (Iuv. VII 79—80) engaged in the conspiracy from personal pique, Nero having disparaged his poems (Tac. XV 49); he denounced his own mother (ib. 56), but did not thereby escape death (ib. 70). Mela, Lucan's father, while endeavouring to secure his son's property, was accused on the strength of a forged correspondence, which Nero, *opibus eius inhians* (Tac. XVI 17), professed to receive as genuine. He too, like his brother and sister-in-law and son, bled himself to death. On *horti* see I 75 n. Valerius Asiaticus, another Naboth, was murdered by order of the Roman Jezebel Messalina for the sake of his *horti* DCass. LX 31 § 5. Tac. XI 1. 3.

EGREGIAS LATERANORUM AEDES Plautius Lateranus (VIII 147 n.), cos. des. joined in Piso's conspiracy from patriotic

motives (Tac. xv 49); he was beheaded in the place of execution for slaves (ib. 60); the first stroke not proving mortal, he laid down his neck on the block a second time (Arr. Epict. i 1 § 19; an instance of his courage § 20). Like many palaces of the great (Mart. xii 18 3—5) his home stood on the Caelian mount; for M. Aurelius, who was born on that mount, was also educated there in the house of his grandfather Verus Iul. Capitolin. Ant. phil. 1 *iuxta aedes Laterani*. Hieron. ep. 77 Vall. = 30 § 4 'in the sight of the whole city of Rome, before Easter day, in the basilica quondam Laterani, qui Caesariano truncatus est gladio, in the rank of the penitents.' Septimius Severus gave houses, among others that of *Lateranus*, to various friends, among whom was Lateranus cos. A.D. 197 AV. epit. 20 § 6. Constantine adorned the palace and erected there a church on the site of the present St John Lateran (Niceph. vii 49. Becker röm. Alterth. i 507—8. Gregorovius Gesch. d. St. Rom i 87—9. Bunsen iii 1 505—556. Burn Rome and the Campagna 220. Tillemont emp. iv 141. Stanley adds Baronius iii 115). Prud. c. Symm. i 585—6 of the Roman populace *coetibus aut magnis Laterani currit ad aedes, | unde sacrum referat regali chrismate signum*.

18 Wealth the deadliest sin in a reign of terror, e.g. in Sulla's proscription App. b. c. i 96 (Stanley). Caesar in Sall. Cat. 51 § 33 of the same proscription *ut quisque domum aut villam, postremo vas aut vestimentum concupiverat, dabat operam, ut is in proscriptorum numero esset*. So in the proscription of the triumvirs Nep. 25 12 § 4. Suet. Tib. 49 gives exx. both of Romans and provincials put to death by Tiberius for no other crime; cf. the case of Sex. Marius Tac. vi 19. At the beginning of his reign Tiberius sacrificed no man to his avarice (DCass. LVII 10 § 5. Tac. an. ii 48 but see iv 20). Gaius Caesar (Caligula DCass. LIX 10 § 7. 14 §§ 1. 4. 18 § 1. 5 Iunius Priscus turned out 'not worthy of death,' Gaius complained: *he cheated me and died in vain; for he might have lived*. 21 §§ 2. 4. Suet. 39. 41. Ios. ant. xix 1 § 10), Commodus (Lamprid. 5 fin.), Maximinus (Capitolin. 13 § 5), replenished their coffers by the same means. By the execution of his freedman Pallas Nero won a fortune equal to Seneca's DCass. LXII 14 § 3. Tac. xiv 65. Suet. 35 fin. other exx. DCass. LXIII 17. esp. the plunder of Greece A.D. 67 ib. 11, while Polykleitos and Helios were despoiling Rome. See the general picture of Rome after Nero's fall Tac. h. i 2 *nobilitas opes omisi gestique honores pro crimine*. cf. M. Sen. contr. ii 9 § 14 p. 122 20 *divitum incommoda, ... multos divites accusatos*. Plut. de superst. 3 p. 165^d 'the poor man fears no informer.' Symm. pro patre § 6 p. 44 Nieb. Quintil. decl. 345 p. 729 Burm. DCass. LIX 10 § 7. 14 § 4. 18 § 1. 22 §§ 3—4. 25 § 1. LX 27 § 8. 32 § 3. LXI 5 § 5. LXII 27 § 2. LXIII 11 § 2.

RARUS VIII 63. Phaedr. iv 1 6 *rara mens intellegit*. Hieron. comm. in Osee lib. ii pr. *rarumque invenias, qui ...* So Ov. Plin. Quintil. Tac. In Engl. we use the plur. or the adv. 'seldom.' cf. *densissima lectica* i 120 n. also *vespertinus, nocturnus*, etc., where we use the adv.

CENACULA garrrets, cocklofts III 201 n. vii 118. Cic. de leg. agr. ii § 96 *Romam...cenaculis sublatam atque suspensam*. See Varr. Paulus (Festus), Liv. xxxix 14 § 2, Macrob. Sat. i 6 § 15 in lexx. When Vitellius (Suet. 7) went to take the command of the army in lower Germany, he was fain to let his house, and stow away his family in a hired garret *meritorio cenaculo*. Horace, after describing the fugitive whims of the rich, ep. i 1 91 *quid pauper? ride: mutat cenacula*. Prud. c. Symm. i 580 *omnis qui celsa scandit cenacula vulgus*. Marquardt v 1 252—8.

19 PAUCA 2 n. 'only a few,' and those small *vascula*, and plain *puri arg.* cf. xiv 62

lève argentum 'smooth') (vasa aspera 'in relief.'

ARGENTI VASCULA PURI IX 141—2 *argenti vascula puri, | sed quae Fabricius censor notet;* i.e. though plain and small, yet beyond the limit allowed by Fabricius. cf. i 76 n. (esp. Plin. ep. iii 1 § 9). 77 n. Becker Gallus ii³ 320. Mart. iv 39 Charinus has plate chased by Myron, Praxiteles, Scopas, Phidias and other artists: *argentum tamen inter omne miror, | quare non habeas, Charine, parum.* Cf. Cicero's pun Verr. iv § 49 Verres dined with Eupolemus: all the rest of the plate was plain *purum*, that he might not himself be left *purus* ('cleared out'); there were but two cups, not large, but still embossed. Verres then and there ordered the raised work *emblemata* to be removed from the cups. cf. § 52. Plin. xxxvii § 28 artists conceal defects in crystals by carving, *caelatura*; those which are without a flaw they prefer to leave plain, *puras*. Dig. vi 1 § 6 *quamvis et in vasis occurrat difficultas, utrum lancem dumtaxat dici oporteat, an etiam, . . . pura an caelata sit.* So *chartae purae* are 'blank' paper) (written books Dig. xxxii 52 § 4: *mantelia pura* plain tablecloths) (*cocco clavata* with scarlet stripes Lamprid. Alex. Sev. 37; *ager purus* (cf. *καθαρός*) is 'open' ground, not built upon Orelli inscr. 4371. From *vascellum* come Fr. *vaisselle* and *vaisseau*, and our 'vessel' which comprehends both.

20 NOCTE on the practice of travelling by night see Cas. on Suet. Caes. 31.

CONTUM 'a pike,' sometimes thrown (Strab. x p. 448). See Rich companion s. v. and the lex. *contarius. contificium. contus. κοντός*. First found as a Latin word in Liv. (e. g. xxxvii 11 § 13 where it is 'a pole') and Verg. Hieron. in Amos ii 4 vi 266^a Vall. Theodosio *δόρατα, quem nos secuti, contos vel hastas interpretati sumus*. Sex. Ruf. brev. c. 23 of Julian *ab hostium obvio equite conto per ilia ictus*. A Sarmatian weapon Claud. laud. Stil. i 111. Cf. ind. Claud. for 5 other exx. Arr. Epict. iv 1 § 88, after speaking of the deliverance of the mind from its tyrants, and the destruction of the mind's Bastille (citadel. see Iuv. x 307 n.): 'if the tyrants are expelled thence, why do I yet demolish the citadel, why at least for my own sake? for, if it stands, what harm does it do me? Why do I yet expel the sergeants? It is against others that they have their *fascēs*, and their *pikes*, *κοντούς*, and their swords.' *κοντάρτοι* are classed with *ροζόται* in the anonym. comm. on Arist. rhet. f. 34 (ap. Brandis Philologus iv 35).

21 MOTAE Luc. vii 5—6 *pavet ille fragorem | motorum ventis nemorum*. Claud. in Eutr. ii 452—3 *ecce levis frondes a tergo concutit aura, | credit tela Leo: valuit pro vulnere terror*. So Nero in his last flight trembled at the bark of a dog or the twitter of a bird or the rustling of a branch DCass. LXIII 28 § 2.

AD LUNAM
'by moonlight.' Aen. iv 513 *messae ad lunam (herbae)*. Petron. 103 Burm. Ov. m. iv 99 *ad lunae radios (vidit)*. Plut. de sollert. anim. 12 § 3 p. 968 *πρὸς τὴν σελήην*. Phaedr. iv 10=11 2 *ipsūque compilavit ad lumen suum*. cf. Ov. fast. ii 741. So *ad lumina* Suet. Caes. 37 Ruhn. Ov. m. iv 220. Tert. ad nat. ii 11 *ad candelae lumina*. M. Sen. contr. 25 § 25 p. 259 8 *ad lucernam*. Hand Tursell. i 97—8.

TREPIDABIS UMBRAM VIII 152. many intransitive verbs, which denote a state of the mind, or its expression, become transitive, especially in the poets, by taking an object in the acc. e. g. *erubescō, fleo, gemo, horreo, paveo, tremo* Madvig § 223 c.

UMBRA paroemiogr. gr. ii 88 *τὴν αὐτοῦ σκιάν δέδωκεν* Leutsch.

22 Hence Boëth. phil. cons. ii pros. 5 p. 39 l. 95 Peiper
tu igitur qui nunc contum gladiumque sollicitus pertimescis,

si vitae huius callem vacuus viator intrasses, coram latrone cantares. Cf. Apul. m. i 15 p. 58 'Open the stable door; I would set out before dawn.' The porter lying on the ground behind the stable-door, and still half asleep, 'What' says he '*ignoras latronibus infestari vias, qui hoc noctis iter incipis?*' I reply 'dawn is at hand. And besides *quid viatori de summa pauperie latrones auferre possunt? An ignoras, inepte, nudum nec a decem palaestritis despoliari posse?*' St. Chrys. hom. in Matt. 83 p. 794 'not even a hundred men together can strip the poor and naked.' Hieron. vit. S. Hilar. erem. 12 Some brigands meeting Hilarion asked 'What would you do, if brigands came to you?' He replied: *nudus latrones non timet.* Ivo, Carnot. hymn. (cent. xi cited by Taylor, bibl. max. patr. Lugd. xviii 51^b) *latrone coram | inermis alte praecinit viator.* cf. Higden i 412. Ov. nux 43—4 *sic timet insidias, qui scit se ferre viator | cui timeat: tutum carpit inanis iter.* Phaedr. ii 7. Sen. ep. 14 § 9 'let us have nothing which can be wrested from us to the great profit of the robber: carry as few spoils on your person as you can. No one draws human blood for its own sake, or very few; *plures computant quam oderunt, nudum latro transmittit,* even where the road is beset there is peace for the poor.' DChrys. vi ad fin. p. 218 R=108 3 Dind. where Diogenes says 'I walk by night whithersoever I will or by day, alone, and am not afraid to walk, if need be, through an army without a herald's staff, or among robbers.' id. vii p. 223=110 27 'I readily followed; for I never feared an ambush, having nothing but a poor coat.....Poverty is indeed a thing holy and inviolable, and no one injures it; sooner would they injure those who bear herald's staves.' Sen. de tranq. an. 8 § 4 *regnum est inter avaros circumscriptores latrones plagiaros unum esse cui noceri non potest.*

CANTABIT VII 55 n. Naev. in Cic. de or. ii § 279 'Why do you weep, father?' *Mirum ni cantem. condemnatus sum.*

VACUUS CORAM LATRONE VIATOR Cic. de fat. § 35 (cited by Mitford), where he is warning against the inference *post hoc, ergo propter hoc*; on this principle viator quoque bene vestitus causa grassatori fuisse dicitur cur ab eo spoliaretur.

LATRONE on the insecurity of the roads see III 302—9 n. XIII 145. Friedländer ii² 29—32. Augustus suppressed the banditti App. b. c. v 132. A traveller surprised by robbers, *viator a latronibus exceptus*, supplied surgeons with an interesting case for study (Cels. i pr. p. 8 3 Daremb. he might be so wounded *ut eius interior aliqua pars vulneraretur*). So Galen (in Friedländer) recommends the study of the skeletons of robbers left unburied by the road-side.

23—25 XIV 107—331. Pers. ii 9—16. 44—51. Lucian. navig. 13 seq. Petron. 88 'before they touch the threshold of the Capitol, they promise, one a house, if he shall have buried his rich relation, another, if he shall have dug up a treasure, another, if he shall have made his way safe and sound to 30,000,000 sesterces.' the very senate bribes Iuppiter, etc. FERE with most men.

24 DIVITIAE OPES several times found together in Cic. *opes* is the more general term, including credit, following, and other means of advancement (Döderlein v 81).

UT MAXIMA TOTO NOSTRA SIT ARCA FORO that we may have a larger sum at interest in our banker's hands than any capitalist of them all. cf. ix 140—1 *viginti milia fenus | pigneribus positis.*

25 ARCA a strong-box, money chest, coffer i 90. xi 26 n. xiv 259. Becker Gallus ii³ 309—10. Rich companion s. v. To be the largest in Rome, the chest must be large indeed, as some could afford shelter to a growa

man.

FORO Sen. de tranq. an. 8 § 5 *grande in foro fenus*. As early as Plant. and Ter. the forum is named as the abode of the bankers, *mensarii, argentarii*. Their offices, *tabernae*, were on its N. E. and S. W. sides. Burn Rome and the Campagna 89, 90. Hence Iuv. xi 50 n. *cedere foro*, or *abire f.*, *mergi f.*, meant 'to become bankrupt' Rein in Pauly i² 1513—8. Becker i 327. Marquardt iii 2 55.

25—27 Sen. Thyest. 451—3 'crimes do not enter huts, and the food taken at a narrow board is safe. *venenum in auro bibitur*.' id. Herc. Oet. 653—9 the poor man holds his beechen cup with no trembling hand; he eats his cheap repast, looks back on no sword of Damocles. *aurea miscet pocula sanguis*.

ACONITA i 158 n.

26 FICTILIBUS iii 168 n. *fictilibus cenare pudet*, in Rome where all live beyond their means.

27 GEMMATA POCULA *λθοκόλλητα*. v 37—48 n. where the patron drinks out of jewelled cups of gold, the poor client out of broken glass. Cic. Verr. iv § 62 the young Antiochus rashly displayed to Verres much silver plate, and not a few *pocula ex auro*, which, as is the fashion with kings, esp. in Syria, *gemmis erant distincta clarissimis*. ib. §§ 64—68 we see the danger of such possessions. Plin. xxxvii § 17 'we seem (by greater luxury in other things) to have lost the right of reproving *gemma potoria*.' vit. Gallien. 16 § 4 *gemma vasa fecit eademque aurea*. vit. Claud. 17 § 5 *aureos gemmatis trilibres duos*. Cypr. ad Donat. 12 p. 13 20 seq. a close parallel to the text 'these quaking, *trepidus*, even amidst their riches, *divitias*, the anxiety of uncertain expectation tortures, *ne praedo vastet, ne percussor infestet*, lest the spiteful envy of every one who is wealthier than they should trouble them with calumnious suits. *non cibus securo somnusve contingit, suspirat ille in convivio, bibat licet gemma, . . . nec intellegit miser, speciosa sibi esse supplicia, auro se alligatum teneri et possideri magis quam possidere*.' The fashion of adorning cups with jewels had long prevailed in the East; through Byzantium it passed to the middle ages, and ancient gems may be seen on many a chalice, Müller Archäologie § 315 n. 4. Salm. Plin. exerc. i² 170. On luxury in furniture and service cf. Iuv. xi 120 seq.

SETINUM v 34 n. Wine of *Setia*, now *Sezza*, an ancient city of Latium, between Norba and Privernum, overlooking the Pomptine marshes Mart. x 74 10—11. xiii 112. It was famous and costly (Strab. v 234. 237), and preferred to all others by Augustus and most of his successors Plin. xiv § 61. Mart. iv 69 you always put on the table Setine or Massic, Papilus, but scandal will have it that the wine is not so good after all. They say that that bowl of yours has made you four times a widower, I don't believe it, Papilus, but—I am not thirsty. id. vi 86. ix 2 5 *incensura nives dominae Setina liquantur*. Stat. ii 6 90. ed. Diocl. ii 5. Sil. viii 378 Dr. ARDEBIT 'shall sparkle.' xi 155 *ardens purpura*. Schol. *quia vinum splendet in auro*. In Mart. ix 74 5 'fiery' *rumpis et ardenti madidus crystallia Falerno*.

28—53 Now then [knowing the vanity of human wishes] must you not praise Democritus for laughing, Heraclitus for weeping, when they had moved but one step from their sill? But every man can play the censor with caustic flout; 'tis more marvel whence that store of brine held out for the eyes. Democritus used to shake his lungs with endless laughter, though Abdera had none of our Roman pomp, robes of state, lictors, fasces, sedans, praetor's court. How if he had seen the mock majesty of our circensian procession? the praetor standing out from his lofty car, towering high amid the dusty circus, in tunic figured with palm

leaves, borrowed from the temple of Iuppiter, trailing from his shoulders the purple hangings of a starred toga, and on his head a crown, whose heavy hoop no neck can support: for a public slave sweats beneath the load, slave and consul riding in one car, that the consul may remember he is but man? Add too the eagle, rising from the ivory wand, on that side cornets, on this citizens in snow-white gowns at the horses' reins, a long train marching to grace the show before their patron, whose hoarded dole has bought their friendship. Even in days of yore every chance meeting with his kind furnished food for laughter to him, whose wisdom proves that greatest men, destined to leave high examples behind them, may arise in the native home of blockheads, under a gross, foggy sky. Democritus mocked the business of the crowd and its pleasures, sometimes its very tears; while he himself bid frowning Fortune go hang, and snap his fingers in her face.

This contrast between Heraclitus and Democritus is very common Lucian vit. auct. 13—4, where the pair are put up together in the sale of philosophers. de sacrific. 15. Sotion in Stob. floril. xx 53. Tzetz. chil. ii 720—1. Iuv. follows Sen. de tranq. an. 15 §§ 2—3 we must bring ourselves to regard all the faults of the vulgar as ridiculous, not as hateful, and imitate rather *Democritus* than *Heraclitus*. *hic enim, quotiens in publicum processerat* [Iuv. 29—30], *flebat, ille ridebat. huic omnia, quae agimus, miseriae, illi ineptiae videbantur*. id. de ira ii 10 § 5 *Heraclitus quotiens prodierat et tantum circa se male viventium, immo male pereuntium viderat, flebat, miserebatur omnium qui sibi laeti felicesque occurrebant, miti animo, sed nimis imbecillo: et ipse inter deplorandos erat. Democritum contra aiunt numquam sine risu in publico fuisse: adeo nihil illi videbatur serius eorum, quae serio gerebantur*. anth. Pal. ii 148 'weep for life, *Heraclitus*, far more than when thou wert alive; life is now more pitiable. Laugh at life, *Democritus*, more now than of yore, life is now more laughable than ever. I myself, as I look at the two, am puzzled to choose between you, how to weep with thee, how with thee to laugh.' Lucian de morte Peregr. 7. Sidon. Apoll. ii 171—2 *quidquid Pythagoras, Democritus, Heraclitus, deflevit, risit, tacuit*, where observe the chiasmus. The tears of Heraclitus and laughter of Democritus are apocryphal. See A. Chassang hist. du roman et de ses rapports avec l'histoire dans l'antiquité grecque et latine, Paris 1862, partie ii ch. 2 'le roman philosophique.' No more happy example of grave mockery could have been found than the triumphal procession at the games. The praetor, whose chief function was now the management of shows, assumed the state proper to those who had enlarged the bounds of empire. The emperor alone, or his sons or nephews, were now permitted to triumph, but the decorations and solemn ritual and universal acclamations remained as before; or rather the shadow outdid the substance in parade. For the populace, to be kept in humour, must have its *circenses* as well as its *panem*.

28 IAM Hand Tursell. iii 147=cum hoc sit. 'by this time,' after we have learnt so much of the blindness of mankind.

IAMNE it is not only, as Zumpt § 352 says, when attached to the principal verb (e. g. Cic. d. n. iii § 69. Plin. ep. iii 16 § 13 Schäfer. paneg. 74 § 1), that *ne* is used where *nonne* might stand (as *ἀπα* where *ἀπ'* οὐ might stand Math. § 614. Madvig gr. synt. § 199 b) Plin. ep. iii 21 § 6 *meritone* . . . ? paneg. 88 § 4 *iustissime de causis* . . . ? See Heind. on Hor. s. ii 7 61. Hand Tursell. iv 74—5, DE SAPIENTIBUS ALTER I 34. 66 n. 137.

III 259. VI 385 *quaedam de numero Lamiarum*. Hand Tursell. II 197. On this indirect description *alter . . . contrarius auctor*, cf. 171 n. Democritus is named 34.

29 *RIDEBAT* Cic. de or. III § 235 *quid ait ipse risus, . . . viderit* Democritus. He was nicknamed *Γελασῖνος* Ael. v. h. IV 20. Suid. cf. anthol. Pal. VII 56. 58. 59. Philostr. Apoll. VIII 7 § 46. Claud. Mall. Theod. cons. 90 *quidquid* Democritus risit. Tzet. chil. II 979—83.

30 *FLEBAT CONTRARIUS AUCTOR* Ael. v. h. VIII 13. DL. IX § 3. anth. Pal. VII 479. Tert. de an. 3 Heracliti maeror.

AUCTOR doctor, master, authority. Hor. c. I 28 14—5 of Pythagoras auctor | *naturae verique*.

31—32 Markland questions 'an non hi duo versus sint ludibundi alicuius et irridentis hanc historiam de lacrimis Heracliti ut fabulam et rem stultam et impossibilem. certe bene omitti possent hi duo versus.' Lupus 31 cites many exx. of supposed doubtful verses introduced by *sed*, one only of which seems really spurious XIV 117.

31 *CACHINNI* often implies derision Cic. Brut. § 216 *cachinnos irridentium*. Pers. III 87. It was the age of satire and epigram. Lucian was soon to appear. Mart. I 3 3—8. 41 18. XIII 2. Plin. h. n. XI § 158 the cheeks which express mirth and laughter *et altior homini tantum, quem novi mores subdolae irrisioni dicavere, nasus*. Lucian fugitiv. 45 'What do you think *Democritus* would have done, if he had seen this?' 'He would have laughed at the man, as he deserves.' *καίτοι πόθεν εἶχεν ἐκείνος τοσοῦτον γέλωτα*; (Böttiger).

32 *MIRANDUM EST, UNDE ILLE OCULIS SUFFECEBIT UMOR* Stanley cites Plin. XI § 146 *hinc [ex oculis] fletus et rigantes ora rivi. quis ille est umor in dolore tam fecundus et paratus, aut ubi reliquo tempore?*

33 *RISU PULMONEM AGITARE* Prud. perist. x 248—9 *pulmonem movet | derisus istas intuens inep-tias*.

34—7 Hor. ep. II 1 194 *si foret in terris*, rideret Democritus, and would find the audience in the theatre more entertaining than the play. Cf. Iuv. XIV 262—75.

34 *QUAMQUAM NON ESSENT* in the silver age *quamquam* often is followed by the conj., and *quamvis* by the ind. Zumpt § 574. Plin. ep. VII 1 § 1 *quamquam . . . noverim, vereor tamen*. cf. Cic. Tusc. v § 85.

URBI-BUS ILLIS Abdera and its neighbourhood 50 n. 35 *PRAETEXTA ET TRABEAE FASCES* Flor. I 5 § 6 from the Etruscans came *fascēs trabeae . . . praetexta*.

PRAETEXTA 99. *toga pr.* a white 'gown bordered' with a purple stripe, worn by kings, consuls, proconsuls, praetors, curule aediles, dictators, censors and certain priests Rein in Pauly VI 2024. Becker II 2 77—8.

TRABEAE VIII 259 n. *trabeam et diadema Quirini*. The *trabea* was a toga bordered with purple, and crossed by horizontal belts (*trabes* 'beams,' 'bars') of scarlet, worn by kings, by augurs, and on state occasions by equites Marquardt v 2 119. Becker II 1 260. 337. Symm. laud. in Valentin. sen. II § 2 *trabeam consularem discolora sarta praetexant*.

LECTICA I 64—5 n. From the low Lat. *lectaria* come Fr. *litière* and our *litter*.

TRIBUNAL of the praetor.

36—46 A *locus classicus* on the procession, *pompa*, at the Circensian games 81 n.; another on the games themselves XI 193—202. Friedländer II 180—215 and in Marquardt IV 490—523 has nearly exhausted the subject. The *ludi Romani*, *l. Megalenses* (XI 193 n.), *l. magni*, and probably the *Cerealia* and all *l. votivi* (as well as *l. sollemnes* in the circus maximus) were opened by the procession, which, setting out from the Capitol, crossed the gaily decorated forum, the vicus Tuscus and forum boarium, through the middle gate of the circus and round the

furthest *metae* Becker i 154. 491. Marquardt iv 498 seq. DH. vii 72. The road was strewn with flowers Ov. tr. iv 2 50. The presiding magistrate led the way, if he were a praetor or consul, standing on a lofty chariot drawn by white horses (Apul. mag. 22) crowned with laurel (Ov. tr. iv 2 22. ex P. ii 158. Mart. vii 8 8). He wore the garb of a triumphant general (xi 194—5 *similisque triumpho | praeda caballorum praetor sedet*), the broad folds of the gold-worked purple toga over the tunic embroidered with palm leaves, bearing in his hand the ivory sceptre with the eagle. A gold crown of oak leaves, set with jewels, was held over his head by a public slave. His children sat, as in a triumph, in the chariot or on the horses (Tac. ann. xii 41 in games given by Claudius Britannicus appeared in the praetexta, Nero in triumphal costume). Before the praetor flutes and horns played, and clients in their white gowns escorted him. Images of the gods, accoutred with their *exuviae* or attributes, were borne on biers, *fercula*, thrones and cars, *tensae*, drawn by mules, horses and elephants, and escorted by companies of priests and religious orders: nor were images of emperors wanting. The procession was welcomed by the people standing, with shouts, invocation of the gods and clapping of hands Ov. amor. iii 2 43—62. Yet as it delayed the sports, it was viewed with impatience M. Sen. contr. i pr. fin. § 24 p. 56 10 I will detain you no longer: I know well *quam odiosa res mihi sit circensibus pompa*.

36 PRAETOREM cf. 41 consul. viii 194 n. xiv 257. Becker ii 3 264. Rein in Pauly vi 275. The management of the games became at last the praetor's most important function. cf. DCass. liv 2 § 3. Plin. ep. vii 11 § 4.

CURRIBUS ALTIS with a pair of horses Plin. xxxiv § 20 *non vetus et bigarum celebratio in iis qui praetura functi curru vecti essent per circum*. The tribunes in the *ludi Augustales* were allowed to wear the triumphal uniform in the circus but (Tac. an. i 15) *curru vehi haud permissum*. Dio lvi 46 § 5. See the cut in Rich companion s. v. *currus* 4. Marquardt iii 2 448. Plin. pan. 92 § 5 *augustior solito currus*. A gilt car in the form of a turret Zon. vii 21. Hor. epod. ix 41—2. Dempster on Rosin. x 29 p. 778 a. The tabula Heraclensis prohibits the passage of carts or carriages through Rome during the first ten hours of the day. Exceptions are made in favour of 1) vehicles employed in public works. 2) Vestals, *rex sacrorum*, *flamines* at public sacrifices, triumphing generals. 3) processions at the public games, esp. the circensian. 4) market and farm carts, which had entered the town by night Friedländer i² 44—8. cf. Iuv. iii 236 n.

36—7 CURRIBUS ALTIS EXSTANTEM viii 3 stantes in curribus *Aemilianos*. Ov. ex P. iii 4 35 *illa ducis facies in curru stantis eburno*. trist. iv 2 47—8 *hos super in curru, Caesar, victore verhis | purpureus populi rite per ora tui*. Spartian. Sev. 16 § 6 Severus refused a triumph, on the ground that he could not stand in the car for the gout.

38 IN TUNICA IOVIS ET PICTAE FERENTEM AULAEA TOGAE the *tunica palmata* and *toga picta* are often named together. DH. iii 61 the Etruscans brought to Tarquinius *χιτῶνὰ τε πορφυροῦν χρυσοῦσμον καὶ περιβόλαιον πορφυροῦν ποικίλον*, i. e. a purple tunic with gold stripe and an embroidered purple toga. Flor. i 5 § 6 Duker 'from the Etruscans came the golden car and four horses of our triumphs, the *toga pictae tunicaeque palmatae*.' Liv. xxx 15 §§ 11—12 Scipio presents *Masinissa aurea corona* (ver. 39—41),...*scipione eburno* (ver. 43), *toga picta et palmata tunica*, saying that Rome knew no higher honour than a triumph, nor had triumphant generals any more gorgeous

attire. id. xxxi 11 § 11. x 7 § 10. DH. v 35. Tac. an. iv 26. The *tunica palmata* was so called from the palm-branches which, with Victories and other figures, were worked upon it. There were two kinds of embroidery used in Rome, the Phrygian in cross-stitch, the work of *phrygiones*; the Babylonian in satin-stitch *ars plumaria*, the work of *plumarii*: the former corresponds to engraving by dots, 'stippling,' the latter to line engraving. The *tunica palmata* was χρυσοποικίλος or χρυσοποικίλος (DS. xviii 26 § 4. Athen. 198*), a work of the *ars plumaria*; the *toga picta* was spangled with stars, χρυσόσπαστος, a work of the *phrygiones*. App. Pun. 66 Scipio in his triumph wore purple with gold stars worked on it. Nero entered Rome after his Grecian victories in the triumphal car of Augustus, wearing (Suet. 25) a chlamys *distincta stellis aureis* (DCass. lxiii 20 § 3 calls it ἀλουργίδα χρυσόσπαστον, which is the very term applied by Plut. Aemil. Paul. 34 § 5 to the triumphal robe). On the Greek vases found in Etruria the embroidery consists of stars, crosses, dots and round ornaments surrounded with dots, which were often formed of little spangles and leaves of gold; these spangles, the remains of the funeral robes, have been found in graves both in Etruria and in the Crimea Marquardt v 2 146—153. Becker ii 3 243. iii 2 448. Rein in Pauly vi 2249. Tertull. apol. 50 says of martyrdom 'this is the attire of our victory, haec palmata vestis, tali curru triumphamus.'

TUNICA IOVIS the sceptre, *tunica palmata*, and *toga picta* were taken from the temple of Iuppiter Capitolinus Serv. ecl. x 27 Iovis insignia. Liv. x 7 § 10 Iovis opt. max. ornatu decoratus, curru aurato per urbem vectus. Suet. Aug. 94 Octavius dreamt that he saw his son, of more than human form, cum fulmine et sceptro exuviisque Iovis opt. max. ac radiata corona, super laureatum currum, bis senis equis candore eximio trahentibus. Vopisc. Prob. 7 §§ 7—8 Capitolina palmata. Alexander Severus (Lamprid. 40 § 7) never assumed the *toga picta* except as consul, and then it was the same which other praetors and consuls assumed de Iovis templo sumptam. Gordianus I (Capitol. 4 § 4) was the first Roman who had a *palmata tunica* and *toga picta* of his own when out of office; whereas up to that time imperatores vel de Capitolio acciperent vel de Palatio.

PICTAE TOGAE i. e. acu pictae vi 481. Ov. ex P. ii 1 31. iii 4 101. Lucan ix 176—7 pictasque togas, velamina summo ter conspecta Iovi. cf. Stat. Th. x 59—60. xi 401—2. DCass. lx 6 § 9.

SARRANA of Tyrian purple i 27 n. Τύρος is only the gr. form of hebr. Tsôr, Tzôr, mohamm. Sôr, Sûr (Ritter's Erdkunde, Palästina ind. p. 2154; Movers Phönizier ii i 175 makes the phoen. sor or sar) 'a rock,' the name originally of the island, then of the whole city. Lex. gr. nom. hebr. Hieron. op. ii 68. Vall. Ζώρ, πέτρα ἡ Τυρίων πόλις. cf. ib. 81. 278. Theodoret in Ezech. t. xi c. 26 pr. gives Σόρ as the native name. Plautus, who was acquainted with Phoenician, truci. ii 6 58 purpuram ex Sara tibi attuli. Enn. in Prob. ad Verg. g. ii 506 Poenos Sarra oriundos. Verg. l. c. Sarrano indormiat ostro. Sil. xv 205 (who very frequently uses the adj.) Sarrano murice fulgens. Sidon. Apoll. c. ii 5—7 of a consul umerosque ex more priorum includat Sarrana chlamys, te picta togarum purpura plus capiat. id. ep. viii 6 illam Sarranis ebriam sucis inter crepitantia segmenta palmatam plus picta oratione, plus aurea convenustavit. Gell. xiv 6 § 4 cites Tyros (formerly Sarra) among cities which had changed their name. Tyrian flutes (tibiae Sarranae) and purple might well bring with them to Rome the name of their city.

39 AULAEA xiv 263. properly hangings, curtains; here of the broad folds

of the stately toga, stiff with gold and embroidery Cic. Catil. II § 22 *velis amictos non togis*.

MAGNAEQUE CORONAE TANTUM ORBEM of gold and jewels App. Pun. 66. Gell. v 5 §§ 5—7. Tert. de cor. 13 Etruscan crowns are of jewels and gold, in the form of oak leaves, and are worn by magistrates with the *togae palmatae* (so the *toga picta* is often called Rein in Pauly VI 2249). Mart. VIII 33 1 (thinness of the gold-leaf in the *praetoricia corona*; hence Iuv. is speaking ironically, when he says that the slave sweated under the burden). Beside this crown, the general wore a crown of laurel on his head Becker III 2 442.

40 QUANTO CERVIX NON SUFFICIT ULLA Stanley cites Paul. s. v. *donaticae coronae* p. 69 M. *postea magnificentiae causa institutae sunt* super modum aptarum capitibus.

SUFFICIT a very common word in the silver age; used 23 times by Iuv.

41 SERVUS PUBLICUS those prisoners of war who were not sold by the state were retained in its service as *servi publici*; or they were bought by the state or bequeathed to it. Their condition was better than that of private slaves (Wallon hist. de l'esclavage III 59. 96. 98. 99), they were able to save money, and had free quarters found them by the censors. They served the magistrates as assistants to the *accensi* and *apparitores*, were employed in the census, in prisons, at executions, at sacrifices, in quarries, mines, waterworks etc.; they bought and sold on behalf of the state Rein in Pauly VI 1102—4. Becker II 2 383—4.

TENET SUDANS HANC PUBLICUS Zon. VII 21 'a public slave rode in the chariot itself, holding over him the crown of jewels set in gold, and kept saying to him Look back, i.e. consider well thy past and future life, and be not elated by thy present state nor overweening in pride. And there hung from the chariot a bell and scourge, to signify that he might even be unfortunate, so as even to be outraged or even condemned to death. For the custom is that convicts sentenced to death for any crime bear a bell, that no one may contract defilement by brushing against them as they walk.' Plin. XXXIII § 11 formerly in a triumph, *cum corona ex auro Etrusca sustineretur a tergo, anulus tamen in digito ferreus erat aequae triumphantis et servi fortasse coronam sustentis*. On coins Victory generally supports the crown.

SIBI CONSUL NE PLACEAT VI 276. Mart. I 72 6.

V 57 1. VII 76 5. IV 59 5 *ne tibi regali placeas, Cleopatra, sepulcro*. Flor. II 8=I 24 § 12 *ne sibi placeant Athenae*. Cypr. de domin. orat. 6 *cum sibi pharisaeus placeret*. cf. ind. Several exx. in Rönisch das neue Test. Tertullians Leipz. 1871 656—7, who cites *sibiplaceantia* the translation of *αὐραπέεσσα* in Iren. III 2 § 2.

CONSUL called PRAETOR ver. 36; either magistrate might preside over the games, but the contrast is more glaring between *consul* and *servus*. So the *avia* or *matertera* of Pers. II 31 is *nutrix* in 39.

41—2 SIBI CONSUL NE PLACEAT, SERVUS CURRU PORTATUR EODEM Arr. Epict. III 24 § 85 'like those who stand over triumphing generals from behind, and remind them that they are men.' Tert. apol. 33 *hominem se esse etiam triumphans in illo sublimissimo curru admonetur. suggeritur enim ei a tergo: respice post te; hominem memento te*. 'and he exults the more because his glory is so great as to require such an admonition.' Hieron. ep. 39 Vall.=25 ad Paullam super obitu Blaesillae § 2 fin. 'to lower his pride in revelations (2 Cor. 12 9) a certain monitor of human frailty is assigned to him, in *similitudinem triumphantium, quibus in curru retro comes adhaerebat per singulas acclamationes civium, dicens hominem te esse memento*.' This is much better evidence

than that of Ael. v. h. viii 15 for the slave of Philip of Macedon, whose business it was three times in the morning to remind him that he was a man: this was after the victory of Chaeronea. Isidor. xviii 2 § 6 makes of the slave an executioner, but his interpretation is just, *ut ad tantum fastigium evecti mediocritatis humanae commonerentur*. As the triumph was the utmost goal of Roman ambition (ver. 133—140), he who attained it was in danger of overweening pride ὕβρις, and might provoke the evil eye of envy and the jealousy of heaven Plut. Aemil. Paul. 34 § 6. 35. Tert. de virg. vel. 15 'among the gentiles also there is something to be feared, which they call fascinum, the unhappy issue of excessive praise and glory,' *infeliciorem laudis et gloriae enormioris eventum*. As children wore amulets in the *bullae* (v 164 n.), so the general in the hour of his glory and danger was under their protection. Plin. h. n. xxviii § 39 *illos* [children] *religione muta tutatur et fascinus, imperatorum quoque, non solum infantium custos, qui deus inter sacra Romana a Vestalibus colitur et currus triumphantium sub his pendens defendit medicus invidiae, iubetque eosdem respicere similis medicina linguae* [Jahn confesses that he does not understand this: it seems to mean the voice of the slave, which resembled in its remedial effects the sight of the *fascinus* hanging behind the triumphant general, to which it called his attention], *ut sit exorata a tergo Fortuna gloriae carnifex*. See O. Jahn 'on the superstition of the evil eye amongst the ancients' Ber. d. sächs. Gesellsch. 17 Febr. 1855 p. 73. Iuv. vii 112 n. Macr. i 6 § 8 says that the *bullae* was *gestamen triumphantium* and was filled with remedies supposed to be *adversus invidiam valentissima*. The same feeling dictated the use of the iron ring (see on 39), the jeering trochaics sung by the troops, and probably the custom, which reminds us of the devotees of the Lateran chapel *S. Salvatore delle Scale sante*, observed by Caesar and Claudius (Dio xliii 21 § 2. lx 23 § 1), who went up the steps of the Capitol on their knees. cf. Petron. 123 239—40 of Pompeius *quem ter ovantem | Iupiter horruerat*. On the jealousy of the gods see Blomf. gloss. Aesch. Pers. 368. Agam. 921. Gesner opusc. iii 336. Woss. ad Hdt. i 32 § 5. Valck. ib. iii 40 § 7. Nägelsb. homer. Theol.² 33. 131. nachhomer. Theol. 46—52. 478 n. 7. Lehrs 'Greek conception of the jealousy of the gods and human pride' in his populäre Aufsätze, Leipz. 1856, 33—66. Limburg Brouwer hist. de la civilisation vii 102—7. viii 30—34. Lexx. under βασκαλία. μεγαλῶ. νέμεσις. ὕβρις. φθόνος. The fall of Troy avenged the ὕβρις of Paris, Salamis and Plataeae that of Xerxes. Compare the stories of Arachne, Kapaneus, Croesus, Marsyas, Midas, Niobe, Polykrates.

43 DA NUNC ET VOLUCEM cf. the use of

adde (quod) in Quintil.

VOLUCEM, SCEPTRO QUAE

SURGIT EBURNO DH. iii 61 (who derives it from the Etruscans) 'a sceptre with an eagle on the top.' id. v 47. App. Pun. 66 says that the general also carried laurel. In later times the consuls bore this sceptre Prud. c. Symm. i 349. perist. x 148—150 *aquila ex eburna sumit arrogantiam | gestator eius ac superbis beluae | inflatus osse, cui figura est alitis*. Ammian. xxix 2 § 15 *consulares post scipiones*. Claud. cons. Probin. 205. laud. Stil. ii 362—3. Vopisc. Aurelian. 13 § 4. The sceptre appears on coins and diptychs Becker ii 3 243; see the cut in Rich s. v. *sceptrum* n. 4. The eagle is the symbol of apotheosis cf. Isid. xviii 2 § 5 *quod per victoriam quasi ad supernam magnitudinem accederent*.

44 CORNICINES iii 34 not only hornblowers, but a chorus of harpers and pipers, marching in time, with song and dance App. Pun. 66. Plut. Aemil. Paul. 33 § 1 speaks of trumpeters sounding the charge.

44—5 HINC PRAECEDENTIA AGMINIS OFFICIA ET NIVEOS AD FRENA QUIRITES the train of clients in their best white togas i 46 n. III 127 n. VII 142—3 n. togati ante pedes. Sen. de morte Claud. 3 § 4 Clotho says I will not send Claudius without an escort: for it is not fit that he; qui modo se tot milia hominum sequentia videbat, tot praecedentia, tot circumfusa, subito solum destituit.

45 OFFICIA III 129 n. Officium is a compliment, a duty of ceremony and respect; here it is used, abstract for concrete, for those who escort the great man to do him honour, a guard of honour, an escort. cf. i 34 n. where add civitas, vicinitas. VIII 104 n. x 100 n. custodiae, excubiae, matrimonia, ministerium, operae, remigium, auxilium, dignitas, honestas, vigiliae, servitia. Drak. and Gron. on Liv. III 15 § 9. Zumpt § 675. Ramshorn pp. 955—6. Reisig-Haase 131—2. So in Quintil. initia and profectus for the lower and upper forms in a school. VM. III 7 § 5 duobus acerrimis odiis latera sua cingere. Sall. Catil. 14 § 1 omnium flagitiorum atque facinorum circa se tamquam stipulatorum catervas habebat. We have the sing. in Cic. Brut. § 220. Liv. VI 203 labente officio. Suet. Ner. 28 celeberrimo officio deductum. Lamprid. Comm. 11 § 3 praef. praet. suum Iulianum togatum praesente officio suo in piscinam detrusit. The genitive agminis makes our passage less harsh than these. Suet. Caes. 71 inter officia prosequuntur fascesque lictorum. Pl. ep. III 12 § 2.

NIVEOS Calpurn. VII 29 nivei tribuni. Mart. II 29 4 et toga non tactas vincere iussa nives. VIII 65 5—6 hic lauru redimita comas et candida cultu | Roma salutavit voce manuque ducem. i 55 14 vivat et urbanis albus in officiis. Plut. Aem. 32 § 2. Lips. elect. i 13.

AD FRENA the praetor himself held the reins VM. IV 4 § 5 'those hands which had lately guided the yokes of ploughing oxen, now triumphalis currus habenas retinuerunt; nor did they blush to lay down the ivory sceptre and resume the plough handle.' Suet. Cal. 26 Gaius (Caligula) allowed some senators, who had filled the highest offices of state, ad essedum sibi currere togatos per aliquot passuum milia. Capitol. Anton. phil. 16 § 2 ipse imperator filio ad triumphalem currum in circo pedes cucurrit. Aen. x 253 biuigique ad frena leones means lions yoked to the car.

QUIRITES III 60 n. So the Romans rescued from captivity escorted their deliverer's triumphal car with the pileum on their head (Plut. apophth. Scip. mai. 7. apophth. T. Quinctii 2. pp. 196—7. Liv. xxx 45 § 5. xxxviii 55 § 2) and in the toga Tert. de res. carn. 57. Plant. Cas. II 8 10.

46 DEFOSSA 'buried,' 'stowed safe away.' Cypr. ad Donat. 12 argenti et auri maximum pondus et pecuniarum ingentium vel extructi aggeres vel defossae strues. LOCULIS cash-box of the clients i 89 n.

SPORTULA the dole, 25 asses i 95 n. 120 n. QUOS SPORTULA FECIT AMICOS v 12—23. 161—173. Mart. ix 14 Do you think that he is a steadfast friend, whom you have bought with a dinner? Your boar he loves, your mullets, sow's paunch, oysters, not yourself: if I dine as well, he will be my friend.

47 TUM QUOQUE even in that age of primitive plainness B.C. 460—357. Curt. VI 5=16 § 17 incolae autem, ritu ferarum virgulta subire soliti, tum quoque intraverant saltum.

MATERIAM RISUS the same constr. Cic. de or. II § 262 dixi . . . gravium . . . et iocorum unam esse materiam. Elsewhere mat. ad ib. § 239 est etiam deformitatis et corporis vitiorum satis bella materies ad iocandum. or with dat. Mart. i 4 4 materiam dictis [=jests] nec pudet esse ducem.

48 CUIUS PRUDENTIA see his remains in Mullach fragm. philos. gr. i 330—382 (authorities for his birthplace 330 n. 2). DL. ix §§ 46 to 49 enumerates

60 of his works, moral, physical, mathematical, musical and miscellaneous. Aristotle, a kindred genius, who often names him, wrote 2 books of problems from his works DL. v § 26. Epicurus borrowed his atomic theory Cic. d. n. i § 120. Lucr. iii 371 = v 622 Democriti... *sancta viri sententia*. Cf. Orelli onomast. Tullian.

49 SUMMOS POSSE VIROS VERVECEM IN PATRIA NASCI Abdera was also the birthplace of Protagoras, of the philosophers Leukippos (? DL. ix § 30) and Anaxarchos, the historians Hekataeos and Diodorides, the epic poet Nikaenetus; so Boeotia of Pindar, Epaminondas, Plutarch etc. Apul. de mag. 24 Hild. *apud socordissimos Scythas Anacharsis sapiens natus est*.

50 VERVECEM IN PATRIA CRASSOQUE SUB AERE on the effect of climate on character see Wess. and Valok. on Hdt. ix 122. Gatak. on Antonin. iv 39. Rigault on Phaedr. iii prol. 52 seq. (ii 224—5 ed. Burm. 1718). Hippocr. airs, waters and places 24 (ii 220—1 Adams) 'Such as inhabit a country which is mountainous, rugged, elevated and well-watered, . . . are likely . . . to be naturally of an enterprising and warlike disposition; . . . but such as dwell in places which are low-lying, abounding in meadows and ill-ventilated, . . . these are not likely to be of large stature nor well-proportioned, but are of a broad make, fleshy; . . . courage and laborious enterprise are not naturally in them . . . In general you will find the forms and dispositions of mankind to correspond with the nature of the country; for where the land is fertile, soft and well-watered, there the men . . . are not disposed to endure labour, and, for the most part, are base in spirit; indolence and sluggishness are visible in them, and to the arts they are dull and not clever nor acute.' Aristot. pol. vii 7. Curt. viii 9=31 § 20. Ael. v. h. viii 6 (of *Thrace*. cf. Phaedr. l. c.).

VERVECEM IN PATRIA *vervex* (Ital. *berbice*, Fr. *brebis*, from the form *berber*; also Fr. *berger*) 'a wether;' here 'a blockhead' (so Germ. *Schöps*, Engl. 'sheep,' 'sheepheaded'). Plaut. merc. iii 3 6 *itane vero, vervex, intro eas?* id. Casin. iii 2 5. Sen. de const. sap. 17 § 1 Chrysippus says some one was angry, because a man had called him *vervecem marinum*. Petron. 57 *quid rides, vervex?* Taubm. on Plaut. Pers. ii 2 2. Aristoph. Plut. 922 calls life without conversation *πορβαριον βιον* cf. schol. Diogenes in DL. vi § 47 calls a rich ignoramus a sheep with a 'golden fleece.' Aristot. h. n. ix 3 § 2 p. 610 b 22 'sheep are, as they are reputed, naturally simple and stupid.' prov. in Macar. v 8 n. *μωρότερος πορβαριον*.

CRASSO SUB AERE Cic. de fat. § 7 *Athenis tenue caelum, ex quo acutiores etiam putantur Attici* [Eur. Med. 829], *crassum Thebis, itaque pingues Thebani*. Hor. ep. ii 1 244 Schmid *Boeotum in crasso iurares aere natum. crassus* is of the same root as *gross*. The spurious letters of Hippocrates and Democritus speak of the proverbial dullness of the men of Abdera, but there is no earlier evidence of the reproach than Cic. d. n. i § 120 *quae quidem omnia sunt patria Democriti quam Democrito digniora*. id. ad Att. iv 16 § 6. vii 7 § 4 *Ἀδερπητικόν*. Mart. x 25 4 *Abderitanae pectora plebis habes*. Galen. de animi moribus ad fin. viii 822 κ. 'among the Scythians there arose one philosopher, at Athens many; on the other hand at *Abdera* there are many fools, but few at Athens.' Tatian ad graec. 17=28 'as regards the sympathies and antipathies of Democritus, what can we say, except this, that, as the proverb has it, *Ἀδερπητικός ἐστὶν ὁ ἀπὸ τῶν Ἀδερπητῶν ἀνθρώπων*, Abderite by birth, *Abderite in speech!*' Arnob. v 12 of Agdestis, from whose blood a pomegranate was fabled to have sprung, 'O *Abdera, Abdera*, what occasion for jeers wouldst thou give the world, if such a fable, so imagined, were found in thee! All fathers tell it and

haughty populations read it through, and yet it is thou who art judged to be *fatua et stoliditatis frigidissimae*.' Tim. lex. Plat. ἀλῶνεύεσθαι. Theodul. in Boisson. anecd. II 206. In the φιλογέλως of Hierokles and Philagrios, ed. Boisson. Par. 1848 pp. 289—292 are 18 jests at the expense of Abderites e.g. 111 An ass spilt all the oil in the gymnasium: the people brought all the asses in the town together, that they might take warning by his punishment. 112 An Abderite would have hung himself; the cord breaking, he fell down and broke his head. He went to the surgeon, clapped a plaster on the wound and hung himself again. 120 An Abderite, hearing that leeks and onions are 'windy' (flatulent), being on a voyage, in a dead calm, filled a bag with them and hung it at the stern. 122 An Abderite sold a pot without ears. Being asked why he took off the ears, he replied: 'that it might not run away, on hearing that it was to be sold.' Cf. K. Fr. Hermann hist. of Abdera in his gesammelte Abhandlungen, Göttingen 1849, 105—8. 370—1. The cases of delirium reported by Hippokr. epidem. III and Lucian. quom. conser. hist. 1, have no connexion with our proverb.

51 NEONON ET III 204 n. Ramshorn p. 818, who has exx. from Verg. Calpurn. Nemesian. Quintil.

Stat. s. II 2 129—132 nos, vilis turba, caducis | *deservire bonis semperque optare parati* | *spargimur in casus. celsa tu mentis ab arce* | *despicias errantes humanaque gaudia rides.* cf. Lucr. II 7—16.

53 FORTUNAE MANDARET LAQUEUM 'bid her go hang.' Apul. m. ix 36 'maddened to the extremity of frenzy, shouting aloud that he *bid* all of them and the very laws *go hang*, *suspensum sese et totis illis et ipsis legibus mandare*.' Plaut. Pers. v 2 34 *restim tu tibi cape crassum et suspende te.* Lucian. Timon 45 ὀρέξας τὸν βρόχον. cf. οὐμώξεν κελύω. ἐς κόρακας. Böttiger cites Lucian gall. 19 οὐκ ἀράγει;

MEDIUMQUE OSTENDERET UNGUEM Schol. infami digito [Pers. II 33] *ei turpiter insultabat.* Mart. II 28 1—2 *rideto multum qui te, Sextille, cinaedum | dixerit, et digitum porrigito medium.* VI 70 5—6 ostendit digitum, sed impudicum | *Alconti Dasioque Symmachoque.* cf. Priap. 56 1—2 = Meyer anthol. 1671. Arrian Epict. III 2 § 11 Diogenes exposed a sophist *by stretching out the middle finger*; and when he broke out into a fury, said: 'There you see the man; I have shewn him to you.' It was a gesture worthy of a cynic: some strangers asking to see Demosthenes (DL. VI § 34) Diogenes held out *his middle finger* and said 'There you have the famous orator of the Athenians.' Again (§ 35) he said that a finger made all the difference between madness and sanity with most men: *hold out the middle finger*, and they will think you mad; but not if you hold out the index finger. DChrys. 33 II 18 R. 'what would a man think of a city, where all held out the *middle finger* in pointing, in shaking hands, in holding up the hands, in elections, in passing sentence? . . . these are the things which have given your enemies occasion to reproach you.' To shoot out the middle finger from the clenched fist, in shape of the phallus, at a man, was to taunt him in the most injurious manner, as a pathetic. Hence the gr. name for this finger was *καταπύγων* Phot. s. v. Poll. II 184 *καταπύγης*. In Lat. *verpus*, gloss. s. v. *verpus* and *δριλος* (cf. schol. Iuv. II 95). Such an affront caused Chaerea to plot against Gaius (Caligula Suet. 56). Like many obscene gestures, this was regarded as a defence against the evil eye, O. Jahn in Ber. d. sächs. Gesellsch. 17 Febr. 1855, 82, who cites Echtermeyer über Namen und symbolische Bedeutung der Finger bei den Griechen u. Römern, Halle 1835, 21 seq.

Jorio *mimica degli antichi* 186 seq. A like insult still remains in use, the insertion of the tip of the thumb between the index and middle finger, while you say 'A fig for you!' See Ducange *ficha*. Tommaseo *fica*. Littré *figue*. Nares *fico*. *fig*. Dante *purgatorio* xxi 2. HST. σκιμαλίζω. Aristoph. Pac. 549 schol. In Petron. 131 Encolpius is released from a spell by an application to his forehead of clay made by *the middle finger* with spittle and dust. On *the middle finger* alone no ring was worn Plin. xxxiii § 24. See Jahn on Pers. l. c. Grysar in Rhein. Mus. 1834, 44. Gesenius understands 'the putting forth of the finger,' Is. 58 9, as *medium digitum porrigere*.

54—5 For what then must we pray? [*Ergo* begins a new paragraph, as it so often does with an interrogative, or an imperative; in coming back from a digression. Iuvenal may have written: *ergo supervacua aut ut perniciose petuntur, propter quae fas est genua incerare deorum?* that is, *ergo, ut supervacua aut perniciose inceratis genibus deorum petuntur, ita quae vere utilia et pia hoc modo petuntur?* "Well then to come back to our subject, even as superfluous or hurtful things are, as we have seen, asked for in prayer, what things may we with propriety ask for?" Then he goes on to put cases: then 103 *ergo quid optandum—Seianum*, as if with reference to our *ergo*. Then he goes on to other cases; and then 346 *Nil ergo optabunt* etc., as if again with reference to our *ergo*. The *ut* merely repeating the letters of *aut* is a very easy emendation. The omission of *ita* in the apodosis is very common in poetry, and even in prose. I had first thought of another emendation: *haut* I find from Jahn's index occurs eight times in Iuvenal: in three of the eight places P has *aut*, a blunder common of course in all MSS.: in seven of the eight places too I think *haut* is joined with an adjective, as *furor haut dubius*. I thought then of reading *ergo supervacua haut, haut perniciose petuntur*, | *propter* etc. with a question: "Are then the things asked for in prayer not superfluous, not pernicious, things for which we may with propriety petition the gods?" H. A. J. M.]

54 SUPERVACUA AUT PERNICIOSA PETUNTUR Sen. de ben. vi 27 § 7 *votum tum aut supervacuum est aut iniuriosum*. Suet. rhet. p. 269 13 Roth *tum utilia et necessaria, tum perniciose et supervacanea*.

55 FAS EST I 58. VI 628.

GENUA INCERARE DEORUM XII 88. Apul. de mag. 54 *votum in alicuius statuæ femore assignasti*. Lucian philops. 20 an image with coins strewn at its feet, and some silver pieces *fastened with wax to its thigh*, and silver leaf also, *the vows* or fee of those who had been healed of fever. Prudent. apoth. 455—7 Iulian used to bow his imperial head before the foot of a Minerva of pottery ware, to crouch at the foot of Hercules, *genua incerare Dianae*. id. hamartig. 403—4 *incerat lapides fumosos idololatricæ religio*. id. c. Symm. i 202—4 the heathen infant had tasted of the sacrificial cake before he could speak, *saxa inlita ceris viderat*. Philostr. her. 3 § 2 an image worn by time and also by those who *smear it and seal their vows* upon it. The knees were clasped or kissed by suppliants Cerda on Aen. x 523. Dempster on Coripp. Iustin. iii 278. Alex. ab Alex. ii 19 p. 425 Lugd. Bat. 1673. Lasaulx Studien 154. Plin. xi § 250 *hominis genibus et religio quaedam inest observatione gentium. haec supplices attingunt, ad haec manus tendunt, haec ut aras adorant*. Plaut. asin. iii 3 80. Arnob. vi 16 'these breathing statues, whose feet and *knees* you touch and handle in prayer.' The wax tablets, hung from or fastened to the knees of the gods, were sealed (Plin. ep. ad Trai. 35=44), as a sort of contract; if the god failed to perform his part, the worshipper was free from his vow; the tablet,

ever in the eyes of the image, was a continual monitor. [Aesch. Suppl. 468 νέος πῶταξί βρέτα κομήσαι τάδε. H. R. B.]

56—113 Some fall in headlong ruin through great power exposed to as great envy. The long and stately roll of their dignities wrecks them; down go their statues, following the tugging rope, then the stroke of the axe shatters the very chariot-wheels of their triumphal statues, and the innocent horses, like malefactors on the cross, have their legs broken. Now hiss the fires, now the bellows blow, and the head worshipped by the Roman people is a-glow in the forge, mighty Seianus crackles: then of the face second to one only in the wide world, are made ewers, wash-pots, frying pans, vessels for every meanest use. Festoon your homes with bays, lead to the Capitol for sacrifice a tall and whited ox: for 'tis a general holiday; Seianus is drawn along the streets by the hangman's hook, a public show; not a man but rejoices over him. 'What lips he had, what a haughty face! if you trust me, I never could abide the man: but under what a charge was he cast? who was the informer? by what approvers, by what witness did he make good his case?' "Nothing of this: a long and wordy despatch arrived from Capreae." 'Good: if Caesar writes, I ask no more.' But what does the throng of Remus? It sides with fortune, as ever, and hates those on whom sentence has gone forth. The same people, if Nortia had smiled upon her Tuscan, if the emperor's age had been crushed off its guard, would this very hour proclaim Seianus Augustus. Long ago, since we ceased to have votes to sell, it shook off state cares: once it granted commands, fasces, legions, what it pleased; now it narrows its ambition, and dotes on two boons alone, bread and the shows. 'I am told that many will die.' "No doubt of it; a great furnace is heated; Brutidius met me at Mars' altar, and my friend was pale. How I fear, lest Ajax take vengeance on Brutidius for his defeat, as due to his sorry pleading. Let us run at full speed, and while yet he lies on the bank, trample on Caesar's foe. But let our slaves be there to see our loyal zeal, lest any denying it, collar his master and drag him quaking for fear to the bar." This was then the talk, these the whispers of the crowd respecting Seianus. Would you be courted as Seianus was? be master of his wealth, and bestow on one curule chairs of highest rank, on another the charge of armies? be counted guardian of an emperor perched with his wizard crew on Capreae's narrow cliff? you would at least wish to have pikes and troops at command, young nobles on your staff, a guard quartered in your house? why should you not? even they who lack the will to kill, would fain enjoy the power. Yet what glory or success can make you content with joy counterpoised by trouble? Would you choose the robe of state of him whose corpse is now dragged in scorn, or be a country mayor of Gabii or Fidenae, passing sentence on false weights, an aedile in tattered tunic at deserted Ulubrae, breaking short measures? You confess then that Seianus mistook the true objects of desire; for while coveting excessive dignities and grasping at excessive wealth, he was but rearing the numerous stages of a lofty tower, from which his fall might be from the greater height, and his crash once set in movement, might be from a more appalling steep. What overwhelmed the Crassi, what the Pompeii, and that Caesar who tamed the Quirites and brought them under the lash? Why, ambition that spared no means to secure the highest place, and aspiring prayers heard and granted by heaven's displeasure. Few kings go down to Pluto without a stab, few tyrants by a bloodless death.

The Seianus of Ben Jonson embodies nearly all that history records of the mighty favorite; in particular a very spirited and faithful version of

these lines of Iuv. Wolsey, chosen by Johnson as the modern Seianus, resembles him in his power and his fall; otherwise the comparison is far too flattering to Seianus, who more nearly resembled Thos. Cromwell. Cf. Shakspeare's Henry VIII. esp. Wolsey's farewell to his greatness.

56 SUBIECTA POTENTIA MAGNAE INVIDIAE 42 n. Pind. Pyth. xi 29=45. Stat. s. v 1 137—8 *quisnam inpacata consanguinitate ligavit | fortunam invidiamque deus?* Lucr. v 1118—1130. Ov. rem. am. 369 *summa petit livor*. Sen. Herc. Oed. 604—617. Even wisdom beyond the measure of man's nature is hated by Zeus and the Fates Philostr. her. 11 § 1. Stob. flor. xxxvii e.g. 34—36.

57 MERGIT XIII 8.) (*emerge*). Lucr. v 1008 *rerum copia mersat*. Catull. 58 13 *merser fortunae fluctibus*. Aen. vi 511—2 Heyne *me fata mea . . . | his mersere malis*. ib. 615. Liv. ix 18 § 1 *Alexandro nondum merso secundis rebus, quarum nemo intolerantior fuit*. Lucan i 159, 160 *publica belli | semina, quae populos semper mersere potentes*, viz. avarice, ambition, luxury. Plin. h. n. vii § 132 the day honoured with the white pebble has been the origin of trouble. *quam multos accepta adflixere imperia! quam multos bona perdidere et ultimis mersere suppliciis*. Sil. viii 285.

58 PAGINA Schol. 'a plate of bronze in front of their statues, containing every step of their advancement, now called *tabula patronatus*.' cf. viii 69. Pallad. vi 11 § 3 uses it for the flags of a pavement. Salvian. de gubern. Dei i 9 *incisas digito Dei litteras, rupices paginas, saeum volumen*.

DESCENDUNT STATUAE RESTEMQUE SEQUUNTUR VIII 18. dig. xlviii 4 7 § 4 *crimen maiestatis facto vel violatis statuibus vel imaginibus maxime exacerbat in milites*. DCass. lxxv 10 § 3. Many ex. of destruction by the populace of statues of emperors and grandees are collected by Lips. exo. ad Tac. an. vi 2. Pitisc. s. v. *statua* p. 849. Sir H. Savile Chrys. viii 805 b (statues of Theodosius at Antioch, of Constantine in Egypt, of Constantius at Edessa). Add (1) the statues of Ptolemy at Alexandria Iustin. xxxviii 8 § 12; (2) that of L. Piso at Dyrrachium Cic. in Pis. § 93; (3) Caesar (Suet. 75. Plut. 57 § 3) replaced the statues of Sulla and Pompeius which his party had overthrown; (4) A.D. 43 the brass coins of Gaius (Caligula DCass. lx 22 § 3) melted down; his statues had been removed A.D. 41 ib. 4 § 5; (5) statues of Piso dragged to the scalae Gemoniae Tac. an. iii 14; (6) of Poppaea ib. xvi 61. [Sen.] Oct. 808—814 every statue of Poppaea in marble or bronze *afflicta vulgi manibus et saevo iacet | eversa ferro, membra per partes trahunt | deducta laqueis, obrunt turpi diu | calcata caeno*. their words are of a piece with their savage deeds; (7) of all *hieronicae* by Nero's order, that no trace or memory of them might remain to rival his fame Suet. 24 *subverti et unco trahi abicique in latrinas* [cf. Iuv. ver. 64] *omnium statuas et imagines imperavit*; (8) A.D. 68 of Nero, by the soldiers of Verginius Rufus DCass. lxxiii 25 § 1; id. lxxiv 8 § 3 A.D. 69 Otho ordered the statues 'of the guilty' to be restored; (9) of Vitellius DCass. lxxv 21 § 2; (10) of Domitian Suet. 23 the senate 'tore him to tatters' after death with the bitterest jeers, ordered ladders to be brought, his shields and portraits to be taken down before their eyes and dashed upon the ground, all inscriptions in his honour to be effaced, *eradendos ubique titulos* [Iuv. 58 *pagina*], and his memory to be abolished. DCass. lxxviii 1 the numerous gold and silver effigies were melted down [Iuv. 61—4]. Plin. paneg. 52 § 4—5 those countless gold statues fell in ruin, an acceptable sacrifice, amid universal rejoicing. It was a delight to them to dash that most tyrannical face to the ground, *instare ferro, saevire*.

securibus, as though blood and pain followed every blow. No one was too sober in his joy or too deliberate in gladness, but thought it a kind of revenge to behold mangled limbs, lopped members, and lastly those fierce and terrible images cast out and melted down, *excultas flammis; ut illo terrore et minis in usum hominum, ac voluptates ignibus mutarentur*. Macrobi. i 12 § 37; (11) of Favorinus at Athens Philostr. soph. i 8 § 3 Hadrian's enemy; (12) of Commodus: see the wild cries of the senate, with a burden as of a litany in Lamprid. 18 e.g. § 12 *hostis statuas undique, parricidae statuas undique, gladiatoris statuas undique. gladiatoris et parricidae statuæ detrahantur*; (13) of Plautianus by Severus Spartian. Sever. 14 § 5; (14) of Maximinus, which were burnt Capitolin. 12 § 11. 23 § 7; (15) of Theodosius at Antioch A.D. 387, described by Chrysostom and Libanius Tillemont emper. iv 264—6. So on the 8 Sept. 1870 the Parisian crowd hooted the *statue* of the first Napoleon in the Place Vendôme: on the 4th 'the crowd is tearing down the imperial arms everywhere.' The same day (Daily News 6 Sept.) 'in the neighbourhood of the Pont Neuf I saw people on the tops of ladders busily pulling down the emperor's bust, which the late loyalty of the people led them to stick about in all possible and impossible places. I saw the busts carried in mock procession to the parapet of the Pont Neuf and thrown into the Seine, clapping of hands and hearty laughter greeting the splash which the graven image of the mighty monarch made in the water. Portraits of the emperor and empress, which many of your readers must have seen in the Hôtel de Ville ball-rooms, were thrown out of the windows and the people trod and danced [ver. 86] upon the canvas.' The subsequent fate of the Vendôme column may be read in the history of the Commune.

RESTEM the form *restim* is

common in Plautus cf. Prisc. vii 52.

RESTEMQUE

SEQUUNTUR i 164. Aen. ix 539 *semineces ad terram, inmani mole secuta (veniunt)*, ib. vi 146.

59 BIGARUM vii 126 n. hist. Apollon.

Tyr. 50 *statua a nobis posita in biga*.

60 INMERITIS

Hor. c. i 17 28 *inmeritamque vestem*. id. s. ii 8 7 *culpantur frustra calami inmeritusque laborat (paries)*. Prop. ii 4 3 *saepe inmeritos corrupas dentibus ungues*. Other exx. in Mühlmann. On the folly of wreaking spite on inanimate things (e. g. throwing away a book written in small characters, tearing a dress that does not hit our fancy) see Sen. de ir. ii 26.

FRANGUNTUR CRURA the punishment of slaves.

Sen. ib. iii 32 § 1 if we have sent a poor slave to the barracoons, *ergastula*, why need we make haste to flog him, *crura protinus frangere*? Wetst. on Jo. 19 31. Freund s. v. *crus*.

CABALLIS iii 118 a word of common life, which has gained dignity in its passage into the Romance languages, *cheval, cavalry, chivalry*; so *tête* from *testa*.

61 CAMINIS xiv 118. hence (through low Lat. *caminata*) *cheminée* and *chimney*.

62 ADORATUM POPULO CAPUT Tac. an. iii 72 A.D. 22 Tiberius commends the activity and vigilance of Seianus, by whose exertions a fire had been confined to the theatre of Pompeius: the senate vote Seianus a *statue* in the restored theatre. iv 2 A.D. 23 Tiberius calls Seianus in the senate and before the people, 'the partner of his labours,' and allows his *images to be worshipped* in theatres and market-places and at the headquarters of the legions. ib. 7 Drusus complains *cerni effigiem eius in monumentis Cn. Pompeii*. ib. 74 A.D. 28 the senate voted altars to Clemency and Friendship, with statues of Tiberius and Seianus about them. Sen. cons. ad Marc. 22. §§ 4—8 a striking passage on the 'bloodhounds' or 'wolves' of Seianus,

fed with human blood, whom Cremutius Cordus escaped by suicide. Seianus gave him as 'a largess' *congiarium* to his client Satrius Secundus. The free speech of Cordus was his ruin: *tacitus ferre non potuerat Seianum in cervices nostras ne inponi quidem, sed escendere*. A statue was decreed to him in the temple of Pompeius, which Tiberius was restoring. Cordus exclaimed *tunc vere theatrum perire*. *Quid ergo? non rumperetur supra cineres Cn. Pompeii constitui Seianum et in monumentis maximi imperatoris consecrari perfidum militem?* Cf. DCass. LVII 21 § 3 who adds that after this many statues of Seianus were made by many, and panegyrics pronounced upon him among the senate and people. ib. LVIII 2 §§ 7—8 A. D. 29 it was decreed that the birthday of Seianus should be kept as a public feast; the number of statues raised to him by the senate, the knights, the tribes and the grandees, was past counting; the senate and knights and people sent envoys to Seianus and Tiberius alike, prayed alike and offered sacrifices for both and swore by the Fortune of both. cf. ib. 6 § 2. 8 § 4. ib. 4 § 4 A. D. 31 brazen statues of Seianus and Tiberius were everywhere set up together, they were painted together, and gilt chairs were set up for both in the theatres: sacrifices were offered to the statues of both alike. ib. 7 §§ 1—2 among other omens of the fall of Seianus: smoke issued from one of his statues; when the head was removed a great snake leapt forth: when a new head was placed upon the statue, and Seianus was about to sacrifice to himself (for such was his practice) on account of the omen, a rope was found round the neck of the statue. ib. 11 § 2 'him, whom they used to adore and sacrifice to him as to a god, they now were leading forth to death.' The name of Seianus was erased from coins (Eckhel vi 196) and inscriptions Orelli 4088. Suet. Tib. 48 certain gifts granted by Tiberius to the legions of Syria, because they alone had worshipped no image of Seianus among the standards. ib. 65 Seianus, who was plotting a revolution, he overthrew at last rather by guile and cunning than by imperial authority, although he saw both that his birthday was already kept as a state holiday and that his golden statues were everywhere worshipped.

63 SEIANUS L. Aelius Seianus, son of the eques L. Seius Strabo of Volsinii (ver. 74 n. Borghesi oeuvres iv 435—444. v 86) and a Iunia, adopted by L. Aelius Gallus third prefect of Egypt (Borghesi iv 444 seq.). In his youth he was in the suite of C. Caesar who died Febr. 4 A. D. Shortly after the accession of Tiberius he was made colleague of his father, the praef. praet., and, when his father was entrusted with the government of Egypt, he had the sole command of the praetorian guard, and gradually became the second personage in the state. His daughter was betrothed to a son of Claudius, afterwards emperor Tac. an. III 29. iv 7. Suet. Claud. 27. DCass. LVIII 11 § 5. In his way to the throne stood Drusus son of Tiberius and the children of Germanicus nephew of Tiberius. Having seduced Livia, wife of Drusus, he poisoned her husband A. D. 28 Tac. iv 3. 8. Suet. 62. DCass. LVII 22 § 2; and afterwards sued for her hand, but Tiberius discouraged the suit, as exposing Seianus to envy Tac. iv 39. 40. He fell 18 Oct. 31, when apparently at the summit of his greatness. See the character of him in Tac. iv 1—3. vi 8 (where he is called 'son-in-law' of Tiberius cf. Zon. xi 2 fin. DCass. LVIII 7 § 5). Sen. de tranq. an. 11 § 11 'You have filled the highest offices of state: have you filled offices as great or unexpected or as universal as Seianus did? yet on the very day on which the senate had escorted him, the people tore him to pieces. Of him, on whom gods and men had bestowed all gifts that

could be brought together, of him, I say, nothing remained for the executioner to drag away.' Velleius Paternulus, whose history ends A.D. 80, attributes (II 127 § 3. 128 § 3) to the favorite every excellence of body and mind.

EX FACIE TOTO ORBE SECUNDA for the expression cf. Stat. s. I 4 6—7 of the praef. urb. proxima cervix ponderis immensi. ib. v 2 47 ille secundus apex bellorum et proxima cassis. Symm. laud. in Val. sen. I § 5 'most emperors soon feared as rivals quos secundos creaverant.' Nep. Pelop. 4 § 3 Brevis haec fuit altera persona Thebis, sed tamen secunda ita, ut proxima esset Epaminondae. AV. Caes. IX § 11 Titus after his defeat of the Jews was made praef. praet. Thus honos is, ingens a principio, tumidior atque alter ab Augusto imperio fuit. On the praefectura praetorii as 'falling little short of imperial authority and power' (Herodian v 1) see Becker II 3 289. Marcell. on Suet. Tit. 4. add Eunap. p. 490 89 Didot 'royalty without its purple.' On the power of Seianus as praefectus see Tac. an. IV 2 he first made the office important by bringing the cohorts before dispersed through the city into one camp (cf. Burn Rome and the Campagna 61—2). ib. 7 Drusus, son of Tiberius, complained incolumi filio adiutorem imperii alium vocari et quantum superesse ut collega dicatur? ib. 40 Tiberius to Seianus 'I will only say, nihil esse tam excelsum, quod non virtutes istae tuisque in me animus mereantur.' Sen. ad Marc. I § 2 death the only escape from slavery inter Seianianos satellites. ib. § 3 subactis iam cervicibus omnium et ad Seianianum iugum adactis. Suet. Tib. 35 Seianus raised by Tiberius ad summam potentiam not from good will, but as an accomplice of his plots against the family of Germanicus. DCass. LVII 19 § 7 Tiberius made Seianus his counsellor and minister in all things. cf. LVIII 5 § 1 (cited on ver. 93). No wonder that portents (a ball of fire Sen. n. q. I 1 § 3) were reported as announcing so great a fall. Macro enticed S. to the senate-house by the bait of the tribunicia potestas DCass. LVIII 9 § 4, and he was received with plaudits by the senators on that account 10 § 3.

64 FIUNT URCEOLI PELVES SARTAGO MATELLAE Plin.

pan. and Suet. Ner. cited on 58. Tac. an. III 70 A.D. 22 L. Ennius an eques was charged with treason quod effigiem principis promiscuum ad usum argenti vertisset. Tiberius interposed his veto on the prosecution, though Ateius Capito with mock freedom complained that the senate ought not to be deprived of its right of passing sentence, nor ought so great a crime to be unpunished. Prud. perist. x 299—300 from Iuv., speaking of idols quos trulla pelvis cantharus sartagine | fracta et liquata contulerunt vascula. The noble protests against idolatry in Is. 44 and Baruch 6 suggested the patristic common place, 'vessels for dishonour' made into gods, or from gods. See the collections of Gataker adv. misc. II 19 p. 370, Oehler, Haverc. and Herald on Tert. apol. 12. 13. cf. Arn. VI 14.

URCEOLI III 203. jugs or ewers, with one handle, to hold gelida or calda for drinking (Mart. XIV 105 u. ministratorii; ib. 106 an earthenware urceus. cf. Petron. 74); of copper (Cat. r. r. 13 § 1) or earthenware (ib. § 3 in both places urceus. Petron. 95); used for preserving service-berries (Colum. XII 16 § 4), medlars (Pallad. IV 10 § 22), and melimela (ib. XIII 4 § 2); sometimes of silver (dig. XXXIV 2 21 pr. 'decanter'); classed with paterae, calices, scyphi Paul. III 6 § 90 cf. § 86. Becker Gallus II 816. III 284. Many are preserved in the museo Borbonico (Rein in Pauly s. v.). Lob. paralip. 84 and Curtius derive the word from ὕρην.

PELVES III 277 schol. VI 441. a foot-pan, one of Corinthian bronze in Orelli inscr. 3838. one of silver, containing ointment for the feet, in Petron. 70. Varr. I. I. v § 119 PELVIS,

pedelvis, a pedum lavatione. It was also used for washing up cups Non. xv 4 *sinus aquarius, in qua vasa perluuntur.*

SARTAGO a frying-pan, such as has been found at Herculaneum, of the same shape as those now in use (Rich s. v.); dig. xxxiv 2 19 § 12 of silver; used for melting rosin Plin. xvi § 55. Sidon. ep. viii 14 compares the full habit of body reduced by mortification to corn parched in *quadam conscientiae sartagine.*

MATELLAE cf. i 131 n. Teuffel in Pauly 14 i² 858. iv 1636. Plut. praec. ger. reip. 27 p. 820^f 'of the 300 statues of Demetrius Phalereus none suffered from rust or mould, but all were overthrown in his life-time; the statues of Demades they melted down *εἰς ἀμίδας.*' What fate would have befallen one who should have done such indignity to a likeness of S. but a few hours before, appears from Sen. de ben. iii 26 Paullus, an expraetor, wore at dinner a ring bearing a head of Tiberius. It happened that he *sumpsisse matellam.* Maro a bloodhound, *vestigator*, of the day, calling the company to witness *admotam esse imaginem obscenis*, began to draw up an information. But a slave, watching the plot, had drawn off his master's ring, and displayed it on his own hand.

65 DCass. LVIII 12 §§ 4—5 'as though they had been freed from some despotism, they voted that no one should mourn for him [Seianus] and that a statue of Liberty should be set up in the forum, and (a thing wholly without precedent) that a festival should be celebrated by all the magistrates and priests, and (which was no less unprecedented) that the anniversary of his death should be kept as a day of rejoicing both with horse races and baiting of beasts, by the members of the four colleges of priests and the flamens of Augustus.' ib. 13 §§ 2—3 Tiberius refused to receive the deputation sent to congratulate him, and even denied himself to the consul. Suet. Claud. 6 Claudius represented the equestrian order when it congratulated the consuls on Seianus' fall.

PONE DOMI LAURUS as at a wedding VI 79 *ornentur postes et grandi ianua lauro.* ib. 227—8. or on any occasion of rejoicing ib. 51—2 (cf. 47—8). ix 85. xii 91 n. Greg. Naz. or. 5 § 35 (i 170) 'let us keep the feast, . . . not festooning the streets with flowers, . . . for so the gentiles keep holy day.' ib. 38 § 5 (i 665) 'let us not crown our vestibules, nor decorate the streets.' Soer. h. e. iii 1 § 29 when Julian was entering a town, a crown (one of those with which they decorate streets), slung from pillars by ropes, alighted on his head.

DUC IN CAPITOLIA MAGNUM CRETATUMQUE BOVEM VI 47 (cl. 51—2). From Lucret. [? Lucil.] ap. schol. *cretatumque bovem duci ad Capitolia magna.* Ov. ex P. iv 9 49—50 'now to decree thanksgivings to the gods for Caesar, *alhave opimorum colla ferire boum.*' Arr. Epict. i 19 § 24 'Has a man been honoured with the tribunate? all who meet him congratulate him: one kisses his eyes, another his neck, the slaves his hands. He comes home, and finds lights burning; he goes up to the Capitol and offers victims.' cf. the rejoicings on Nero's fall DCass. LXIII 29 § 1.

66 CRETATUS tauntingly said; the napkin dropped by the praetor as a signal for starting in the circus was also *cretata* Mart. xii 29 9: so too the toga of a *candidate*. Dark spots in the victim were rubbed over with *creta* ['*creta* seems to have been a kind of pipe-clay, as our *chalk* appears to be quite unknown in Italy, as well as our *flint.*' H. A. J. M.].

SEIANUS DUCITUR UNCO ducitur = ἀράγεται Staveren on Nep. xix 4 § 3. Sen. ad Helv. 13 § 7 ducebatur *Athenis* ad supplicium *Aristides*. Iuv. xiii 245 *nigri patietur carceris uncum.* Aug. civ. D. iii. 27 *Bebius* et *Numitorius unco tracti sparsis visceribus interirent.* *Uncus* is the hook or drag, fastened under the chin, by which the corpses

of convicts were drawn from the neighbouring *carcer*, where they had been strangled, to the *scalae Gemoniae*, Prop. v = iv 1 141 *bene cum fixum mento discusseris unicum*. Suet. Tib. 61 every one executed under Tiberius was cast out *uncoque tractus*; in one day twenty, including women and boys. ib. 75 some threatened the corpse of Tiberius with the *uncus* and the *Gemoniae*; some who had been left for execution on the day of his death, were strangled by their guards and exposed at the *Gemoniae*. Sen. de ira iii 3 § 6 *cadavera quoque trahens uncus*. id. ep. 82 § 3 he who lies on perfumes is no less dead than he who *rapitur unco*. ib. 92 § 35 the sage fears no threats of outrage to his lifeless limbs; *non conterret, inquit, me nec uncus nec proiecti ad contumeliam cadaveris laceratio foeda visuris*. DCass. LVIII 5 § 6 A.D. 31 when S., after sacrificing in the Capitol, went down to the forum, his guard, not being able to follow him for the press, turned by the road leading to the *carcer*, and slipt and fell down the steps down which convicts were thrown; a bad omen for S. ib. 11 § 4—6 in the first instance, after the reading of the *verbosa epistula*, S. was led to the *carcer*: the same day the senate met in the temple of Concord near the *carcer*, and seeing the temper of the people, and the quiescence of the praetorians, sentenced him to death; so he was executed and cast down the steps. . . . His children also were slain in accordance with a decree, the daughter, who was betrothed to the son of Claudius, having first been violated by the executioner, because a virgin could not without impiety be killed in the prison [cf. Suet. Tib. 61. Tac. an. vi 1 § 4]. His wife Apicata was not indeed condemned, but when she heard that her children were dead, and saw their carcases on the steps, went home, and put an end to her life. cf. Tac. l. c. DCass. LX 85 § 3 a ghastly jest of L. Iunius Gallio, Seneca's brother: 'as the executioners used to drag those who were sentenced to death in the *carcer* with certain great *hooks* to the forum, and thence hauled them to the river, he said that Claudius had been drawn up to heaven by a hook.' M. Sen. contr. 25 § 2 *reliquiae praetoris unco trahebantur*. VM. vi 3 § 3 M. Claudius [Glicia b. c. 237] was executed by order of the senate: *spiritum extinxit, corpus contumelia carceris et detestanda Gemoniarum scalarum nota foedavit*. ib. 9 § 13 of Q. Caepio pontifex max. *corpusque eius funesti carnificis manibus laceratum in scalis Gemoniis iacens magno cum horrore totius fori Romani conspectum est*. Iul. Obs. 116 B.C. 87 the people rifled the bier of Cn. Pompeius the father, *corpus unco traxit*. Tac. an. iii. 14 A.D. 20 statues of Piso dragged to the *Gemoniae*. ib. vi 25 death of Agrippina, 18 Oct. 33, on which day two years before S. had died; the senate decreed a yearly offering to Iuppiter Capitolinus on the day, and Tiberius boasted that he had forborne to strangle her and cast her out on the *Gemoniae* cf. Suet. Tib. 53. Tac. ib. 29 many suicides to avoid confiscation and to secure burial, which was denied to those who were executed. Suet. Tib. 54 Nero, son of Germanicus, driven to commit suicide, when an executioner, professing to be sent by the senate, dangled before him *laqueos et uncus*. DCass. LX 16 § 1 A.D. 42 men and women executed, and their bodies thrown down the steps; where were also exposed the heads of those who were executed out of Rome. Suet. Ner. 24 (quoted above 58). Tac. h. iii 74 A.D. 69 Flavius Sabinus was mutilated and beheaded, and his trunk thrown on the *Gemoniae*. Plut. Galb. 28 A.D. 69 the headless corpses of Vinus, Piso and Galba, in consular attire, were left lying in the forum; the head of Galba, after being paraded on a pike (27 § 1) was insulted by slaves and cast into the *Sessorium*, where the heads of those who were executed by

imperial order were thrown. cf. DCass. LXIV 6 § 3. Lamprid. Comm. 18—9 frantic litany chanted by the senate after the death of Commodus 31 Dec. A.D. 192 *qui senatum occidit, unco trahatur. qui innocentes occidit, unco trahatur. . . . qui sanguini suo non pepercit, unco trahatur. qui te occisurus fuit, unco trahatur. carnifex unco trahatur. carnifex senatus more maiorum unco trahatur. . . . parricidae cadaver unco trahatur. gladiatoris cadaver unco trahatur. . . . perroga, perroga. omnes censemus unco trahendum. qui omnes occidit, unco trahatur. qui omnem aetatem occidit, unco trahatur. qui utrumque sexum occidit, unco trahatur, etc.* Hence the curse in Ov. Ibis 163—4 *carnificisque manu populo plaudente traheris | infususque tuis ossibus uncus erit.* A barbarous nickname was invented for the executioners Fest. p. 102 M. HAMOTRAHONES *alii piscatores, alii, qui unco cadavera trahunt.* The red-hot (?) hook, used to torture the living (Arn. II 6 fin. Prudent. perist. v 73—4 of Vincentius *stridentibus | laniatur uncis*), appears to be different from that in the text. Cf. the anxiety of Nero that his whole body should be burnt to escape outrage (Suet. 49), the threat of Goliath, the ends of Ahab and Jezebel etc.; the treatment of Hector's corpse etc.; the heads of traitors on Temple Bar and London Bridge; corpses of English criminals hung in chains (as of old on the cross, e.g. in the story of the Ephesian matron Petron. 111).

67 SPECTANDUS DCass. LVIII 11 § 2 (cited on 99). Plin. pan. 33 § 3 contrasting Trajan's reign with Domitian's *nemo e spectatore spectaculum factus miseris voluptates unco et ignibus exapiavit.* DCass. LXV 20—1 A.D. 69 the soldiers dragged Vitellius out of the dogs' kennel, where he was hidden, pinioned him, put a rope about his neck, and dragged him to the forum of Augustus, buffeting him, plucking his beard, and mocking him; as he hung down his head they pricked him under the chin, to force him to look up. he and his statues were drawn to the prison; thence to the *Gemoniae*, where he was hacked to pieces; his head was cut off and carried through the town. Tac. h. III 84—5. Suet. Vit. 17 Casaub.

GAUDENT OMNES cf. the scenes at the execution of Robespierre and other chiefs of the Terror. QUAE LABRA, QUIS ILLI VULTUS ERAT Benth. on Phaedr. IV 6 3 seems rightly to understand *labra* of the scorn habitual to S. in his greatness (Iuv. XIV 325). QUIS as in *quis furor est* etc.

68 NUMQUAM AMAVI HUNC HOMINEM 81 n. Tac. an. IV 74 A.D. 28 those whom S. condescended to notice were *male alacres, quibus infaustae amicitiae gravis exitus imminabat.* VI 1 § 1 A.D. 31 a friend of S., on the point of dying by his own hand, says: he [Tiberius], who had taken S. as his colleague and son-in-law, forgives himself; *ceteri, quem per dedecora fovere, cum scelere insectantur. miserius sit ob amicitiam accusari, an amicum accusare, haud disceverim.* ib. 8 M. Terentius in like manner confessed his friendship for S. *ea tempestate qua Seiani amicitiam ceteri falso exuerant.* ib. 10. 19 many executed for mourning friends or relations who had fallen. DCass. LVIII 10 § 4 when the *verbosa epistula* was read, some of those who sat near S. rose up, not caring to share the same seat with him, whose friendship they had but just before prized. § 7 after the whole was read they railed at him, some from fear and to cloke their friendship. ib. 12 §§ 2—3 the soldiers seeing themselves suspected in regard of their devotion to S., fell to arson and pillage. . . . Nor was the senate calm; they who had courted S. were sore troubled for fear of punishment; they who had accused or borne witness against some, whose ruin they suspected was due not to T. but to S., were filled with dismay. Very few felt assured. ib. 14 his

relations and friends and all others who had flattered him and moved the votes of honours for him, were put on their trial. Most of them were convicted for what had made them envied before, and the others sentenced them for measures which they themselves had before supported. Many who had been tried and acquitted, were accused again and condemned, as having owed their former escape to his favour. In default of any other charge, it was enough to secure a man's punishment that he had been a friend of S., as though T. himself had not loved him and so been the occasion of the devotion of the others to him. The very creatures of S. turned informers; for they had no difficulty, from their exact knowledge of those like themselves, in discovering and convicting them etc. ib. 16 § 6 after a while a kind of amnesty was proclaimed; T. declared that all were free to mourn S. or any one else who had suffered. cf. Suet. Tib. 61 *interdictum ne capite damnatos propinqui lugerent*. Contrast the flattery of Velleius A.D. 80 with the execrations of Valerius Maximus A.D. 82. Vell. ii 127 § 3 *virum severitatis laetissimae, hilaritatis priscæ, actu otiosis simillimum, nihil sibi vindicantem eoque adsequentem omnia, semperque infra aliorum aestimationes se metientem, vultu vitæque tranquillum, animo exomnem*. ib. 128 § 3. VM. ix 11 § 4 Seeing all crimes outdone by the design of one single parricide, I hasten with affection more loyal than powerful *ad id lacerandum*. Who can execrate as he deserves one who essayed, abolishing every bond of friendship, to bury in bloody darkness the human race? More savage than Brennus and Hannibal, S. aspired to seize the reins which our prince and father holds in his saving right hand. But the gods' eyes were awake, the stars maintained their influence, altars and temples were fenced by a divine presence, nor did aught, that was bound to keep guard for that august head and the country, allow itself to slumber; above all the author and guardian of our safety by his divine wisdom provided that his most surpassing merits should not be overwhelmed in the general wreck of the world. So peace stands fast, the laws prevail, the even course of private and public duty is maintained unharmed. But he who, in violation of the covenants of friendship, plotted the overthrow of this happy state, *omni cum stirpe sua obtrit*, by the might of the Roman people, pays the penalty he has deserved in hell, if indeed he has found admittance even there. Sen. ep. 55 § 3 Vatia, though rich and an ex-prætor, lived to old age, and was counted happy: *Nam quotiens aliquos amicitia Asinii Galli, quotiens Seiani odium, deinde amor meruerat, æque enim offendisse illum quam amasse periculosum fuit, exclamabant homines: 'O Vatia, solus scis vivere.'*

SI QUID MIHI CREDIS cf. 246. iv 53. found also in prose Plin. ep. ad Trai. 26=11 § 2. Fronto ep. ad Ver. ii 7 p. 135 Naber.

69 SED QUO CECIDIT SUB CRIMINE Suet. Tib. 61 Tiberius in his autobiography said that he punished S., *quod comperisset furere adversus liberos Germanici filii sui*: though one son of G. was killed when S. was already suspected, and the other after his fall. According to Ios. ant. xviii 6 § 6 Antonia, sister-in-law of Tiberius, mother of Germanicus and Claudius, sent Pallas (Iuv. i 109 n.) to Capreae, with intelligence of the plot, when S. had already won many senators and the army. cf. DCass. LXVI 14 §§ 1—2, where observe the caution of Antonia.

CECIDIT SUB CRIMINE *cadere* often = to lose one's cause, be cast in a suit ((*stare*. iv 12 *caderet sub iudice morum*. Suet. Oth. 5 *nihilque referre ab hoste in acie an in foro sub creditoribus caderet*. Burm. on Quintil. decl. 379 pp. 776—7 cites *exx.* of sub crimine with *occidere, vincere, luere poenam; reum sub hac culpa esse*. For the phrase *cadere causa*

see Dirksen manuale and Brisson; in Cic. de or. i §§ 166—7, where it occurs three times, it is interchanged with *litem perdere*.

70 DELATOR IV 48 n. a word of the silver age. Gaston Boissier *revue des deux mondes* 15 Nov. 1870 traces the power of these informers from Augustus to Domitian. Rein *Criminalrecht* 817—820 cites authorities from Tiberius to Justinian. Geib *Gesch. d. röm. Criminalprozesses* 524 n. 73 collects the laws regulating the rewards of *delatores*, and discriminates (pp. 350—2) those who came forward to accuse in court from those who simply gave information. The *loci classici* for the time of Tiberius are Tac. an. i 73—4. ii 27—32. 50. iii 25. 38. 44. 49. iv 20—1. 29. 30. 36. 66. 68—9. 71. vi 1 § 3. 3. 4. 7. 18. 30. Suet. Tib. 49. 58. 61. DCass. LVII 19. 21. Sen. de ben. iii 26 § 1 *accusandi frequens et paene publica rabies, quae omni civili bello gravius togatam civitatem confecit: excipiebatur ebriorum sermo, simplicitas iocantium. nihil erat tutum. omnis saeviendi placebat occasio. nec iam reorum expectabatur eventus, cum esset unus*. Cf. Dirksen manuale or Brisson. s. vv. *deferre, delatio, delator, delatorius*.

70 QUIBUS INDICIBUS, QUO TESTE PROBAVIT? VI 219—220 *meruit quo crimine servus | supplicium? quis testis adest? quis detulit?* where follows the answer 222—3 *nil fecerit, esto: | sic volo, sic iubeo: sit pro ratione voluntas; as here bene habet* etc. The *delator* denounces, gives in the name of the accused often by anonymous *libelli*; *index* is an approver or king's evidence, one who betrays his accomplices; such evidence was only received in the case of heinous crimes, as conspiracy, treason, arson, never in cases of *repetundae, ambitus* etc.; generally *indices* were of the lower classes, esp. slaves; no senator could be an *index*: rewards e.g. emancipation, and free pardon were often offered to any who would come forward as *indices* Geib *Criminalprozess* 104—6. Rein in Pauly *index*. [Ascon.] on Cic. divin. in Caec. § 34. For the ablative *ind. teste* cf. Caes. b. c. ii 18 § 3 *haec se certis nuntiis, certis auctoribus comperisse*. For the combination of *ind.* and *test.* (a slave could not be a *testis*) cf. Cic. p. Cluent. § 38 *nullo teste, nullo indice*. Quintil. vii 2 § 54 *adulterium obicis: quis testis? quis index?* Tac. an. iii 10 *neque se accusatores, sed rerum indices et testes*. ib. iv 28 *index idem et testis*. ib. xv 55 *adiungere crimen, cuius sese pariter indicem et testem faceret*. Justin. xxxii 2 § 9 *ad cuius rei probationem inmittit indices, testes subornat*. Amm. xxvii 3 § 4 *illum dixisse sine indice ullo vel teste*. In the case of S. the *index* was Satrius Secundus (Tac. an. vi 47 *coniurationis indice*) who had been his creature.

71 NIL HORUM one reading in Cic. p. Cael. § 34, where Orelli has *nil eorum*, after a number of questions.

VERBOSA ET GRANDIS EPISTULA VENIT A CAPREIS DCass. LVIII 9 Tiberius wrote to Naevius Sertorius Macro appointing him prefect of the praetorians; he prepared Memmius Regulus one of the consuls (the other was a creature of S.) and Granicus Laco commander of the night police. Meeting S. troubled at not hearing from Tiberius, he privately assured him that the *tribunicia potestas* was designed for him. When S. had entered the senate-house (in the temple of Apollo Palatinus), Macro dismissed the praetorian guards of S. and the senate to their camp, shewing his commission and promising them a largess. He replaced them by *vigiles*, delivered the letter to the consuls, and proceeded to the praetorian camp. ib. 10 Meanwhile the letter was read; it was long; no continuous attack on S., but first some other topic, then a few words of censure, then another indifferent matter, then further censure. At the close it declared that two senators connected with S. ought to be punished, and

he himself kept in custody. There was no downright sentence of death on S., T. fearing an outbreak. In order to secure himself on the way to Rome, T. summoned one of the consuls to his presence [cf. Tac. an. vi 2. Suet. Tib. 65]. Before the letter was read, S. was greeted with plaudits, and congratulated on the prospect of the *tribunicia potestas*. As the reading went on, perplexity and confusion seized the senators: praetors and tribunes surrounded S. Regulus called him, but he did not obey; not from contempt, for he was cowed, but from being unused to receive orders. When Regulus a third time, stretching out his hand cried, *Seianus, come hither*; he meekly asked 'Do you call me?' and rose from his seat. The senate with one mouth reviled him: yet because of his many adherents Regulus did not venture to put the question of his condemnation to the general vote, but asked a single senator whether he should be cast into prison; and so with Laco and the other magistrates led him to the carcer. Suet. Tib. 65 *spe affinitatis ac tribuniciae potestatis deceptum inopinantem criminatus est* pudenda miserandaque oratione. Drusus, son of Germanicus, then in prison at Rome, was to be raised to the throne *ducem constitui*, if the emergency required it. The style of Tiberius was by nature or habit obscure and hesitating, and especially ambiguous when he desired to conceal his meaning Tac. an. i 11. iv 40. exx. of his despatches to the senate ib. iii 35. 47. 52—4. 56. 70 denouncing Sabinus; another thanking the senate for his punishment, and casting suspicion on Agrippina and Nero. v 3—5 against Agrippina and Nero. vi 2—3 against Iunius Gallio and Sextius Paconianus. ib. 6. 7 against Q. Servaeus and Minucius Thermus, the latter a friend of Seianus. ib. 9. 12. 15. 23—4. 25. 29. 47 where it is remarked as an exception *nullae in eos imperatoris litterae*. Suet. Tib. 67. DCass. LVIII 3 A.D. 30 against Gallus, on the very day that he entertained him at the imperial table. ib. 6 A.D. 31 Seianus kept in alarm by letters against his friends. ib. 8 § 4. 21 § 3 the denunciations sent to Tiberius, and evidence extracted by torture, were passed on to the senate, whose only function was to condemn. ib. 24 § 2.

72 CAEREIS 93 n.

BENE HABET καλῶς ἔχει. Mühlmann *habeo* col. 1055 cites Ter. Phorm. 429 *bene habent tibi principia*. Cic. Liv. (4). Sen. (2). Add Prop. v=iv 11 97. VM. v 10 § 2 Aemilius Paulus, who lost two sons shortly after his triumph, had prayed that any misfortune provoked by his excessive prosperity might fall wholly upon his own house; accordingly he bore his bereavement calmly, saying, *quapropter bene habet*. M. Sen. contr. 34 § 10 p. 329 4 'strain the rack still tighter, tighter yet: that will do, hold there, *bene habet, sic tene.*' Stat. Th. xii 338. Lact. vii 1. So *bene est. bene agitur*. Hieron. adv. Rufin. ii 24 *bene quod*—.

NIL PLUS INTERROGO vi 223. Hor. s. ii 3 188 '*rex sum.*' nil ultra quaero plebeius.

73 TURBA REMI The annalist Cassius Hemina in Diomed. i p. 384 3 K. 'the shepherds gave Romulus and Remus an equal share in the government.' The poets, for the convenience of the metre, often name Remus as founder. Catull. 58 5 *magnanimos Remi nepotes*. Prop. ii 1 23. v=iv 1 9. 6 80. Pers. i 73. Sulpic. 19 *Remuli alumnos*. Stat. s. ii 7 60. v 2 18. Mart. xii 3 6. Prud. c. Symm. ii 946. Diodor. Sard. in anth. Pal. xx 219 3 *δορυ Πέμου*. cf. Unger anal. Propert. 62 seq.

SEQUITUR FORTUNAM UT SEMPER ET OEDIT DAMNATOS the burden of Ovid's works written at Tomi e.g. ex P. i 5 84—6. 9 15—6. 55. ii 3 5—94. 6 23—4 *turpe sequi casum, fortunae cedere amicum*, | *et nisi sit felix, esse negare suum*. tr. i 5 25—38. Friedländer i^s 188—9 has exx. of the terrible consequences of disgrace at

court. See e.g. the entire desertion of Agrippina after she had lost favour with Nero DCass. Lxi 8 § 6. The writings of M. About in 1870 form a lively commentary on this verse.

74 NORTIA as at Rome, so at Volsinii, in the temple of *Nortia*, an *Etruscan* goddess, nails were driven yearly into the wall (Cincius ap. Liv. vii 3 § 7), a national calendar, and a symbol of the inevitable march of time O. Müller Etrusker ii 329—331. On an Etruscan patera Athrpa (i.e. Atropos, Gr. for Nortia, i.e. ne-vortia Schwenck Rhein. Mus. 1842 p. 446) is seen driving a nail into a wall Müller ib. 331. Several altars and votive stones of Nortia are extant ib. 54. Seianti, Seiantial, Sainatial occur as Etruscan names ib. i 418. inscr. by Festus Avienus cir. A.D. 450 in Fabretti p. 742. Wernsdorf-Lemaire p. l. m. v 525 l. 3 Nortia, *te veneror lare cretus Vulsiniensi*. Tertull. apol. 24 and ad Nat. ii 8 cites *Volsiniensium Nortia* among the gods who took rank in Italy by municipal consecration. Martian. Capell. i § 88 identifies Sors, Nemesis, Tyche, Nortia. So the schol. makes Nortia=Fortuna. Seianus had in his house a statue of Fortune, said to have belonged to Servius Tullius, which turned its back on him just before his fall, as he was offering sacrifice to it DCass. LVIII 7 § 2. Plin. viii § 197. Henzen suspects the inscr. in Orell. 1854 *magnae deae Nortiae*.

tusco he was born at Vulsinii Tac. an. iv 1. ib. 3 *municipali adultero*. vi 8.

75 SI OPPRESSA FORET SECURA SENECTUS PRINCIPIS Tac. an. iv 1 Seianus so bewitched Tiberius, *ut obscurum adversus alios sibi uni incautum intectumque efficeret*. Suet. Tib. 65 *et oppressa contumatione Seiani nihilo securior aut constantior*; for the next nine months he did not leave his *villa Iovis*. As early as A.D. 23 S. had plotted the death of Tiberius DCass. LVII 22 § 2 *τὸν γέροντα βαρὰ μετὰ χειρὶ εἰσθαι*. Tiberius, born 16 Nov. 42 B.C., wanted a month and two days of seventy-two years of age. For the expression 'the age of the emperor'='the aged emperor' cf. iv 81 *venit et Crispi iucunda senectus*. Sulpic. 48 *sententia dia Catonis*.

76 HAC IPSA SEIANUM DICERET HORA AUGUSTUM DCass. LVIII 4 A.D. 30 Seianus had the command of the praetorian guard which was devoted to him, and had won the senate by favours or promises or fear, so that he was regarded as supreme; A.D. 31 he with Tiberius was appointed consul for five years, and both alike, when they came to Rome, were to be received in state. cf. Tac. an. iv 2. Suet. Cal. 12 S. had been suspected of aiming at the throne some time before his fall. Tac. an. iii 29 A.D. 20 the daughter of S. is betrothed to the son of Claudius; by which Tiberius *polluisse nobilitatem familiae videbatur*, suspectumque iam nimiae spei Seianum *ultra extulisse*. ib. iv 1 fin. A.D. 23 *summa apiscendi libido;...parando regno*, ib. 3 S. removes one by one those who stand between him and the throne, and invites Livia *ad coniugii spem*, consortium regni. ib. iv 68 A.D. 28 the *hopes* of S. ib. vi 1 § 3 after the fall of S. Vitellius was accused of having offered the keys of the treasury, of which he was keeper, and the military chest to the conspirators. ib. 8 *novissimi consilii... insidiae in rem publicam*, consilia caedis adversum imperatorem. On the instability of popular favour see DCass. LXV 1 §§ 1—2.

77 EX QUO SUFFRAGIA NULLI VENDIMUS on the bribery which corrupted elections in the later years of the republic see Nep. 25 6 § 2 Atticus abstained from seeking office because it could not be won without a breach of the laws *in tam effusi ambitus largitionibus*. Plut. Coriol. 14 § 3. Caes. 28 § 2. Sen. ep. 115 § 10. 118 §§ 2—4. App. b. c. ii 19. 23. Luc. i 178—180 *hinc rapti pretio fasces sectorque favoris | ipse sui populus*

letalisque ambitus urbi | annua venali referens certamina campo. Petron. 119 39—50 n. *nec minor in campo furor est, emptique Quirites | ad praedam strepitumque lucri suffragia vertunt.* | *venalis populus, venalis curia patrum. | est favor in pretio etc.* Suet. Caes. 19 Cas. even Cato consented to bribery as against Caesar. More than fifty trials for *ambitus* are on record. Cicero defended L. Licinius Murena, P. Vatinius, C. Plancius, L. Sempronius Atratinus, M. Cispus, T. Annius Milo, P. Sestius, M. Aemilius Scaurus Rein in Pauly i³ 840—5. id. röm. Criminalrecht 701—33. Sil. xv 734. 78 EFFUDIT CURAS Sen. de ir. ii 35 § 3 *omnemque curam sui effundent.* id. ep. 11 § 3 *quasi omnem verecundiam effuderint.* Caesar (Drumann iii 655. 680—4. Höck i (1) 191—2. 199—201) assumed the right of recommending candidates for election Cic. Phil. vii § 16. ad Att. xiv 5. 6. Suet. 41 who gives one of his circulars. ib. 76. DCass. XLIII 14 § 5. 45 § 1. 46—7. 51 he reserved to himself by a law the nomination of half the magistrates, but in effect chose all. Eutrop. vi 25=20. The form of election was still kept up B. C. 44 Cic. ep. fam. vii 30 § 1. Phil. ii §§ 79—84. The triumvirs received from the comitia the power of nomination App. b. c. iv 2. v 73. DCass. XLVI 55 § 3. XLVII 2 § 1. 15. XLVIII 35. 53. Augustus (Höck i (1) 410—1) made a show of canvassing for his friends and voted as a citizen, but in fact appointed whom he would Suet. 40. 56. DCass. LII 20. 30 § 2. LIII 21 §§ 6—7. LV 34 § 2. LVI 40 § 4. The first work of Tiberius (Höck i (3) 51—5) as emperor A.D. 14 was that *ordinatio comitiorum, quam manu sua scriptam divus Augustus reliquerat* (Vell. ii 124 § 3, who with his brother were praetors, *candidati Caesaris*, the last who were nominated by Augustus, and the first by Tiberius ib. § 4). Tac. an. i 15 Lips. exc. E 'then first were the elections transferred from the Campus to the senate: for to that day, though matters of importance were done by the will of the princeps, yet something was left to the inclination of the tribes. nor did the people complain of the loss of its rights except with an empty outcry, while the senate, released from the necessity of bribes and degrading entreaties, willingly accepted the boon, Tiberius limiting himself to the recommendation of four candidates, *sine repulsa et ambitu designandos.*' ib. 81. ii 36. iv 6. DCass. LVIII 20 Fabric. the magistrates were still for show presented to the people. DCass. LIX 9 §§ 6—7 A.D. 38 Gaius (Caligula) restored the elections to the centuries and tribes, to the alarm of all men of sense. ib. 20 §§ 3—5 A.D. 39 owing to the lukewarmness of the voters, and lack of candidates, he revoked the boon. The people still however assembled, and the new magistrates, after the usual prayers and other ceremonies, were proclaimed by a magistrate and herald Suet. Dom. 19. Plin. ep. iii 20 a lively picture of contested elections in the senate. id. pan. 92 Trajan voted for Pliny in the senate and proclaimed him in the Campus. Capitolin. M. Ant. phil. 10 § 2 M. Aurelius *comitiis usque ad noctem frequenter interfuit.* Vopisc. Tac. 7 §§ 2—3. In the third century the *lex Iulia de ambitu* was dormant in the city dig. XLVIII 14 pr. *quia ad curam principis magistratuum creatio pertinet, non ad populi favorem.* cf. Rein in Pauly ii 558—60. On *candidati Caesaris* see H. F. Stobbe in Philologus xxvii 88. xxviii 648—700. The courtiers of the empire exult in the loss of freedom Vell. ii 126 § 2 *semota e foro seditio, ambitio campo.* Symm., Francof. 1816, laudes in patres 3 p. 40 let us compare our present state with antiquity. *illa tribus evocet libertina ac plebeia faece pollutas, nos patricos favores; classes illa, nos principes.* The voters of our day are what the candidates were of old. *intellegamus nostri saeculi bona; abest cera turpis,*

diribitio corrupta clientelarum cuneis, sitella venalis. Inter senatum et principes comitia transiguntur. Auson. grat. act. § 13 *consul ego, imperator Auguste, munere tuo, non passus saepia neque campum, non suffragia, non puncta, non loculos . . . nihil cum sequestre deposui, cum diribitore nil pepigi.* Amm. xiv 6 § 6 'the tribes have long enjoyed leisure and the centuries peace, there are no contests of votes, but the security of Numa's age has returned.' Mamertin. grat. act. Julian. 16 seq.

QUI DABAT OLIM IMPERIUM FASCES LEGIONES OMNIA, NUNC OPTAT PANEM Claud. bell. Gild. 96—103 *ille diu miles populus, qui praefuit orbi, | qui trabeas et sceptrā dabat . . . | nunc inhonorus, egens . . . | obsessi crimen habet . . . | . dubitandaque pauci | praescribunt alimenta dies,* Africa being in the enemy's hand.

79 IMPERIUM FASCES dictatorships, consulships, praetorships, provincial governorships.

FASCES 85. v 110. viii 260. Hor. ep. i 6 53 of an influential elector *cui libet hic fasces dabit.* Lucr. iii 995—7 *petere a populo fasces . . . | petere imperium.* From the beginning of the republic the consul used to lower his fasces before the people, a confession that his majesty was inferior to theirs Liv. ii 7 § 7. VM. iv 1 § 1.

LEGIONES command of armies in the field; also military tribunes, two thirds of which were assigned by vote Liv. vii 5 § 9. ix 30 § 3.

OMNIA an enumeration of several particulars is often closed by *alia, cetera, omnia, reliqua*, without *et* Madvig § 434 n. 1. Kritz on Sall. C. 30 § 4. So *ῥάλλα. πάντα ῥά τοιαῦτα* Heind. on Plat. Gorg. 507^d. Our *et cetera* is rare Phaedr. iv 4 36 *vestem uniones pedisequos et cetera.*

80—1 DUAS TANTUM RES ANXIUS OPTAT PANEM ET CIRCENSES vii 174 n. the importation of corn from Sardinia, Sicily, provincial Africa and Egypt, with the regulation of the market price and the free gifts of corn or money, to which the dangerous city population (containing more than half a million of paupers) was accustomed, caused a great drain on the state exchequer Höck i (2) 138—144. In the monumentum Ancyranum c. 15 Augustus records his generosity in this matter, as in that of games (cf. Höck ib. 144—5) c. 22 see Mommsen ad locc. Tac. an. i 2 *populum annona . . . pellerit.* ib. xv 36 A.D. 64 Nero abandoned the intention of making a tour through the East: *haec . . . plebi volentia fuisse voluptatum cupidine, et quae praecipua cura est, rei frumentariae angustias, si abesset, metuendi.* id. hist. iv 38 A.D. 70 false rumours of an insurrection in Africa, when the corn fleet was detained by stress of weather, *volgus alimenta in dies mercari solitum, cui una ex re publica annonae cura.* See Lips. elect. i 8. admirand. ii 10. Marquardt iii 2 87—108. Mommsen die röm. Tribus 178—201. Rein in Pauly i² 1031—3 *annona.* iv 777—783 *largitio frumentaria.* O. Hirschfeld in Philologus xxix 1—96 on the administration of the corn supply. Mommsen in Hermes iv 364—370 on the *praefecti frumenti dandi.* The combination *panem et circenses* was proverbial. cf. Ios. ant. xix 1 § 16 some regretted the death of Gaius (Caligula), 'being captivated, as the manner of the vulgar is, with spectacles, and exhibitions of gladiators and distributions of meat.' DChrys. or. 32 i 668 R 'it is reported that some one once exclaimed: What can one say of the populace of Alexandria, who only need to have bread in good store provided for them, and a spectacle of horses, as caring for nothing else?' Fronto princ. hist. ad fin. p. 210 Naber 'It appears to be a consummate stroke of policy in the emperor not to neglect even actors and the other players of stage or circus or amphitheatre, as knowing *populum Romanum duabus praecipue rebus, annona et spectaculis, teneri: imperium non*

minus ludicris quam seriis probari : maiore damno seria, graviore invidia ludicra neglegi : minus acerbis stimulis congiaria quam spectacula expeti : congiariis frumentariam modo plebem singillatim placari ac nominatim, spectaculis universum [populum].

81 CIRCENSES XI 195=197 totam hodie Romam circus capit. III 223. VI 87. VIII 59 n. 117—8 *parce et messoribus illis | qui saturant urbem circo scenaeque vacantem.* IX 144. XI 53. XIV 262. On the large sums spent by Augustus in shows see Suet. 43. DCass. LIV 17 § 5 Pylades, when rebuked by Augustus for his quarrels with Bathyllus, 'it is for your interest, Caesar, that the people should devote their leisure to us.' cf. Macr. sat. II 7 § 19. Tac. dial. 29 calls the *histrionalis favor et gladiatorum equorumque certamina* special vices of Rome, inbred from the womb: athletics engrossed the mind, leaving no room for higher pursuits: few talked of any other topic at home or in the lecture-room; even professors carried favour with their class by feigning an interest in sport. At Constantinople also the circensian games were the 'life' of the many Greg. Naz. or. 36 § 12. After Trèves had been repeatedly sacked by the barbarians, amid famine and pestilence, the first request of the few remaining nobles was for circensian games Salvian. de gubern. Dei VI 15. See Friedländer II² 151—468 for an exhaustive treatment of the subject. cf. Mart. VII 7 8—10. VIII 11 5—6. Ammian. XXVIII 4 28—31 e.g. *hi omne, quod vivunt, vino et tesseris impendunt et spectaculis. eisque templum et habitaculum et contio et cupitorum spes omnis circus est maximus.*

PERITUROS AUDIO MULTOS Tac. an. IV 74 A.D. 28 of the courtiers of S. *quidam male alacres, quibus infaustae amicitiae gravis exitus imminabat.* ib. VI 1 §§ 1—2 a bold friend of S. who anticipated his sentence by suicide, Blaesus, § 3 P. Vitellius who stabbed himself with a penknife (cf. Suet. Vitell. 2); Pomponius Secundus, who survived Tiberius; Aelius Gallus. § 4 the children of S. (cf. DCass. LVIII 11 § 5). § 6 the one consul, Trio, accused his colleague Regulus of slackness in crushing the accomplices of S. Regulus accused Trio in return of being himself a conspirator (cf. DCass. LVIII 9 § 3). ib. 7 Minucius, who was the more pitied, as having borne meekly the friendship of S.; yet after condemnation he turned informer. ib. 10 Iulius Marinus, formerly a tool of S. ib. 14 Geminus, a boon companion of S. ib. 19 A.D. 33 *inritatusque suppliciiis cunctos, qui carcere attinebantur accusati societatis cum Seiano, necari iubet. iacuit immensa strages, omnis sexus, omnis aetas, inlustres ignobiles, dispersi aut aggerati. neque propinquis aut amicis adstistere, inlacrimare, ne visere quidem diutius dabatur. sed circumiecti custodes et in maerorem cuiusque intenti corpora putrefacta adsectabantur, dum in Tiberim traherentur, ubi fluitantia aut ripis adpulsa non cremare quisquam, non contingere.* ib. 30 A.D. 34 Lentulus Gaetulicus, who had promised his daughter to the son of S., was accused, but escaped, being the only connexion of S. who was spared. ib. 38 A.D. 35 Fulcinius Trio. Suet. Tib. 55 *cum plurimorum clade Aelium Seianum (perculit).* ib. 61 *in omne genus crudelitatis erupit, . . . cum . . . Seiani familiares atque etiam notos persequeretur; post cuius exitum vel saevissimus extitit.* Gaius (Caligula) professed to burn the private informations, *libelli*, against the friends of S. but afterwards brought them forward, defending the severity of Tiberius as necessary id. Cal. 30. cf. 12. DCass. LIX 6 § 3. Plut. de amicor. mult. 7 p. 96b. DCass. LVIII 12 §§ 1—3 the populace slew as it met them the friends of S. who had abused their greatness; the praetorians, jealous of the confidence shewn to the *vigiles*, set fire to houses and fell to pillage. Those who had courted S., those who had

accused or borne witness against others to please him, were panic-stricken. ib. 14 his relations, friends, flatterers, and those who had moved the senate to vote him honours, were put on their trial; some who had been acquitted were again tried, on the ground that they owed their escape to his favour; the mere fact that one had been a friend of S. stood in lieu of all proof of guilt; his own creatures endeavoured to screen themselves by accusing others. ib. 15 §§ 1—3 most of the accused committed suicide. Senators and knights and ladies were crowded into the carcer, and either despatched there or thrown headlong from the Capitol. ib. 16 §§ 5—7 guilty and innocent suffered alike. Once Tiberius declared that any one was free to mourn for S.; but shortly afterwards the executions were resumed. ib. 19 some friends of S. were spared, as L. Seianus the praetor and M. Terentius a knight, who boldly avowed his friendship for the fallen favorite, and defended it by the example of Tiberius. ib. 25 §§ 2—4 A. D. 35 Fulcinus Trio, who had served S. as an informer, anticipated condemnation by suicide.

82 *MAGNA EST FORNACULA* Quintil. i 5 § 46 tells us that some regarded such a *contradictio in adiecto* (the epithet 'great' with a diminutive) as a solecism *vitium, quod fit per quantitatem, ut magnum peculium, erunt qui solecismum putent, quia pro nomine integro positum sit diminutum*. Apul. mag. 74 calls a false accuser *totius calumniae fornacula*. The form *forn.* is also used by Vitruvius and Fronto; diminutives began to be affected in the silver age, and have passed in great numbers into the Romance languages ver. 173 n. The metaphor lay very near cf. ver. 61 seq. In such a devouring furnace perished the friends of Livia (Suet. Tib. 51), Agrippina (Tac. an. iv 52) and Germanicus (ib. 68; see esp. 69 fin. for the universal terror). So Gaius (Caligula) prosecuted many on the score of friendship for his former victims (DCass. lxx 23 § 8); the case of Lepidus, his brother-in-law and intended successor (ib. 22 §§ 6—9) is an exact parallel to this of S.; the soldiers received a donative as for a victory, and three swords were dedicated by the emperor to Mars Ultor.

MI the only instance of this form in Iuv.

83 *BRUTIDIUS MEUS* Brutidius Niger, a famous orator of the day, aedile A. D. 22, when he accused C. Silanus Tac. an. iii 66 *Brutidium artibus honestis copiosum et, si rectum iter pergeret, ad clarissima quaeque iturum festinatio extimulabat, dum aequales, dein superiores, postremo suasmet ipse spes anteire parat: quod multos etiam bonos pessum dedit, qui spretis quae tarda cum securitate, praematura vel cum exitio properant*, words which seem to imply that Brutidius incurred some hazard by thus serving the ends of S. DCass. LVIII 12 § 3 notes that many who had accused the victims of S. were themselves accused after his fall. He described the death of Cicero and the exposure of his head M. Sen. suas. 6 §§ 20—1 pp. 34—5 Bu. cf. id. contr. 9 §§ 35—6 pp. 130—1 (he was a pupil of Apollodorus). Cf. Bücheler in Rhein. Mus. 3 Folge xi 295 on the double form of the name Brutidius and Bruttēdius. AD I 44 n.

MARTIS ARAM in the campus Martius, near the porticus reaching from the porta fontinalis on the Quirinal to the saepta and diribitorium, Burn Rome and the Campagna 344—5. Liv. xxxv 10 § 12. xl 45 § 8.

84—5 *QUAM TIMEO VICTUS NE POENAS EXIGAT AIAX UT MALE DEFENSUS*—the contest between A. and Ulixes for the arms of Achilles was a commonplace of rhetoric vii 115 *concedere duces: surgis tu pallidus Aiax*. Greek declamations of Antisthenes are extant on the subject. Porcius Latro also declaimed on it in his school, from whom his pupil Ovid m. xiii borrowed (M. Sen. contr. 10 § 8).

p. 136 Bu.). Brutidius must also have espoused the side of A. in this controversy: he passes along pale for fear of the mighty furnace which devoured S.; but the speaker in the text feigns concern for *his dear friend* (meus), threatened with the vengeance of A., whom he has so feebly defended in the schools (Madvig; Hertzberg adds that Brutidius may have been one of those who timidly raised their voice on behalf of S. in the senate; S. is the A. ill-defended, who avenges himself on his lukewarm advocate, gloating over his terror from the other world. Hertzberg gives the text to Brutidius; but the transition would then be too abrupt).

86
DUM IACET IN RIPA the body was thrown down the *scalae Gemoniae*, outraged for three days by the populace, and then cast into the river DCass. LVIII 11 § 5: so Sabinus before ib. 1 § 3: so many of the friends of S. afterwards *ibid.* 15 § 3. cf. LX 35 § 3. the corpses of all the friends of S. who were executed were cast out in the forum and then thrown into the river Tac. an. vi 19 (cited on ver. 81). *id. hist.* i 49 (outrage done to Galba's corpse). Plin. h. n. VIII § 145 a dog remained near its master's body on the *scalae*, to whose mouth it carried food offered by the crowd; when the body was thrown into the river, the dog tried to support it. Suet. Tib. 71 cries of the people *Tiberium in Tiberim!* Lamprid. Comm. 17 § 4 the people demand that Commodus' corpse should be dragged with the *uncus* and cast into the Tiber. On Aug. 7 1328 the bodies of Germans and other adherents of Louis of Bavaria were disinterred, dragged through Rome and then thrown into the Tiber.

CALCEMUS XV 60. Blomf. gloss. Aesch. Ag. 868.

CAESARIS HOSTEM Suet. Calig. 7 *Neronem et Drusum*

senatus Tiberio criminante hostes iudicavit.

87 VIDEANT SERVI, NE QUIS NEGET let our slaves see us kick the traitor's corpse, lest any of them accuse us of slackness in giving proof of loyalty. On the charge of treason dig. XLVIII 4 7 § 2 *servi quoque deferentes audiuntur, et quidem in dominos suos.* Otherwise slaves were severely punished for betraying their masters cod. x 11 6—8 § 2. Tac. an. ii 80 *vetere senatus consulto quaestio in caput domini prohibebatur*, a rule which Tiberius evaded by ordering that the slaves should first be purchased by the *actor publicus*. ib. iii 36 *libertique etiam ac servi patrono vel domino, cum voces, cum manus intemptarent, ultro metuebantur.* ib. 67. rv 10. 11. 29. XIII 10. Plin. pan. 42 slaves are now again dutiful: *verentur et parent et dominos habent. non enim iam servi nostri principis amici, sed nos sumus, nec pater patriae alienis se mancipiis cariores quam civibus suis credit. omnes accusatore domestico liberasti unoque salutis publicae signo illud, ut sic dixerim, servile bellum sustulisti. in quo non minus servis quam dominis praestitisti: nos enim securos, illos donos fecisti.* we remember Domitian principem illum in capita dominorum servos subornantem monstrantemque crimina quae tamquam delata puniret. cf. Suet. Tib. 61 *nemini delatorum fides abrogata.* DCass. LVII 19 § 2. Claudius punished many slaves who had thus plotted against their masters under Tiberius and Gaius *id.* LX 13 § 2; yet shortly after Messalina and Narcissus were allowed to revive the abuse *ib.* 15 § 5. 28 § 1. LXVII 1 § 3. LXVIII 1 § 2 Domitian and Nero punish such slave informers. See Geib Gesch. d. röm. Criminalpr. 142. 348—52. 516—7.

87—8 IN IUS CERVICAE OBSTRUCTA DOMINUM TRAHAT Plaut. Poen. iii 5 45 *oborto collo ad praetorem trahor.* VM. ii 1 § 5 in ius vocanti *matronam corpus eius attingere non permiserunt.* Tac. an. iv 21 *trahere in ius Urgulianiam.* ib. 70 *trahabatur damnatus, quantum obducta veste et astrictis faucibus niti poterat, clamitans.* Sulp. Sev. ep. 3 § 1 *si*

parentes liceret in ius vocare, te ad praetoris tribunal iusto dolore traheremus. cf. Britann.

88 one of 33 spondaic verses in Iuv. in 31 of the number the final word is a trisyllable or tetrasyllable, and the 4th foot is a dactyl: one III 273 ends with a monosyllable, one v 38 with three spondees Lupus 6.

90 VISNE SALUTARI SICUT SEIANUS I 73 n. (on the use of the second person). 128 n. III 130. Friedländer I³ 315—9. Tac. an. iv 41 A.D. 25 S. recommended Tiberius to retire from Rome, lest by forbidding the crowds which thronged his house, *assiduos in domum coetus arcendo*, he might weaken his influence, or by permitting them, awake suspicion. Again, all approach to the emperor would be through him; he would escape envy by ceasing to hold morning levées, *adempta salutantium turba*, and would by sacrificing the shadow of power seize the substance. ib. 74 A. D. 28 Tiberius and S., at the urgent petition of the senators, quitted Capreae for the neighbouring coast. Senators, knights, commons, flocked to the spot, and bribed the insolent slaves of S., *who was harder of access than his master*, to procure them admission. The foul spectacle of their slavery pampered his pride. Night and day they lay pell-mell on the fields or on the beach, *waiting on the caprice of turnkeys*, until they were ordered home, those on whom he had not deigned to waste a word or a look, in great alarm. ib. vi 8 A. D. 32 M. Terentius, an eque, accused as a friend of S., said in the senate: the acquaintance of his very freedmen and porters was an object of ambition *pro magnifico accipiebatur*. DCass. LVII 21 § 4 A. D. 22 'among other notables the very consuls used often to *pay him court in the morning*, and consulted him both on all private claims which they intended to urge upon Tiberius, and also upon any urgent public business; in a word, from this time nothing of this kind was done without him.' ib. LVIII 5 § 2 A.D. 31 'there were eager struggles about his door, as men were afraid not only to absent themselves altogether, but even to appear among the last; for every word and nod was exactly noted, especially in the principal men.' §§ 3—4 touchiness of upstarts. § 5 on a festival a couch in the audience chamber of S. was broken down by the multitude of visitors.

HABERE TANTUNDEM XIV 207 n. as we say 'to have as much.'

91 TANTUNDEM the Medicean Vergil always has *iandudum, eundem, eandem*. Orelli-Henzen inscr. 6183 *per decem dies*. *tantundem* occurs four times in the lex agraria of B. C. 111, and once in the lex Cornelia de xx quaestoribus of B. C. 81. See Corp. inscr. Lat. I 608. Corssen Aussprache u. s. w. I³ 265—6.

91—2 ILLI...ILLUM 196—7. II 93—5—9. cf. I 46—7 n. *hic...hic*. Ov. tr. I 10 50 *illa suos (ventos) habeat, nec minus illa suos* (he had said 47—8 *altera . . . altera puppis*). id. heroid. 2 148 Burm. ib. 3 28. Quintil. II 8 § 11 Spald. and Bonnell lex. p. 398. Plin. ep. vi 20 § 15 Schäfer.

ILLI SUMMAS DONARE CURULES i.e. sellas, ivory chairs without back or arms, reserved for dictators, censors, consuls, praetors and curule aediles Becker II 2 77. Marquardt v 2 317. 334. Sil. VIII 487 *haec altas eboris decoravit honore curules*. Stat. s. I 4 82 *maior curulis*. III 3 115—7 *fascēs summamque curulem | frater . . . tulit*. Tac. an. III 66 Iunius Otho a schoolmaster, praetor A.D. 22, owed his advancement to S. IV 2 A.D. 23 S. won the praetorian guard by his affability; himself chose the *centurions and tribunes*; and bribed the *senators with offices and provincial governments*. ib. 68 A.D. 28 four aspirants to the consulship, to which the only approach was through S., accuse a friend of Germanicus; for the good will of S. was only to be won

by villany. *ib.* vi 8. DCass. LVIII 19 L. Seianus, a relation of S., was a praetor. *cf.* Claud. in *Entr.* i 192—221 esp. 198 *institor imperii, campo famosus honorum.*

92 ILLUM EXERCITIBUS PRAEPONERE Iunius Blaesus, as maternal uncle of Seianus, was sent into Africa against Tacfarinas A.D. 21, received the triumphal insignia, and was the last general saluted imperator by order of Tiberius A.D. 22 Tac. an. iii 35. 58. 72 Tiberius distinctly stated that he acted out of regard to S. *dare id se dixit honori Seiani.* 74. iv 26 A.D. 24 Tiberius refused the triumphal insignia to Dolabella, who ended the war, *Seiano tribuens*, lest the glory of his uncle Blaesus should be tarnished. *ib.* vi 1 § 2 after the death of S. A.D. 31 Tiberius heaped many reproaches on Blaesus. *ib.* vi 40 A.D. 35 priesthoods designed for two Blaesi during the prosperity of their family, and afterwards kept vacant, were filled up by Tiberius; which they understood as a sentence of death and executed it with their own hands.

TUTOR HABERI PRINCIPIS 62 n. 63 n. The guardian's sanction was required to give legal validity to the acts of the ward; if the ward were under seven years of age, or absent, or lunatic, the guardian had the entire administration of his estate; he represented him in law-suits Rein *Privatrecht* 524—9. Tac. an. i 24 already A.D. 14 S. was of great authority with Tiberius, and sent with the imperial prince Drusus to the mutinous legions of Pannonia, *rector iuvent.* *ib.* iv 7 Drusus, son of T., complained *incolumi filio adiutorem imperii alium vocari. et quantum superesse ut collega vocaretur?* *ib.* 40 A.D. 25 the magistrates and principal persons in the state do nothing without asking counsel of S. *ib.* vi 8 M. Terentius in the Senate A.D. 32 'we courted not S. of Vulsinii, but a branch of the Claudian and Iulian house, which he had entered by marriage, thy son-in-law, Caesar, the partner of thy consulship, *tua officia in re publica capessentem.*' DCass. LVII 19 § 7 A.D. 20 Tiberius gave S. the insignia of a praetor, and made him his counsellor and minister for all business. *ib.* LVIII 4 § 1 A.D. 30 senators and others courted S. as supreme ruler, and made light of Tiberius. § 2 every word and deed of Tiberius was betrayed to S. by spies, while T. was kept in the dark respecting the intrigues of S. § 3 A.D. 31 T. made S. his colleague in the consulship, and styled him in dispatches 'my S.' *ib.* 6 § 2 men called S. colleague of T., not merely with reference to the consulship, but to the empire. *ib.* 7 § 4 the senate conferred on S. proconsular power. Suet. Tib. 55 T. advanced S. *ad summam potentiam.* Vell. ii 127 of T. *singularem principium onerum adiutorem in omnia habuit atque habet [Seianum].* *cf.* 128 § 3 S. impelled by native genius *ad iuvanda onera principis.*

93 PRINCIPIS ANGUSTA CAPREARUM IN RUPE SEDENTIS Jahn reads *augusta* with P, but the contrast is more effective between the emperor, lord of the world, and the narrow crag on which he is cribbed. See F. Gregorovius *die Insel Capri, mit Bildern u. Skizzen v. Lindeman-Frommel* Leipz. 1868. fol. Höck i (3) 129—42. Cluver. Ital. iv 4 pp. 1168—9. De Vit onomasticon. Mommsen *inscr. regni Neap.* 181. Pauly ii 137. R. Unger in *Philologus* iv 732. Strab. i p. 60. v 247 Capreae near the *promuntorium Minervae.* Plin. h. n. iii § 82 an island off the coast of Campania, 8 m. p. distant from Surrentum, 11 in circuit, *Tiberi principis arce nobiles Capreae*, now *Capri.* Augustus obtained it from the Neapolitans, in exchange for Aenaria, and built upon it Strab. v p. 248. DCass. LII 43 § 2 B.C. 29. Suet. Aug. 92. *ib.* 72 his terraces and shrubberies there contained a geological museum, *immanium beluarum ferarumque membra praegrandia, quae dicuntur gigantum ossa et arma heroum.* *ib.* 98 he spends four days in the *secessus* of C., *remissis-*

simo ad otium et ad omnem comitatem animo; he there amused himself with watching the games of *ephebi*, and gave them a feast, when they scrambled for apples and other provisions and jested without control. Tiberius had been accustomed to seclusion at Rhodes (Tac. an. i 4. iv 57), and several motives combined to induce him, in accordance with a project long entertained (ib. iii 31. 37), to retire from Rome, never to return (as the astrologers foretold) in the autumn of A.D. 26 ib. iv 57—8. 64. 74. Suet. 39. DCass. LVIII 1 § 1. He desired to escape from his mother, the imperious Livia DCass. LVII 12 § 6. Tac. l. c. 57: he disliked the crowd (ib. i 4. iv 57) and despised its pleasures (ib. i 54. 76): he was weary of the senate's sycophancy (ib. iii 65): he smarted under the imputations against him attributed by witnesses to accused persons (ib. iv 42): he desired to wallow unobserved in the most unnatural excesses of lust (ib. i 4. iv 57. 67. vi 46. Suet. Tib. 42—5. Vit. 3, who retails incredible scandal. DCass. LVIII 22 §§ 1-3: finally Seianus recommended him to take his ease Tac. an. iv 41. 57. He so far transferred to S. the cares of state, that it might seem that S. was emperor, and he only an island chieftain *νησιάρχος* DCass. LVIII 5 § 1. Suet. 40 (contradicted by themselves and by Tac.). A.D. 27 he took up his residence there: the difficulty of access, the view (of which the still quiet Vesuvius formed the centre) over the coast from Circeii to Paestum, over Falernum to the Apennines of Samnium and the Lucanian hills, then southward to the Liparean islands, the climate cooled by seabreezes in summer, sheltered from the cold winds in winter, all combined to make the place attractive Tac. an. iv 67. From the land, separated by a channel 3 m.p. broad (ib.), it looks like one mass of steep rock from 1000 to 2000 ft. high, but the interior produces corn, vines, olives, figs, oranges, almonds. Tiberius built twelve villas in it (ib.), one named *villa Iovis*, which he did not quit for nine months after the fall of S. Suet. 65. The security of the spot (ib. 40. 73 *ex tuto*) was one great charm; hence the alarm of Tiberius when a fisherman discovered a new approach over the crags (ib. 60): a place was shewn where he tortured convicts (ib. 62. cf. id. Cal. 11); one praetorian was killed for stealing a peacock from his aviary (id. Tib. 60). His companions here were Cocceius Nerva a consular and learned lawyer, Seianus, Curtius Atticus, Vescularius Flaccus, Iulius Marinus, all of whom were condemned to death (Tac. an. iv 58. vi 10), except Nerva, who committed suicide (vi 26); also scholars, especially Greeks (iv 58), whom he puzzled with recondite questions in mythology (Suet. 70); he kept and fed a pet snake (Suet. 72). Gaius (Caligula) was summoned to Capreae in his 19th year and by consummate dissimulation escaped the fate of his family (Suet. Cal. 10). Auson. de mort. Caes. monost. 3 *sera senex Capreis exsul Nero fata peregit*. Plut. de exilio 9 p. 602. Remains of the villas and numerous antiquities have been discovered in modern times.

ANGUSTA IN RUPE SEDENTIS

'perched on his narrow island crag' of limestone the emperor was *deportatus in insulam* by his own decree 170 n. Suet. 40 the chief attraction of the island for Tiberius was *quod uno parvoque litore adiretur, saepe undique praeruptis immensae altitudinis rupibus et profundo mari*. Here, ib. 65, after the despatch of his letter against S. he had ships in readiness for instant flight, and *speculabundus ex altissima rupe* watched for the telegraphic signals which were to announce the success or failure of his *coup d'état*. Claud. iv cons. Honor. 314—5 *quem rupes Caprearum taetra latebit incesto possessa seni?* cf. in Eutr. ii 61.

94 CUM GREGE CHALDAEO VI 553—81. XIV 248 n. Tac. an. ii 27 A.D. 16 Scribonius Libo Drusus charged with consulting Chaldaeorum promissa,

magorum sacra, somniorum etiam interpretes. ib. 32 consequent decrees of the senate for banishing astrologers and wizards. cf. Suet. 36. DCass. LVII 15 §§ 7—8 daily conferences of Tiberius and Thrasyllus (Iuv. vi 576). Tac. III 22 A. D. 20 Lepida accused of consulting Chaldaei against the imperial house. ib. IV 58 the astrologers inferred from the constellations under which T. left Rome, that he never would return; which led to the ruin of many, who spread rumours of his approaching decease. Tacitus seems here to attach a certain importance to the art. cf. Suet. 39. Tac. VI 20—22 A. D. 33 T. predicts that Galba would have 'a taste' of empire (cf. DCass. LVII 19 §§ 3—4. LXIV 1 § 1. 4 § 3. Suet. Galb. 4, who ascribes this prediction to Augustus; and says that T. *cum comperisset imperatorem eum, verum in senectate, vivat sane, ait, quando id ad nos nihil pertinere!*); he had learnt the art from Thrasyllus in Rhodes, whom he esteemed as an oracle, after he had put him to a severe test (cf. DCass. LV 11 with Xiphil.). these chapters of Tac., who distinctly accepts many predictions of astrologers as genuine, e. g. that of Nero's accession by the son of Thrasyllus, and the tract of Favorinus against the Chaldeans (Gell. XIV 1) are *loci classici*. Tac. VI 46 his prediction respecting Gaius (Caligula). cf. Ios. ant. XVIII 6=8 § 9 an important passage. DCass. LVIII 23 §§ 2—3. Suet. 14 early predictions which confirmed T. in his faith in astrology. Thrasyllus. ib. 62 Thrasyllus induced him to postpone certain executions, by holding out hopes of a longer life. cf. DCass. LVIII 27 §§ 1—3. 28 § 1. Suet. 67 he foresaw the infamy which would attach to him. ib. 69. Otho in like manner was surrounded by Chaldeans Plut. Galb. 23 § 4.

VIS CERTÉ PILA COHORTES at least if you do not desire to rule the world, you desire state and pomp. 'pikes and cohorts' of the guard which escorted S.

95 EGREGIOS EQUITES as the equestrian census was but a small sum for imperial times, and the order comprised many men of mean origin, Augustus distinguished those whose grandfathers had been *ingenui*, and who possessed a senatorial census, by the name of *equites illustres* (often in Tac.), *splendidi* (Orelli-Henzen ind. p. 88 a), *speciosi, insignes, primores equitum* (Tac. h. I 4). The youth of such families commenced their career on the staff of S.

CASTRA DOMESTICA S. first brought the praetorians together into a standing camp; before they had been quartered about the city Tac. an. IV 2. 7. Here his personal body guard is meant; so *domestici* Vopisc. Numer. 13 § 1. Eutrop. x 17 of the household troops of the emperor.

96 ET QUI NOLUNT OCCIDERE QUEMQUAM, POSSE VOLUNT GRANG. cites Plaut. Stich. 116—7 the good woman is she *quod male faciundist potestas, quom ne id faciat temperat.* cons. ad Liv. 47 *nec nocuisse ulli et fortunam habuisse nocendi.* Add Ov. her. 12 75 *perdere posse sat est, si quem iuvat ipsa potestas.* Publil. Syr. 397 *nocere posse et nolle laus amplissima est,* where Woelfflin cites Menand. monost. 638. Auson. VII sap. sent. Bias 6, 7. Caecil. Balb. pp. 21, 38, who quotes from Plato 'it is the triumph of innocence not to sin where you have the power.' Tac. an. IV 34 A. D. 25 Cremutius Cordus was accused by the clients of S.; *id perniciosabile reo.* VI 8 A. D. 31 M. Terentius before the senate, 'we observe what is open to view, who they are that receive from you [Tiberius] wealth and office, *quis plurima iuvandi nocendive potentia:* and no one can deny that all this fell to the lot of S.'

97—8 QUAE PRAECLARA ET PROSPERA TANTI, UT REBUS LAETIS PAR SIT MENSURA MALORUM the subject to *tanti est* is here and III 54 the *prize* which is of so great worth, that one would pay such and such a price, endure such and such sufferings, in order to win it; XIII 96 n. the subject

is the *price* which it is *worth while to pay*, in order to win such and such a prize. 'What glory or success is of so great value, that the measure of misfortunes should [i.e. that we should be content that it should] equal the prosperity?' 'What glory or success is not bought too dear, at the cost of a weight of suffering equal to the delight?' Madvig opusc. II 187—195, where he discriminates the senses of the phrase, compares Claud. in Ruf. II 249—250 *non est victoria tanti | ut videar vicisse mihi*, 'victory would be dearly bought, if I were thought to have won it for mere selfish ends.' Cic. ad Att. XI 16 § 2 *ego non adducor quemquam bonum ullam salutem putare mihi tanti fuisse, ut eam peterem ab illo*, 'I can't believe that any honest man thinks that I so highly valued any personal safety, as to beg it from Caesar.' Add Prop. III = II 16 55—6 *ne tibi sit tanti Sidonia vestis, | ut timeas quotiens nubilus auster erit*, 'do not barter peace of mind for a purple robe.' Plin. ep. VIII 9 § 2 *nulla enim studia tanti sunt, ut amicitiae officium deseratur*, 'no plea of study can warrant our neglect of the calls of friendship.' For the thought cf. Suet. Tib. 55 of twenty counsellors of Tiberius scarce two or three escaped destruction.

UT REBUS LAETIS PAR SIT MENSURA MALORUM XIV 313—4 of Alexander *qui totum sibi posceret orbem, | passurus gestis aequanda pericula rebus*. Sen. ep. 4 § 7, after speaking [cf. Iuv. 108] of Pompeius and Crassus, *neminem eo fortuna provexit, ut non tantum illi minaretur, quantum permiserat*. The pessimist Plin. VII § 41 (cited by Britann.) exclaims: 'goods are not equal to evils, even when equal in number: *nec laetitia ulla minimo maerore pensanda*.' Grang. cites [Plaut.] querolus 238—250, where care is represented as dogging wealth and pleasure.

99 HUIUS QUI TRAHITUR 66.

PRAETEXTAM 35 n. Plut. quaest. Rom. 81. DCass. LVIII 11 §§ 1—2 'whom all in the morning escorted to the senate house as even superior to themselves, him they then dragged to prison as no better than the meanest; whom before they judged worthy of many crowns, on him they then clapt chains; whom they used to serve as a body guard, him they guarded as a runaway and bared his head when he would have covered it; whom they had decorated with the praetexta, τῷ περιπορφύρῳ ἱματίῳ, him they buffeted; whom they used to adore and sacrifice to him as to a god, him they led to death.' Macro, warned by the fate of S., refused to avail himself of the permission to wear the praetexta. ib. 12 §§ 7—8.

100 FIDENARUM GABIORUM VI 55—6. Aen. VI 773 *Gabios urbemque Fidenam*. Hor. ep. I 11 7—8 *Gabiis desertior atque | Fidenis vicus*. *Gabii, Fidenae, Ulubrae*, are samples of the desolated country towns of Italy III 2 n. (cf. on the decay of Samnium Strab. VI pp. 253—4). *Fidenae, Castel Giubileo*, 40 stadia or 5 miles N. E. of Rome (DH. II 53), near the confluence of the Tiber and Anio (ib. III 55) on the Via Salaria. In the early history of Rome it played an important part, but is not heard of as an independent city after B. C. 426, when its inhabitants were sold as slaves Liv. IV 34. In the time of Augustus Strabo V p. 230 ranks it with towns, πόλιν, which had dwindled down to villages, κῶμαι, and were in the hands each of one private owner. Plin. III §§ 69—70 ranks it with the once famous towns of Italy, which had vanished away. See for *Fid.* and *Gab.* Burn Rome and the Campagna ind. E. H. Bunbury in dict. geogr. Cluver. Ital. II 8 pp. 654—7. III 4 pp. 954—8.

GABIORUM III 193. VII 4. a town of Latium, now *Castiglione*, about half-way from Rome to Praeneste, 100 stadia or 12½ miles from Rome Strab. V p. 238. DH. IV 53, who adds that only the portions lying on the highway were still inhabited. Cic. p. Planc. § 23 names it among towns which

were almost too depopulated to claim their share of meat at the sacrifices on the Alban mount. Prop. v=iv 134 *et, qui nunc nulli, maxima turba*, Gabi. cf. Luc. vii 393. It was famous in the history of the kings.

POTESTAS i 34 n. x 45 n. like 'government' *imperium* (Reisig-Haase 131 n. 145) used abstract for concrete (Staveren on Nep. xv 6 § 4. Hand Lehrbuch 161) = 'magistrate.' [*ἀρχή*, magistratus, authorities. Dem. p. 1254 *οἱ ἀρχοι* followed immediately by *τῇ ἀρχῇ*.] J.E.S. '*Potestà* or principal magistrate see Eustace's Italy i 148.' J. MITFORD.] Cic. de legg. iii § 9. Tusc. i § 74 *tamquam a magistratu aut ab aliqua potestate legitima, sic a deo evocatus*. Luc. i 92—3 *omnisque potestas impatiens consortis erit*. iii 105—7 *non consule sacrae fulserunt sedes, non proxima lege potestas praetor adest*. v 397 *quondam veneranda potestas (consul)*. Plin. ix § 26 *iniuriae potestatum . . . venientium*. xxviii § 106 *contra ducum ac potestatum iniquitates*. xxix § 66 *successus petitionum a potestatibus et a dis etiam precum*. § 67 *mites praestare dominos potestatesque exorabiles*. etc. Suet. Caes. 17 Ruhnken *Novium quaestorem, quod compellari apud se maiorem potestatem passus esset*. id. Claud. 23 *iuris dictionem de fidei commissis, quot annis et tantum in urbe delegari magistratibus solitum, in perpetuum atque etiam per provincias potestatibus demandavit*. etc. For Quintil. see Bonnell lex. and Spalding on iv 1 § 72. Ammian. xxiii 5 § 15 *coronaeque celsarum circumdatus potestatum*. cf. Dirksen manuale. Ducange. Serv. and schol. Mai on Aen. x 18. Bittersh. on Salvian. vol. ii pp. 21—3. Gracchanus Iunius wrote a treatise *de potestatibus* dig. i 13 pr. Span. *potestad*; portug. *podestat*, *poestat*.

101 DE MENSURA IUS DICERE AN AEDILIS *iuri dicundo* at Caere Orell. inscr. 3787; at Novaria Suet. rhet. 6. In several Italian towns, as Fundi, Formiae, the chief magistrates (usually called *duumviri* or *quattuorviri iuri dicundo*) were named aediles Inv. iii 179 *summis aedilibus*. Thus Cicero's son and nephew and M. Caesius were aediles of his birthplace Arpinum B.C. 46 ep. fam. xiii 11 § 3. cf. ad Att. xv 15 § 1. Hadrian also, Spartian 19 § 1, was elected dictator, aedile, duumvir by various Latin towns. Aediles in colonies and municipia, who were inferior to the above-named, occur more frequently. They regulated the games, the cornmarket, the public streets, buildings, baths, temples, and the police Rein in Pauly i² 219—220, who cites many inscriptions. Becker ii 2 312 on the jurisdiction of aediles in Rome. cf. the Athenian *ἀγοράνομοι* K. F. Hermann Privat-Alterth. § 60 n. 11. St.-A. § 150 n. 12.

101—2 VASA MINORA FRANGERE PANNOSUS VACUIS AEDILIS ULUBRIS from Pers. i 129—130 *sese aliquem credens, Italo quod honore supinus* | *fregerit heminas Arreti aedilis iniquas*. Orelli-Henzen 7133 an inscription found at *Catholica* between Pisaurum and Ariminum; standard balance and weights set up by the aediles in pursuance of a decree of the decurions [local senate], to correct the existing inequalities of weights and measures; just as such standards were kept in the Capitol at Rome. cf. Apul. met. i 24—5. Petron. 44. Plaut. rud. 373—4. The aediles at Rome had the same function Cic. ep. fam. viii 6 § 5 a *lex alimentaria*, committing the measuring of corn to the aediles. Rein Criminalr. 781. 788.

VASA MINORA 'short' measures; plebiscitum Silianum ap. Fest. 246 M. 'if any magistrate fraudulently makes *pondera modiosque vasaque publica modica minora maiorave*.'

102 FRANGERE dig. xix 2 13 § 8 'if any one shall have hired measures, *mensuras*, and the magistrate (afterwards called aedile) shall have ordered them to be broken, *frangi*, if they be faulty, *iniquae*.'

PANNOSUS AEDILIS iii 179 in country towns *sufficiunt*

tunicae summis aedilibus albae. On the free and easy costume there allowed, as contrasted with the stiff Roman toga, cf. ib. 172 n. Cic. or. eum senat. grat. egit § 17 derisively calls Piso consul of Capua. Hor. s. i 5 34—6 Orelli flouts the praetexta and laticlave of the praetor of Fundi. cf. Iuv. viii 238 n. *municipalis eques*. Dealers in provisions, though they might have been scourged by the aediles, were not debarred from municipal offices dig. l 2 12.

VACUIS ULUBRIS III 2 n. *Ulubrae*, a town of Latium proverbial for its desolation. Cic. ep. fam. vii 12 § 2 to Trebatius, *patronus* of the town; 'what will become of the state of *Ulubrae*, if you (as an Epicurean) hold it wrong to engage in public affairs?' ib. 18 § 3 'this I am writing in the Pomptine villa of M. Aemilius Philemon, from which I have already heard the voices of my clients, those, I mean, whom you secured for me. For it is well known that at *Ulubrae* a strong party of frogs have bestirred themselves to shew respect to me.' Hor. ep. i 11 29—30 *quod petis, hic est, | est Ulubris, animus si te non deficit aequus*. Plin. iii § 64 names the *Ulubrenses* in the first region. In Orell. 4942 we have a *praef. iur. dicundo* at *Ulubrae*; ib. 122 and 123 a local senate (as late as A.D. 132 n. 122); these last inscriptions were found at *Cisterna*, 8 m. from *Velletri* and 35 from Rome. The triumvirs are said to have constituted it a *colonia Gromatici* p. 239 Lachm., where it is placed in Campania.

104—7 DCass. LVIII 12 § 6 of *Seianus* 'they had egged him on to destruction by the extravagance and novelty of his distinctions, and now they decreed against him strange thanksgivings to the gods also.'

NIMIOS HONORES Suet.

Caes. 76 *nec enim honores modo nimios recepit*.

105 NUMEROSA VII 151 n. in this our modern sense the word belongs to the silver age; in Cic. it means 'rhythmical,' 'in time and measure' [Milton P. l. v 150 *prose* or numerous *verse*. J.E.S.] Add to lexx. Colum. vii 2 § 1 *numerosis dapibus*. Vfl. i 436 *numerosa phalanx*. Ammian. xxx 4 § 6 *Crassi et Antonii et cum Philippis Scaevolae alique numerosi*. Eutr. v 3 *cum annis numerosis iam populo Romano obedirent*. ib. ix 27. x 5 and 6. ib. 1 *si cum amicis numerosioribus esset epulandum*. So *numerositas* Macr. i 22 § 8. Philastr. haer. 38.

106 TABULATA III 199.

UNDE ALTIOR ESSET CASUS Claud. in Ruf. i 20—23 e.g. *tolluntur in altum, | ut lapsu graviore ruant*. Minuc. Fel. 37 *in hoc altius tolluntur, ut decendant altius. hi enim ut victimae ad supplicium saginantur, ut hostiae ad poenam coronantur*. Wetst. on Lu. 1 52. Sen. Agam. 57—102. As early as A.D. 21 it was observed that all colleagues of Tiberius in the consulship died a violent death DCass. LVII 20 §§ 1—2.

107 IMPULSAE PRAECEPT IMMANE RUINAE i.e. *unde pr. imp. r. esset immane*. *Praecept* subst. cf. i 149. Stat. s. i 4 51 *subiti praeeptis iuvenile pericli*. Apul. m. iv 5 *paupulum a via retractum per altissimum praeeptis in vallem . . . praecipitant*. cf. Reisig-Haase 396. *Impello* is 'to shove,' 'to push'; *imp. ruinam* 'to set the downfall going,' 'to start it'; *praeept* 'a steep,' 'precipice'; *ruinae* is gen. subj. But stir (*imp.*) the lofty tower with its many floors, and it would come toppling down from its giddy height.

108 CRASSOS POMPEIOS pl. in the generic sense (i 109 n. viii 182), as the combination with Caesar (Hor. c. ii 1 3—4 *gravesque | principum amicitias* B.C. 60) shews. Else we might have included the son of Crassus, who fell with him in battle against the Parthians 9 June 701=6 May 53 B.C. and the sons of Pompeius, Gnaeus, who was slain 12 Apr. 45 B.C., a few weeks after the battle of Munda, and Sextus who was slain at Miletus B.C. 35. Cf. Luc. i 81—128. Sen. ep. 104 § 29. ben. v 16 § 4.

ILLUM C. Iulium

Caesarem.

109 AD SUA QUI DOMITOS DEDUXIT FLAGRA QUIRITES v 173 n. Cicero dreamt, Suet. Aug. 94, that Iuppiter presented Octavianus with a *flagellum*, a symbol, says Casaubon, of slavery, for a Roman citizen might not be beaten with rods *virgae*, much less with the *flagellum*, a 'cat' of several chains, with knobs of metal at the ends Rich companion. M. Sen. suas. 6 § 12 p. 31 GEMINUS VARIUS of Cicero *quod ad servitutem attinet, non recusabit; iam tritum collum habet; et Pompeius illum et Caesar subiecerunt: veteranum mancipium videtis*. Luc. i 665 *cum domino pax ista venit*. cf. 85. ix 265. 273. Marcellus the consul scourged a senator of Novum Comum, and bid him shew the marks to Caesar, as an evidence that he was not a citizen of Rome Plut. Caes. 29 § 1. Cf. the terror of the Philippian magistrates, when they learnt that St. Paul whom they had scourged was a citizen Acts 16 37 West. Conybeare and Howson i 332. DOMITOS Markl. coni. dominos.

110 SUMMUS NEMPE LOCUS NULLA NON ARTE PETITUS=*petitio summi loci*. this use of the participle to supply the place of a noun (*ab urbe condita* 'from the foundation of the city') is in Cic. chiefly confined to the oblique cases. Quintil. ix 4 § 117 *figura laboranti compositioni variata saepe succurrit*. For the thought of. Sen. ep. 94 §§ 64—5 Pompeius was impelled to his foreign and home wars by *insanus amor magnitudinis falsae . . . infinita cupido crescendi*. Caesar was driven to his own and the public ruin by *gloria et ambitio*. Crassus also was stimulated by the ambition of carrying his arms to the furthest east, and so rivalling the western conquests of Caesar Plut. Crass. 14 § 3. 16. Niciae cum Crass. comp. 2 §§ 3. 5. 3 §§ 5. 6. 4 §§ 1—4.

NEMPE very frequent in replies, = our colloquial 'why.' 160. 185. 326. viii 57 n. 180. Quintil. x 2 § 4 *quid enim futurum erat? . . . nempe*. Tac. h. ii 13 *quas enim ex diverso legiones? nempe victas*. Plin. ep. iii 18 § 6. So Plaut. Ter. Cic. Hor. Ov. Hand. Tursell. iv 162.

NULLA NON ARTE Caesar often quoted the verses of Eur. Phoen. 524—5 translated in Cic. off. iii § 82 and Suet. Caes. 30 *nam si violandum est ius, regnandi gratia violandum est*. The same verses are alluded to by Plut. Niciae cum Crass. comp. 4 § 4.

111 MAGNAQUE NUMINIBUS VOTA EXAUDITA MALIGNIS Aen. xi 157—8 *nulli exaudita deorum | vota*. [Plat.] Alc. ii 141^a many pray for their own harm, not wittingly, as Oedipus, but thinking that they are praying for blessings. ib.^d 'I could name many who before now have coveted absolute power and done their utmost to gain it, as a great advantage, and afterwards have lost their lives by conspiracies caused by that very power.'

112 AD GENERUM CERERIS Pluto, whose queen Proserpina was daughter of Ceres. Another allusion to the lower kingdom iii 265—7: it was derided even by children in the poet's time ii 149—159.

112—3 SINE CAEDE ET VULNERE PAUCI DESCENDUNT REGES Phanias of Eresos wrote a treatise on tyrannicide Athen. iii 40 p. 90^e. Harmodios and Aristogeiton were celebrated in Athenian drinking-songs, and Attic laws (Meurs. Them. att. ii 15. Petit. leg. att. pp. 313—6) encouraged the murder of tyrants. cf. Xen. Hier. 1 § 38. 2 §§ 9—18. 3 § 8. 4 §§ 2—11. 6 §§ 8—15. 7 §§ 10—13. Cic. off. ii § 23. Thales said, 'the strangest thing he had ever seen was an *aged tyrant*' DL. i § 36 Men. Plut. vii sap. conv. 2 p. 147^b. Sibylline verse on Vespasian in Plut. de ser. num. vind. 22 p. 566^d *εσθλός ἐὼν νοῦσφ τυραννίδα λείψει*. DChrys. or. 6 de tyrannide i 212 R 'it is not easy for a tyrant to grow old, and old age is burdensome to him.' Tyrannicide was a favorite topic of school declamations, Brutus, Cato of Utica, Mucius Scaevola the idols of

the schools *Iuv.* vii 151 n. Schmidt *Gesch. d. Denk- u. Glaubensfreiheit*, Berl. 1847, 423—430; pp. 455—6 he gives an analysis of 21 declamations of M. Sen. [Quintil.] and Calpurnius Flaccus. Phot. ep. 202=73 tyranny a tree which many climb, but none descends except by a violent fall. *Evagr. h. e.* iii 41 and Petr. Bles. ep. 42 (quoting *Iuv.*) prove the proposition by the history of the Roman emperors. So John of Salisbury *polier*, viii 18—9. cf. 17. 20—3; in c. 20 he refers to a tract of his own composition, *de tyrannorum exitu*, and is remarkable for the vehemence with which he justifies taking their life. PAUCI 2 n. i 161 n.

113 DESCENDUNT VI 632.

SICCA

bloodless, natural. cf. Tac. an. ii 52 *Furius Camillus* defeated *Tacfarinas*, *et decrevere patres triumphalia insignia, quod Camillo ob modestiam vitae impune fuit.*

114—132 The boy who still woos a cheap *Minerva* with a single mite [who is still at his spelling-book], at whose heels the young house-slave bears his little satchel, begins already in his day-dreams to pray for *Demosthenes'* or *Tully's* eloquence and renown, and prays through the whole *March* holiday of the goddess. Yet their eloquence was the ruin of both, both were done to death by the flush of a brimming spring of wit. Wit's hand and neck were severed by the headsman's sword, but the rostra never reeked with blood of a puny pleader. '*O fortunatam natam me consule Romam!*' O Rome, new born to fortune in my consulship! *Cicero* might have slighted the swords of *Antonius*, as he did *Catilina's*, if he had never spoken but in jingling, vainglorious doggrel like this, if 'all his malice had been to murder words.' Better for me his verses, made only for a laughing-stock, than thou, inspired *Philippic*, of world-wide fame, who art rolled second on the list. A cruel end snatched away the wonder of *Athens* also, who bore the assembly with him on the current of his breath, curbing at will the passions of the crowded theatre. Sure, he was born under a boding horoscope, while the gods scowled and fate was froward, whom his blacksmith father, bleary-eyed from soot of glowing iron, sent from safe trade to glory, from coal and tongs and sword-forging anvil and dingy *Vulcan* to the school of rhetoric.

115 QUINQUATRIBUS *triatrus*, *quinquatrus*, *sexatrus*, *septimatrus*, *decimatrus* originally denoted the 3rd, 5th, 6th, 7th, 10th days after the *ides Varr.* l. l. vi § 14. *Fest.* p. 254. *Charis.* p. 81 20 K. *Serv. g.* i 277. *Gell.* ii 21 § 7. The *q. maiores* in *March*, and *q. minores* in *June*, fell accordingly on the 19th of those months. In later times at all events the greater lasted 5 days, *March* 19—23. *Pitiscus* and *Pauly s. v.* *Marquardt* iv 447—8. v i 95. *Preller* *röm. Mythol.* 260—2. *Ovid* and others derive the name from these five days f. iii 809—10. 815—6. 829—830 *fiunt sacra Minervae*, *nomina quae iunctis quinque diebus habent.* . . . *Pallada nunc pueri teneraeque orate puellae.* | *qui bene placarit Pallada, doctus erit.* | *ne vos turba fere censu fraudatis, magistri, | spernite, discipulos attrahit illa novos.* He adds that spinners, weavers, fullers [cf. *Plin.* xxxv § 143], dyers, shoemakers, physicians [*Varro's* satire *quinquatrus* apparently represented a company of physicians keeping their holiday], sculptors, painters, poets, all did honour to their patroness on this feast. So fortunetellers and soothsayers looked for a gift at the *q.* *Plaut. mil.* 691—2. It was a general merrymaking Tac. an. xiv 4 at *Baiae*. 12; *Suet. Aug.* 71 spent by *Augustus* in gambling. *Domitian*, who professed to be under the special protection of *Minerva*, established prizes for orators and poets on her day, and also a college charged with the exhibition of beast-fights and stage-plays *Suet.* 4. *Dio* lxxvii 1 § 2 A. D. 82.

Above all it was a holiday in schools Hor. ep. ii 2 197—8 *puer ut festis quinquatribus olim, | exiguo gratoque fruaris tempore raptim*. Symm. ep. v 83 *oro iam venias, et praesentia tua honorem augeas festorum dierum. nempe Minervae tibi sollemne de scholis notum est, ut fere memores sumus etiam procedente aetate puerilium feriarum. ad eum diem convivium tibi paramus*. This school feast was in the middle ages christened in honour of pope Greg. i the great founder of schools, St Gregory's day, and is still or was lately here and there observed, being the only saint's day ever kept in the german evangelical church, Luther having a pleasant recollection of the days when he went about as a school-boy begging from door to door, and Melancthon having written a 'Gregory-song.' See J. K. Schauer in Niedner's Zeitschr. f. d. hist. Theol. 1852 146—62, where is an account of the boy-bishop, the school comedies etc. In some places the 12th, in others the 19th of March, in others Whit-tuesday, in Weimar 19 Aug. was kept as the feast. Where it was abolished, the teachers were sometimes recompensed for the loss of their Minerval.

116 *QUISQUIS ADHUC UNO PARCAM COLIT ASSE MINERVAM VII 217 n. 242 n.* a boy in a low form offering a very small present Gloss. *Minervale δίδακτρον. Minervalicium συστατικόν*, 'entrance-money.' Macr. i 12 § 7 'in March they paid to masters the fees which the year's end made due,' March having been originally the first month. Tertull. de idol. 10 schoolmasters must keep the feasts of idols, as their income depends upon them. What master will attend the *quinquatria* without a picture of the seven idols [Sol, Luna, etc. the gods of the week-days]? The *very first fee* of the new pupil he dedicates to the honour and name of *Minerva*, so that though he may not be an idolater, he may besaid in words at least 'to eat of things offered to idols' . . . the *Minervalia* of *Minerva*, and the *Saturnalia* of Saturn. Hieron. in Eph. vi 4 (vii 666^o Vallarsi) of bishops and priests, who teach their sons comedies, so that the offerings made to God by virgin or widow, the pauper's mite, are handed over to grammarians or rhetoricians: *hoc kalendarium strenam et Saturnaticiam sportulam et Minervale munus grammaticus et orator aut in sumptus domesticos aut in templi stipes aut in sordida scorta convertit*.

PARCAM 'he worships a frugal Minerva,' 'a penny-Pallas' (Stapylton), he has not yet advanced to a high and costly school: from his A B C and horn-book he aspires to the pinnacle of fame.

117 *QUEM SEQUITUR CUSTOS ANGUSTAE VERNULA CAPSAE dig. xl 2 13 capsarius, id est qui portat libros*, where as in Suet. Ner. 36 he is distinguished from the *paedagogus*. [Lucian] amor. 44 of the boy well brought up: 'he rises early, and sets out from his father's house: attendants and tutors (*παιδαγωγοί*) follow him, an orderly chorus, bearing in their hands the grave instruments of virtue, no toothed comb to smooth the hair, nor mirrors, unpainted images of the forms presented to them, but either tablets of many leaves follow in his rear, or books that guard the virtues of ancient exploits.' Philostr. soph. ii 1 § 21 when M. Aurelius attended in Rome the lectures of the philosopher Sextus, one Lucius exclaimed 'Iuppiter! the Roman emperor in his old age, still goes to school with a tablet slung on his arm (*δέλτρον ἐφαψάμενος* cf. Hor. s. i 6 71—82 Teuffel), but my king Alexander died in his 32d year.' ib. 27 § 7 Hippodromos seeing at Smyrna 'a temple and tutors sitting by it, and foot-boys carrying burdens of books slung in wallets, understood that a famous teacher was giving lessons within.' Liban. or. iii 260 R. speaking of the scholars' prank of tossing in a blanket, 'it is played not on the slaves, by whom the books are carried

behind (*ἔπειτα*) their young masters, but against those who bear a respectable title (*παιδάγωγοι*), whom the masters need to second their labours.' S. Aug. in ps. xl 14 the Jews serve us, they are our *capsarii* as it were, *studentibus nobis codices portant*. Other *capsarii* kept bathers' clothes, or jewellers' goods.

CAPSAE whence *case*, *cash*, *chase*, *enchase*. Dig. xxxiii 10 3 § 2 *capsas et armaria, si librorum aut vestium aut armamentorum gratia parata sint*. Iul. Paull. sent. iii 6 76. Figures in Spon miscell. erud. antiq. 216. 229 seq. They were often of wood, especially beech, for lightness, and of cylindrical form; the rolls stood upright, with the titles projecting Becker Gallus i² 383—4. Catull. lxxviii 33. 36 *nam quod scriptorum non magna est copia apud me, | . . . huc una ex multis capsula me sequitur*. Cic. divin. in Caec. § 51 *mihi quam multis custodibus opus erit, si te semel ad meas capsas admisero?*

118—121 Quintil. decl. 268 p. 509 Burm. 'Why should I tell you how great service eloquence has rendered to the state? It has harmed itself. Let us look at the orators of either nation. *nonne Demosthenem illum oppressum veneno suo scimus? nonne Ciceronem in illis, in quibus toties placuerat, rostris poenae suae expositum?*' Demosthenes took poison in the island of Kalauria 13 Pyanepsion B.C. 322, 7 days after the death of Hyperides, in order to escape Antipater. Cicero was murdered 7 Dec. B.C. 43 at Caieta by order of the triumvirs, whom he had irritated by his Philippics. Cf. Plut. Dem. 3 § 2. comp. Dem. c. Cic. 4. 5.

PERIT perfect. iii 174. vi 128. 295. 559 *magnus civis obit et formidatus Othoni*. ib. 563 *perit cui*. L. Müller de re metr. 399. Lachmann and Munro on Lucr. iii 1042. Madvig opusc. ii 225—6. Mommsen inscr. r. Neap. 3368.

119 LETO DEDIT Luc. ix 730 *datis omnia leto*. Phaedr. i 22 9. iii 16 18. Vfl. vi 272. See Munro on Lucr. v 1007 and ind. s. v. do. Mühlmann i 505—6.

FONS 128 n.

120 INGENIO dat. cf. for the use of the abstract term xi 44—5 *non praematuri cineres nec funus acerbum | luxuriae*.

INGENIO MANUS EST ET CERVIX CAESA Genius lost hand and head. M. Sen. suas. 6. 'deliberat Cicero an Antonium deprecetur.' contr. iii 17 'Popilius, the murderer of Cic., who had defended him, is accused of ingratitude' (the most valuable parts of his book) has preserved a fragment of Livy, with other contemporary evidence; for no theme was more popular for school declamations (Quintil. iii 8 § 46). The authorities are cited by Drumann vi 377—9 and given at length by Suringar Cic. de vita sua 820—6. Add Sen. ep. 83 § 25 drunkenness ruined Antonius: it made him cruel, *cum capita principum civitatis cenanti referrentur, cum inter adparatissimas epulas ora ac manus proscriptorum recognosceret*. See esp. Liv. ap. M. Sen. suas. 6 § 17 *prominenti ex lectica praebentique immotam cervicem caput praecisum est. nec satis stolidae crudelitati militum fuit: manus quoque scripsisse aliquid in Antonium exprobanter praeciderunt. ita relatum caput ad Antonium iussuque eius inter duas manus in rostris positum, . . . ubi eo ipso anno adversus Antonium quanta nulla unquam humana vox cum admiratione eloquentiae auditus fuerat: in Liv. perioch. cxx on the other hand the right hand alone is said to have been exposed with the head. Sen. ib. § 18 Aufidius Bassus makes Cic. give the word of command *incide cervicem*. Cremutius Cordus ib. § 19 *praependenti capiti orique eius inspersa sanie*, yet what moved most tears was *visa ad caput eius deligata manus dextera, divinae eloquentiae ministra*. Bruttidius Niger §§ 20—1 head between two hands. Cornelius Severus ib. § 26 (Meyer anthol. 124) 1—3.*

16—20 *oraeque magnanimum spirantia paene virorum | in rostris iacuerunt suis: sed enim abstulit omnia, | tamquam sola foret, rapti Ciceronis imago. | . . . informes voltus sparsaque cruore nefando | canitiem sacrasque manus operumque ministras | tantorum pedibus victor proiecta superbis | proculcavit ovans nec lubrica fata deosque | respexit. nullo luet hoc Antonius aevo.* M. Sen. contr. 17 § 1 Porcius Laetor speaking of Popilius *abscondit caput, amputavit manum.* §§ 2. 5. 7. 9 fin. 10 fin. 14 fin. App. b. c. iv 20 'then Laenas, though he had once won an action through Cicero's advocacy, drew his head from the litter, striking or rather sawing it three times; so unhandy was he. He likewise cut off the *hand*, wherewith Cicero wrote those orations against the tyranny of *Antonius*, which in imitation of Demosthenes he called *Philippics* [the same point in Plut. Cic. 48 § 2 *both hands*, Anton. 20 § 1 the right hand] . . . Laenas, finding Antonius seated in the forum, waved the *head and hand* while yet a long way off, by way of displaying them. Ant. overjoyed crowned the tribune, and gave him 250,000 Attic drachms over and above the promised reward, as having despatched the greatest and most rancorous of his enemies. Cicero's *head and hand long hung from the rostra*, where he used to speak. . . It is said that Ant. set Cicero's head before the table at his meal, till he had glutted himself with the sight.' Fulvia, another Herodias [Hieron. in Rufin. iii 42] spat upon the head, took it on her knees and stabbed the tongue with her hair pin DCass. xlvii 8 §§ 3—4.

MANUS ET CERVIX VM. v 3 § 4 C. Popilius Laenas caput *Romanæ eloquentiæ et pæcis clarissimæ dexteram per summum ac securum otium occupavit. . . neque enim scelestum portanti onus succurrit illud se caput ferre, quod pro capite eius quondam peroraverat.* Plut. Cic. 49 § 1. Sen. de tranq. an. 16 § 1 *Pompeius et Cicero [coguntur] clientibus suis præbere cervicem.* Hands cut off M. Sen. contr. 27 p. 266 9 *qui patrem pulsaverit, manus ei præcitantur.* ib. §§ 2—4. 8. Sen. de ir. iii 18 § 1 Catilina carried out Sulla's orders for breaking the legs, plucking out the eyes, striking off the hands of the proscribed.

120—1 *NEC UMQUAM SANGUINE CAUSIDICI MADUERUNT ROSTRA PUSILLI* cf. 18. Marius (DCass. pr. 102 §§ 8—9 pp. 141—2 Dind. Oros. v 19 p. 345) and Sulla (DCass. pr. 109 § 21 p. 153), the triumphs of B.C. 43 (id. xlvii 3 § 2), Claudius A.D. 42 (id. lx 16 § 1), Domitian A.D. 91 (id. lxxvii 11 § 3), all exposed on the rostra the heads of those whom they had executed. cf. Luc. vii 305—6 *spectate catenas | et caput hoc positum rostris.* [Sen.] Oct. 522—5 *exposita rostris capita caesorum patres | videre maestis. flere nec licuit suos, | non gemere dira tæbe polluto foro | stillante sanie per putres voltus gravi.* Exx. (1) P. Sulpicius, tribune and demagogue, slain by Sulla B.C. 88 Vell. ii 19 § 1. (2—5) the orator M. Antonius; C. and L. Iulius Caesar, and Q. Lutatius Catulus, victims of Marius, B.C. 87 Cic. de or. iii § 10 words which might seem prophetic of his own fate *M. Antonii in eis ipsis rostris, in quibus ille rem publicam constantissime consul defenderat, . . . positum caput illud fuit, a quo erant multorum civium capita servata.* id. Tusc. v § 55. Liv. lxxx. VM. ix 2 § 2. App. b. c. i 73. (6—7) the consul Cn. Octavius (Cic. Tusc. v § 55. Liv. lxxx. App. b. c. i 71. Flor. ii 9=iii 21 § 14. Aug. civ. D. iii 27) and Q. Ancharius, in the same persecution App. b. c. i 73. (8) C. Marius the younger in his consulship B.C. 82, after committing suicide ib. i 94. For the special risk run by orators in revolutions see Cic. Brut. § 307.

121 CAUSIDICI vii 113 n.

ROSTRA like Temple Bar and London Bridge the most public place in the city, being in the middle of

one side of the forum, between it and the comitium Burn Rome and the Campagna 85—86. Rein in Pauly vi 552—3. B. C. 338 the consul C. Maenius, after a great naval victory which ended the Latin war, fixed the beaks of the captured ships round the orators' platform Plin. xxxiv § 20. Flor. ii 16=iv 6 § 5 *Romae capita caesorum proponere in rostris iam usitatum erat; verum sic quoque civitas lacrimas tenere non potuit, cum recisum Ciceronis caput in illis suis rostris videret nec aliter ad videndum eum, quam solebat ad audiendum, concurreretur.* Rostrum used by Addison and others as = *rostra*, has no ancient authority.

122 O FORTUNATAM NATAM ME CONSULE ROMAM! extracted from a poem of Cicero's on his consulship B. C. 63, from which he quotes Calliope's address to himself in the third and last book ad Att. ii 3 § 3 B. C. 60. ad fam. i 9 § 23 (still unpublished B. C. 54) cf. Drumann v 601—2. Suringar de Romanis autobiographis 25 seq. Baiter and Kayser's Cic. xi 130—5, where the evidence and fragments, one of 78 verses, are collected. The first book was approved by Caesar B. C. 54 Cic. ad Qu. fr. ii 16 § 5. cf. 15 § 2. The verse was universally condemned, partly for its conceit Quintil. xi 1 § 24, where he is speaking of self-praise in *carminibus utinam pepercisset, quae non desierunt carpere maligni*, 'cedant arma togae, concedat laurea laudi,' et 'o fortunatam' etc. Sen. brev. vit. 5 § 1 *quotiens illum ipsum consulatum suum non sine causa, sed sine fine laudatum detestatur!* partly and mainly for its tasteless assonance ib. ix 4 § 41 we must also avoid taking the last syllables of a preceding word as the first of the following word. The caution might seem superfluous; yet *Ciceroni in epistulis excidit* 'res mihi invisae visae sunt, Brute,' et in carmine 'o fortunatam' etc. cf. Diomed. 466 1 K. also blamed in [Sall.] decl. in Cic. § 5, and defended in [Cic.] in Sall. contr. § 7 [in Cic. ed. B. and K. xi 148. 151]. On Cicero's poems see Cic. ed. B. and K. xi 89—138. Drumann v 220—1. 602. vi 681—4. Teuffel Gesch. d. röm. Liter. § 176. Cic. Phil. ii § 20 n. (Ant. had taunted him on this score). M. Sen. exc. contr. iii praef. § 8 *Ciceronem eloquentia sua in carminibus destituit.* Tac. dial. 21 Caesar and Brutus wrote poetry, not better than Cicero, *sed felicius, quia illos fecisse pauciores sciunt.* Mart. ii 89 3—4 *carmina quod scribis Musis et Apolline nullo, | laudari debes: hoc Ciceronis habes.* Plut. Cic. 2 § 2 at one time he was regarded as the best of poets; but afterwards, while his oratorical fame survived, he was entirely thrown into the shade as a poet. ib. 40 § 1 he would write 50 verses in a night. schol. Bobb. on Cic. p. Sest. c. 58 p. 306 Or. The Jesuit A. Schott 'Cic. a calumn. vind.' c. 10, Turnebus adv. vii 19, and others (see De La Monnoye in Menagiana, 1716, iii 188—9), also A. W. Ernesti in a feeble programme, Lips. 1785, have defended our verse. On the repetition of two syllables cf. Broukh. on Tibull. i 1 3, esp. Näke Rhein. Mus. 1829 339 seq. Cic. off. i § 61 *Beier plenior ore.* Brut. § 221 *acer acerbus.* de or. i § 2 *moles molestiarum.* Ter. eun. 236 *pannis annisque.* Cf. Munro Lucr. ind. alliteration. Cic. Phil. ii § 25 l. 13 n. add Plaut. Trin. 297 *nil moror istos faeces mores.* ib. 669 *mores hominum moros et morosos.* Ter. Andr. 218 *amentium haud amantium.* Varro in Gell. xiii 11 § 3 a definition of a pleasant party, *si balli homunculi conlecti sunt, si electus locus, si tempus lectum, si apparatus non neglectus.* Aen. x 735 *furto. fortibus.* Nep. v 1 § 2 *non magis amore quam more.* Bardili ib. xviii 13 § 3. Spald. on Quintil. ix 3 § 70 exx. of frigid jests as warnings 'amari | iucundum est, si curetur, ne quid insit amari;' 'ävium dulcedo ad ävium ducit;' et apud Ovidium ludentem, 'cur ego

non dicam, Furia te furiam? id. iv pr. § 2 honorem... oneris. Jani art. poet. 423. Herzog on Caes. b. G. viii 48 p. 657. Plin. ep. i 5 § 8 *plane mane*. Fabri on Liv. xii 30 § 4. A single syllable often recurs. Iuv. iii 92. v 58. vii 162. 168. x 1. xiv 30. xv 71. 74. Dryden imitates the assonance Fortune foretun'd the dying notes of Rome, | till I, thy consul sole, consol'd thy doom. So Gifford *How fortunate a natal day was thine, | in that proud consulate, o Rome, of mine!* Martignac *O Rome fortunée | sous mon consulat née*. For the thought cf. Cic. p. Flacc. § 103 *O nonae illas Decembres, quae me consule fuistis! quem ego diem vere natalem huius urbis... appellare possum*. Iuv. viii 231—44.

123 ANTONI GLADIOS POTUIT CONTEMNERE from (cf. 125) Cic. Phil. ii § 118 contempsi *Catilinae* gladios, *non pertimescam* tuos. The first Philippic was delivered before the senate 2 Sept. b. c. 44; 19 Sept., when Cic. was absent for fear of his life, Ant. replied in a bitter invective; the fierce second Philippic, which sealed its author's fate, was never spoken, but professes to be an answer delivered on the spot. I have collected the evidence in Cic. Phil. ii intr. pp. lii—lvi. cf. Drumann i 193—201. vi 344. Suringar 444 seq. 790 seq. Cic. in a letter to Cassius xii 2 § 1 (cf. Phil. iii § 33) anticipated that Ant. would begin the massacre with him. Two rhetoricians in M. Sen. suas. 6 §§ 5. 7 cite passages from the 2nd Philippic *huic tu saevienti putas Ciceronem posse subduci?* § 9 Albucius 'the chief cause of the proscription was Cic.,' of all the declaimers he (Alb.) alone ventured to say *non unum esse illi Antonium infestum*. § 17 Livy 'Cic. knew that he could not be rescued from Ant., any more than Cassius and Brutus from Caesar.' cf. anthol. lat. Riese 603. 607—613; and on Antonius' hatred of Cicero Nep. xxv 10 § 4.

123—4 POTUIT, SI SIC DIXISSET Madvig § 348 n. Zumpt § 518. Gernhard opusc. Lips. 1836 i art. 2. Haase on Reisig 518. Cic. Phil. ii § 99 n.

124 RIDENDA POEMATA Sen. de ir. iii 37 § 5 *Cicero, si derideres carmina eius, inimicus esset*.

125 CONSPIQUAE DIVINA PHILIPPICA FAMAE in a speech for Lamia Asinius Pollio wrote, but did not dare to repeat the calumny in his history, that Cic. was willing to abjure the Philippics, to answer them himself with the utmost pains and to recite the answers in full assembly M. Sen. suas. 6 § 15. It was a hackneyed topic, introduced into the schools by Pollio (ib. § 14. Quintil. iii 8 § 46), which is discussed in suas. 7 'Deliberat Cicero, an scripta sua conburnat, promittente Antonio incolumitatem, si fecisset.' § 1 Q. Haterius says to Cic. *ne propter hoc quidem ingenium tuum amas, quod illud Antonius plus odit quam te? remittere ait se tibi ut vivas, commentus quemadmodum eripiat etiam quod vixeras*. § 7 Argentarius *ignoscentem illum tibi putas qui ingenio tuo irascitur?* § 10 Cestius 'tis a poor exchange: *dari vitam, eripi ingenium*. The 2nd Philippic is often quoted by Quintil. and the other rhetoricians. Vell. ii 64 §§ 3—4 *haec sunt tempora, quibus M. Tullius continuus actionibus aeternas Antoni memoriae inussit notas; sed hic fulgentissimo et caelesti ore, at tribunus Cannutius continua rabie lacerabat Antonium. utrique vindicta libertatis morte stetit; sed tribuni sanguine commissa proscriptio, Ciceronis velut satiatio Antonio paene finita* (i.e. ended, because on receiving Cicero's head, Ant. exclaimed that the proscription had done its work Plut. Cic. 49 § 1). Tac. dial. 37 not the defence of P. Quinctius or of Licinius Archias make Cic. a great orator: *Catilina et Milo et Verres et Antonius hanc illi famam circumdederunt*.

DIVINA very common in this application Mühlmann. Bonnell lex. Quintil.

125 VOLVERIS in the scroll.

A PRIMA PROXIMA 247 n. Ov. rem. am. 404 a prima proxima *segnis erit*. Cic. orat. § 217 proximus a *postremo*. Ov. ex Pont. II 8 37 a Caesare proxime Caesar. Quintil. I 7 § 16 proximam ab *ultima litteram*. Plin. ep. VII 20 § 6 *mihi primus qui a te proximus*. See Hand Turs. I 42 (*prope ab*). 43—4 (*quartus, secundus, nonus, proximus, alter ab*).

ILLUM Demosthenem.

128 TORRENTUM 9 n. 119. Hor.

S. I 7 27—8. Heind. Lamb. Quintil. x 7 § 23.

PLENI MODERAN-

TEM FRENA THEATRI the assemblies of the people were held in theatres, as at Ephesus Wetst. on Acts XIX 29. Conybeare and Howson St Paul II¹ 77. Bernécq. on Justin. XXII 2 § 10. Herald. advers. II 16. Tac. h. II 80. D'Orville on Chariton p. 874 Lips. Schömann de comit. 56—7. K. Fr. Hermann Priv. Alt. § 18 14. Thuc. VIII 93 § 1. Frontin. strat. III 2 § 6. IV 7 § 22. VM. II 2 § 5 of ambassadors sent to Tarentum, in theatrum, ut est consuetudo Graeciae, introducti, legationem . . . peregerunt. DS. XVI 84 § 3—85 § 1 B. C. 838 in the alarm before the battle of Chaeronea the people hurried to the theatre at day-break, without waiting for the usual summons. After the post had told the news, silence and fear seized on the audience; none ventured to address the assembly, in reply to repeated invitations. Every eye was fastened on Demosthenes; he cheered the people, urging them to make an alliance with the Boeotians, whereby they doubled their forces and recovered from their despair. Ath. v 213^d 'temples shut, gymnasia mossgrown, τὰ θεῶν ἀνεκκλησίαστον, the courts without suits.' Plut. Dion 43 § 1. Phoc. 34 § 2. Sidon. c. XXIII 136—7 qui Pandioniam movebat arte | orator caveam tumultuosus.

MODERANTEM FRENA Ov. in. VIII 796.

FRENA

VIII 88. very frequent in the metaphorical sense Mühlmann 564—5 f. pudoris. f. licentiae inicere. voluptates tenere sub freno. So Shaksp. 'to bridle passion,' 'the bridle of your will,' [Eur. Andr. 178 δοῦναι γυναικοῖν ἄνδρ' ἐν ἡνίας ἔχειν. Lucian amores 37 οὐδενὸς αὐτοῦ τὴν διδονίαν ἡμιοχεῖν δυναμένου λογισμοῦ. Böttighe]. The familiarity of either metaphor (torr. fr.) helped to disguise their incongruity when taken together. Cf. Shaksp. take up arms against a sea of troubles. Hor. quanta laborabas Charybdi | digne puer meliore flamma.

THEATRI of Bacchus

Pollux VIII 133. Auson. lud. VII sap. 6—7. 10—1. Atticis quoque, | quibus theatrum curiae praebet vicem. | . . . una est Athenis atque in omni Graecia | ad consulendum publici sedes loci.

129 DIS

ILLE ADVERSIS GENITUS FATOQUE SINISTRO according to the general belief of antiquity that suffering was a special mark of heaven's displeasure. cf. Job's friends. Io. 9 2. Acts 28 4. Plaut. mil. 314 quis magis dis inimicis natust quam tu atque iratis? Liv. IX 1 § 11 cum rerum humanarum maximum momentum sit, quam propitiis rem, quam adversis agant dis. Pers. IV 27 hunc dis iratis genioque sinistro. Sen. de ben. IV 4 § 3 quis tam duro fato et in poenam genitus? lud. de morte Claud. 11 § 3 dis iratis natum. Hor. s. II 3 8 Lambin. 7 14. Phaedr. IV 19 = 20 15. Brisson. de formul. I 184. The 'frown of heaven' implies all the difficulties which beset D., from his guardians' injustice and the physical defects which he overcame, to his exile and death VM. VIII 7 E § 1 proeliatus est cum rerum natura et quidem victor abiit.

130 PATER

ARDENTIS MASSAE FULIGINE LIPPUS as a blacksmith: so the elder Demosthenes appears in VM. III 4 E 2 (a retail cutler). Lucian somn. 12. rhet. praec. 10. Sidon. carm. II 187—8 fabro progenitus, spreto cui patre polita | eloquiis plus lingua fuit. XXIII 142—3. Martian. Capell. v § 429. On the mythical corruptions of Greek literary biography see n. on 28—53 p. 75. The biographers Plut. Dem. 4 § 2 (citing Theopompus fr. 105 in

evidence that the father was a gentleman τῶν καλῶν καὶ ἀγαθῶν), Liban. p. 2 R (citing Aeschines adv. Ctes. § 171 p. 78 'his father was free; for one must not lie'), Zosimus (p. 146 R) testify that the father was called 'the cutler,' but explain that the sword-factory was only one source of his wealth; of the 14 talents which he left behind him, not a fourth part was invested in that business Arn. Schäfer Demosth. u. seine Zeit i 235—44. In the speeches against his fraudulent guardians the son makes honorable mention of him p. 833 26. 842 21; also de cor. 228 18. So the biographer of Sophokles contradicts the statements of Aristoxenos that he was a carpenter or smith, and of Istros, that he was a sword-cutler, allowing that he may have had slaves of those occupations. So Isokrates was satirised by Aristophanes and Strattis as a flutemaker, because he had slaves who made flutes [Plut.] vit. x or. 836'. Philostr. soph. i 17 § 4. Schäfer p. 235 n. 2.

132 LUTEO VULCANO 'dingy Vulcan,' a humorous designation of a smith. cf. iv 133 n. 'Prometheus.'

AD RHETORA MISIT the orator was far too young (being only 7 years of age Dem. 814 9) to have entered the school of rhetoric at his father's death. He complains (828 5) that his teachers were defrauded by Aphobos; Plut. Dem. 4 § 2 adds that he thereby lost the opportunity of a good education, and that his mother kept him back on the score of his weak health; but Aeschines (8 § 255 p. 90) ridicules his boyish indifference to hunting and games, in comparison with the art of rhetoric; and Dem. himself (312 21. 315 7) declares that he went in due course to school. His master in oratory was Isaeos (Plut. Dem. 5 § 3. Schäfer l. c. 252—8), whom he kept in his house for four years [Plut.] vit. x or. 844^b, in order to prepare himself for the charge of embezzlement against his guardians; a fee of 10,000 drachms recompensed Isaeos, on leaving his school for a single pupil ib. 839'. Schäfer treats at length, ib. 272—308, of the later studies of Demosthenes, and the traces of his model Isaeos in his earlier speeches.

133—187 Spoils of wars, a corslet hung on stumps of trophies, a cheek-piece dangling from the battered casque, a chariot yoke short of its pole, a flagstaff from a prize galley, and a pensive prisoner carved high on the triumphal arch, these are ranked as more than human blessings. To this a Roman, Greek and barbarian captain has raised his soaring thoughts; toys like these have been the mainsprings of his hazard and his toil. So much fiercer is the thirst of renown than of virtue; for, bate her rewards, who woos bare virtue for herself? Yet their country was long ago sunk by the pride of a few, by their itch of applause and of an epitaph that might cleave to the stones that guard their ashes; stones to spring which there needs but the mischievous growth of the wild-fig tree, since tombs themselves have their appointed hour of doom. Lay Hannibal in the scale; how many pounds will you find in that greatest of commanders? yet this is he for whom Africa has not room,—Africa lashed by the Atlantic main to the west, stretching eastward to lukewarm Nile, and again southward to the Ethiopians and their tall elephants. Spain is added to his rule, he scales the Pyrenees: Nature reared a barrier of Alp and snow, he rends the rock and blasts the mountain with the steam of vinegar. Now Italy is won, yet still he pushes onward: 'Nothing,' he cries, 'is done, unless we storm the gates with our Carthaginian power, and I plant my colours in mid Subura.' O what a visage, o for a painter's canvas to do it justice, when the one-eyed general bestrode his Gaetulian elephant! What then is his end? O pride! why, vanquished in his turn, he posts into banishment, and sits there a mighty retainer, the marvel of a gaping crowd, in the lobby of a court, till his Bithynian majesty may

deign to wake. Not swords, nor volleys of stones, nor darts, shall quench that soul, which once embroiled the world, but that avenger of Cannae, the poisoned ring, making amends for floods of Roman blood. Go, madman, scour the stormy Alps, to become the wonder of school-boys, to furnish out a theme for a speech-day show. For Pella's youth one single globe is all too small; he chafes, poor soul, in the narrow bounds of the universe, as though pent in Gyara and tiny Seriphus; yet, let him once set foot in Babylon that city of brick, and a stone coffin will satisfy his every want: death and death alone betrays the nothingness of men's puny frames, what dwarfs our bodies are. Ships sailing across mount Athos, and other bold lies of Greek history, have long passed for truth, the sea paved by the same navy, a firm roadway for wheels; we believe that deep rivers failed and their streams were drained to the dregs as the Mede broke his fast, and whatever else Sostratus sings and strains himself to sing with reeking armpits. Yet in what plight did he return, after the flight from Salamis,—he who in barbarian fashion was wont to storm with the lash against the North-West and South-East, winds that had never brooked like outrage in their Aeolian dungeon,—he who had fettered earth-shaking Neptane's self—so far relenting, no doubt, that he did not sentence him to be branded to boot! Would any god accept service under such a lord!—But in what plight, I say, did he return? why with one poor bark, while the waves ran blood and the cumbered prow struggled through shoals of corpses. Such forfeit did glory—glory sought with prayers—wring from him.

A parallel passage, which Iuv. may have had in mind, is Manil. iv 37 seq. *Hannibal* e. g. 37 (Iuv. 155. 165) *quid referam Cannas admotaque moenibus arma?* 41—2 (Iuv. 162. 165) *furtiva morte*. 65—6 (Iu. 179. 185—6) *Xerxem, maius et ipso | naufragium pelago*. Croesus, Marius, Pompeius, Priam are introduced later by Iuv.

133 seq. [Plat.] Alc. ii 142^a generals exiled and put to death, more straitly besieged by false accusers than they had ever been by an enemy, so that they regret their successful ambition, *ὥστε ἐνίοις αὐτῶν εὐχεσθαι ἀστρατηγήτους εἶναι μᾶλλον ἢ ἀστρατηγένας*.

133 EXUVIAE from *exuo* cf. *ἐκδύω*. *sub-u-cula*. *nudus* i. e. *ne-u-dus*. *induviae* (Curtius gr. Etymol. ii¹ 205—6) 'strippings,' used of the serpent's slough, the Nemean lion's skin etc., very frequently, as here, of spoils taken in war: *σκῦλα* (from *σκέλλω* to flay) and *spolia* are exact parallels. Tac. an. iii 72 *hostiles exuvias*. see Mühlmann.

133—4 TRUNCIS ADFIXA TROPÆIS LORICA ET FRACTA DE CASSIDE BUCULA PENDENS. Tac. an. ii 18 *in modum tropaeorum arma subscriptis victarum gentium nominibus imposuit*. ib. 22 *congeriem armorum struxit superbo cum titulo*. Gaius (Caligula Suet. 45) ordered a sudden attack of the Germans to be reported to him, on which he and his friends with some horsemen hurried into the nearest forest, *truncatisque arboribus et in modum tropaeorum adornatis*, returned to camp by torchlight, taunting with cowardice those who had not shared in his exploit. Trophies were borrowed by the Romans from Greece, and often appear on coins, always in the shape of the trunk of a tree with a cross bar hung with arms. See Aen. xi 5—11. CASSIDE Diez has a warning against the derivation of *casque* from *cassis*.

BUCCULA = *παρυβάς* gloss. p. 206 Valpy; the cheekpiece of the helmet. In low Latin = buckle. *Buccula* also = *ὀμφαλός* the boss of a shield, whence *buckler*.

135 CURTUM TEMONE IUGUM the yoke of a war chariot broken off at the pole, a part of the trophy.

135—6 VICTAEQUE

TRIEMIS APLUSTRE an ornament of boards, projecting above the stern of vessels, in the form of a bird's crest or wing, or a fish's tail. A staff with gay ribbons rose from it Sil. x 324 *lacroque aplustria velo*; which, floating in the wind, served as a weathercock. It was carried in naval triumphs, like modern flags. cf. Luc. iii 586. On the two forms *aplustre* and *aplustrum* see G. J. Voss. de analog. ii 13. There is a cut of an *aplustre*, which appears on the column of Trajan and on coins, in Rich companion.

136 SUMMO TRISTIS CAPTIVOS IN ARCU Luc. viii 818 *extractos spoliis hostilibus arcus*. Prud. c. Symm. ii 556—61 *frustra igitur currus summo miramur in arcu | ... sub pedibusque ducum captivos poplite flexo | ad iuga depressos manibusque in terga retortis | et suspensa gravi telorum fragmina trunco*. There still exist in Rome 5 triumphal arches, (1) of Drusus; (2) of Titus, highly valuable for the artistic merit and the subject of its sculptures, which represent the golden candlestick, the table of show-bread etc. from the temple at Jerusalem; (3) of Septimius Severus; (4) of Gallienus; (5) of Constantine. See Burn Rome and the Campagna ind. s. v. *arch*. Pauly i² 1487—9. J. P. Bellorii veteres arcus Augustorum triumphis insignes. Rom. 1690 fol.

138 GRATIAS Alexander 168—72.

BARBARUS as Hannibal

147—167, and Xerxes 173—187.

INDUPERATOR iv 29.

An archaic form, found in Lucr., and afterwards in Optatianus, Prudent., Sidon., Porfirius (L. Müller de re metr. 394. 469). Ennius has *indupero*, Lucr. *indupedio*, carm. de figuris orat. 66 (in Halm rhet. Lat. 66) *indupetro*. EXX. of the pronoun *endo* (ἐνδορ), *indo*, *indu* in Corssen Aussprache u. s. w. ii² 271—2. cf. Iuv. xv 157 *defendier*.

140 the only verse in Iuv. in which one anapaestic word is followed by three spondaic; two spondaes follow an anapaest vi 458 (Ribbeck). With the thought cf. Pliny's argument against the ballot ep. iii 20 § 8 *quo cuique eadem honestatis cura secreto quae palam? Multi famam, conscientiam pauci verentur*.

INDE from trophies and

triumphal arches and 'Westminster Abbey.'

FAMAE SITIS

iv 138 *aliamque famem*. cf. on the metaphor Obbar on Hor. ep. i 18 23. Wetst. on S. Matt. 5 6.

141—2 QUIS ENIM VIRTUTEM AM-
PLECTITUR IPSAM, PRAEMIA SI TOLLAS? Blomf. gloss. Aesch. P. V. 327. Quintil. xii 11 § 29 *more eorum, qui a se non virtutes, sed voluptatem, quae fit ex virtutibus, peti dicunt*. Ov. ex P. ii 3 11—14. 35—6 you can scarce find one in a thousand virtutem pretium qui putet esse sui. | *ipse decor, recte facti si praemia desint, | non movet et gratis paenitet esse probum; | . . . iudice te mercede caret per seque petenda est | externis virtus incommutata bonis*. see more in Grang. and compare the arguments of philosophers on the *summum bonum*, whether virtue alone, or virtue accompanied by outward advantages. On the constr. *amplectitur, si tollas* cf. 205. 339 n. vii 50. xi 16. Ov. l. c. Ter. ad. 761—2 *si cupiat . . . non potest*. Madvig § 348 b.

142 TAMEN yet the glory, which spurs men on to effort, is often the ruin of their country. There is an allusion to the civil wars of Rome. OLIM ever and anon, again and again, *voré*, Germ. *sonst*. Serv. Aen. viii 391 *fere ut solet*. Hor. s. i 1 25—6 Heind. *ut pueris olim dant crustula blandi | doctores*. Hand Tursell. iv 368. Lambin. and Obbar on Hor. ep. i 10 42.

143 TITULI epitaph. vi 230 *titulo res digna sepulchri*. Luc. viii 815—6 of Pompeius' grave *surgit miserabile bustum | non ullis plenum titulis*. cf. ib. 805—14. Plin. ii § 154 of the earth *nullo magis sacra merito quam quo nos quoque sacros facit, etiam monumenta ac titulos gerens nomenque prorogans nostrum et memoriam*

extendens contra brevitatem aevi. See the funeral inscriptions in the great collections. Sen. de brev. vit. 20 § 1 (cited by Silvestri) *quosdam cum in consummationem dignitatis per mille indignitates erupissent, misera subito cogitatio laborasse ipsos in titulum sepulcri.* Hor. c. iv 8 13—5, s. ii 8 84—99. 144 SAXIS CINERUM CUSTODIBUS PRISCIAN VII § 33, citing this v. hoc custos raro nisi figurate invenias.

144—5 AD QUAE DISCUTIENDA VALENT STERILIS MALA ROBORA FICI at this time (Sept. 1871) a wild fig-tree may be seen growing out of the wall of the senate-house court, Cambridge. Hor. epod. 5 17 schol. *sepulcris caprificos erutas.* Prop. v=iv 5 71—2 *sit tumulus lenae curto vetus amphora collo, | urgeat hanc supra vis, caprifico, tua.* Pers. i 25. Sen. n. q. ii 6 § 5. Mart. x 2 9 *marmora Messallae findit caprificus.* Isid. orig. xvii 7 § 18 has an absurd etymology *caprificus appellata eo quod parietes, quibus innascitur, carpit: erumpit enim et prodit ex latebris quibus concepta est.*

146 Cic. ad fam. iv 5 § 4 *hem! nos homunculi indignamur, si quis nostrum interiit aut occisus est, quorum vita brevior esse debet, cum uno loco tot oppidum cadavera proiecta iacent!* Prop. iv=iii 2 19—20. Mart. i 88 4—5. Anson. epigr. 35 9—10 *monumenta fatiscunt, | mors etiam saxis nominibusque venit.* Rutil. Nat. mat. i 414 *cernimus exemplis oppida posse mori.*

147—8 EXPENDE HANNIBALEM, QUOT LIBRAS IN DUCE SUMMO INVENIES with the whole passage comp. Sen. n. q. iii pr. § 6 *quemadmodum Hannibal Alpes superaverit scribunt. quemadmodum confirmatus Hispaniae cladibus bellum Italiae inopinatus intulerit, fractisque rebus et post Carthaginem pertinax reges pererraverit ducem promittens, exercitum petens. quemadmodum non desierit omnibus angulis bellum senex quaerere: adeo sine patria pati poterat, sine hoste non poterat.* cf. Iuv. 172—3. Ov. m. xii 615—6 *iam cinis est et de tam magno restat Achille | nescio quid parvam quod non bene compleat urnam.* Hamlet v 1 186—204.

DUCE SUMMO cf. comm. on Nep. xxiii 1

§ 1. 148 CAPIT XI 171 n. 'has room for,' 'is large enough to satisfy.' Cic. p. imp. Cn. Pomp. § 66 *quae civitas est . . . quae unus tribunus militum . . . spiritus capere possit?* id. p. Mil. § 87. ex. in Barth on Stat. Ach. i 151. Burm. on Ov. tr. iii 4 80. Corte on Luc. i 111. Mützell on Curt. iii 4=11 § 12. Hofm. Peerlkamp Verg. vol. ii p. 209. Liv. xxxix 16 § 3. Flor. iv 2 § 14. Claud. in Ruf. ii 156. In Gr. *χωρεῖ* Wetst. on Io. 21 25. Demosth. 118 8. 579 3.

MAURO cf. *Maura*

unda in Hor. c. ii 6 3—4. 149 Markl. conj. *Niloque amota tepente rursus* etc. 'Africae fines describit quibus non contentus fuit Annibal; nempe, a Mauretania usque ad Aethiopiam: *amota Nilo tepente*, est, quae pertingit a Nilo ad Aethiopas. *rursus* est *ex alia parte*.'

NILO TEPENTI Prop. iii=ii 33 3 *Nilo . . . tepente.*

150 RURSUS AD MANIL. IV 602 *rursum usque ad Nilum directis fluctibus exit.* ELEPHANTOS XI 124—7. XII 104.

151 ADDITUR

IMPERIIS HISPANIA Sil. i 190—242. Liv. xxi 8 § 2. The Carthaginians had held only a few factories in Spain till the S. and W. coasts of the peninsula were reduced by Hamilcar Barca s. c. 236—228 and his son-in-law Hasdrubal 227—220, who thus opened out for Carthage a source of wealth, a school of arms, and a recruiting ground (Flor. i 22=ii 6 § 38). As a boy of thirteen Hannibal accompanied his father Hamilcar to Spain s. c. 236; in s. c. 220 he succeeded the murdered Hasdrubal as commander-in-chief there, having before commanded the cavalry; in 218 he crossed the Pyrenees with a combined army of Spaniards and Africans; in 207 his own brother Hasdrubal, who had brought a Spanish army to

his aid, lost his life in the battle of Sena. Polyb. iii 39 the Carthaginian dominion extended in Africa from the altars of Philaenos (the boundary of Kyrene) to the pillars of Hercules; and in Spain from thence to the Pyrenees. On the rapidity of Hannibal's march (*transiuit*) cf. ib. 40 § 2. 41 § 6. Sil. i 643-5. On his *imperium* Liv. xxxv 42 § 12 *spe animoque complexum orbis terrarum imperium*.

152 *OPPOSUIT NATURA ALPEMQUE NIVEMQUE* Rutil. Namat. ii 33-6 God set the Apennines as a vanguard of Latium, a barrier scarce accessible by mountain-paths: *invidiam timuit natura parumque putavit | Arctois Alpes opposuisse minis*. Cic. prov. cons. § 34 *Alpibus Italiam muni erat antea natura non sine aliquo divino numine*. cf. Mamertin. genethl. Maxim. 2 fin. Naturally Hercules was regarded as the first to open the road Nep. xliii 3 § 4 Bos. DS. iv 19 §§ 3-4. Liv. v 34 § 6. App. Syr. 10. Sil. iii 496-517. Amm. xv 10 § 9. The literature on the route of Hannibal is given in Pauly i^a 796-7; Niebuhr and Mommsen hold that it was over the Little St Bernard: Mr Rob. Ellis has shewn reasons for believing that he crossed by the little mt. Cenis: much snow had already fallen Polyb. iii 54 § 1. 55 § 1-6 where is a lively picture of the obstacles overcome. Scipio ib. 61 § 5 could not believe that Hannibal would have the hardihood to essay a passage.

ALPEM the sing. also in Ov. Luc. Claud. Milton. NIVEMQUE Sen. ep. 51 § 5 *indomitum illum nivibus atque Alpibus virum*.

153 *DUCTIT SCOPULOS ET MONTEM RUMPIT ACETO* Plin. xxxvi § 2 Hannibal's passage of the Alps was regarded by our ancestors as a portent. Polyb. iii 47 § 6-48 complains of the falsehoods current on the subject; claiming credit for his own account as derived from the evidence of contemporaries and from personal survey of the ground. He says nothing of the vinegar. Liv. xxi 37 they set fire to a great pile of wood, and soften the rocks when red hot by pouring vinegar upon them; they then cut a way through them. cf. Plin. xliii § 57 of vinegar *saxa rumpit infusum quae non ruperit ignis antecessens*. App. Hann. 4. Serv. on Aen. x 13 who quotes Iuv. Amm. xv 10 § 11. See Niebuhr's lectures.

154 *IAM TENET ITALIAM* after the battle of Cannae Polyb. iii 118 §§ 2-5. Liv. xxii 54 § 10.

155 *ACTUM NIHIL EST agere* 'to effect' is often used with *multum*, *plus*, *plurimum*, *nonnihil*. Klotz i¹ 256 a. Freund. [Lucan ii 657 of Caesar nil actum credens, dum quid superesset agendum. J. E. S. and H. R. B.]. Aen. xi 227-8 nil omnibus actum | tantorum impensis operum. Hor. s. i 9 15 nil agis. ii 3 108 nil agit. Ov. m. vi 685 ubi blanditiis agitur nihil. Liv. xxxiv 61 § 6 nihil actum esse . . . exsilio Hannibalis, si absens quoque novas moliri res . . . posset. Phaedr. ii 5 3 multum agendo nil agens. Plin. ep. i 9 § 8 a witticism of Atilius satius est otiosum esse quam nihil agere. Vfl. v 299. Stat. Th. xii 442. Iustin. xxxviii 1 § 1 nihil actum morte patri existimans, si adulescentes paternum regnum . . . occupassent. See Ruhnken on Rutil. Lup. ii 11 and on Ter. ad. v 8 12.

MILITE S. Aug. de gen. ad litt. v 26 dicitur miles et multi intelleguntur. so eques.

PORTAS vi 290-1. VM. iii 7 § 10 after the battle of Cannae, the site of the enemy's camp, tum maxime Capenam portam armis Hannibale pulsante, was sold for its full value. Frontin. strat. iii 18. At the same time both the Romans and Carthaginians expected the speedy capture of Rome Polyb. iii 118 §§ 4-5. Maharbal undertook in five days to dine on the Capitol Liv. xxii 61 § 2. VM. ix 5 E § 3. Hannibal ad portas was long a word of terror in Rome Cic. de fin. iv § 22. cf. Oros. iv 17. Sen. de ir. ii 2 § 5 timor, qui Hannibale post Cannas

moenia circumsidente lectoris percurrit animos. Plin. xxxiv § 32 three statues in Rome of Hannibal, the only enemy (!) who launched a spear within its walls. Hieron. ep. 123=11 Hannibal, de Hispaniae finibus orta tempestas, cum vastasset Italiam, vidit urbem, nec ausus est obsidere toto orbe fugitivus, tandem Bithyniae mortem veneno repperit.

156 FRANGIMUS ET PONO Ramshorn p. 959 takes *frangimus* as 'I break;' for *exx.* of a like sudden change from pl. to sing. see Kühner gr. Gr. § 430 d. Hildebr. on Apul. i p. 11. Ov. tr. i 5 57 *docti mala nostra poetae* id. m. v 494 *Bach Pisa mihi patria est et ab Elide ducimus ortus*. Spald. on Quintil. iii 6 § 21. Burm. ib. x 1 § 41 p. 889. Broukh. ad Tibull. iii 6 55. Here however the standard might be planted by the general in person, while the gates would be carried by a body of troops. For Hannibal's march on Rome, a diversion intended to raise the siege of Capua, B. C. 211 see vii 162 n. Polyb. ix 4 § 7—7 § 2. Liv. xxvii 7—11 (10 § 3 he advanced himself to the temple of Hercules at the Colline gate and surveyed the city. cf. Plin. xv § 76). Prud. c. Symm. ii 738—40.

SUBURA v 106. xi 51 n. the Cheapside of Rome, at the back of the Argiletum between the converging points of the Quirinal and Esquiline Burn Rome and the Campagna 79—80.

157 QUALIS FACIES ET QUALI DIGNA TABELLA there were Hogarths in antiquity, as many extant remains prove Champfleury hist. de la caricature antique. Paris 1865. Hipponax was said by his lampoons to have driven the sculptors Bupalus and Athenis to commit suicide. Their offence was (Plin. xxxvi § 12) *Hipponacti notabilis foeditas voltus erat, quamobrem imaginem eius lasciviae iocorum hi proposuere ridendum circulis* (Calderinus).

158 CUM GAETULA DUCEM PORTARET BELUA LUSCUM XII 103—8 of the elephant *belua* . . . *Tyrio parere solebant* | Hannibali. In consequence of the battle of the Trebia, Dec. 218, Hannibal lost all his remaining elephants except one, mounted on which he crossed the Apennines and the flooded lowlands between the Serchio and the Arno in the spring of 217; four days and three nights the troops waded through the waters, sleeping on the baggage and on the carcasses of the horses which fell. Here Hannibal lost one eye Polyb. iii 79. Liv. xxii 2. Sil. iv 749—62. Oros. iv 15.

GAETULA v 53 the Gaetuli dwelt S. of Mauretania and Libya, N. of the negro tribes.

BELUA see Forc.

LUSCUM 228.

Pers. i 128 *lusco qui possit dicere, lusce!* So Philip, Antigonus and Sertorius were all one-eyed Plut. Sert. 1 § 2. Tac. h. iv 13 of Iulius Civilis *Sertorium se aut Hannibalem ferens simili oris dehonestamento*. Comm. on Nep. xxiii 4 § 3. Iuno in a dream threatened Hannibal with the loss of the other eye Coelius Antipater in Cic. de div. i § 48.

159 VINCITUR B. C. 204 near Croton by the consul P. Sempronius Liv. xxix 36; and again B. C. 202 near Zama by P. Cornelius Scipio Africanus the elder Polyb. xv 5—19. Liv. xxx 29—35.

160 NEMPE 110 n.

IN EXILIUM PRÆCEPTA FUGIT Cic. p. Sest. § 142. VM. v 3 E § 1. Plut. Flamin. 9 § 7. Sen. n. q. iii pr. § 6. Liv. xxx 37 § 13 a rumour that Hannibal fled to Antiochus III 'the Great' immediately after Zama, and that the Carthaginian reply to Scipio's demand for the surrender was, *Hannibalem in Africa non esse*. But in fact he remained some years at Carthage, where he introduced constitutional and financial reforms. His political enemies denounced to the Romans his intrigues with Antiochus; and the Romans, in spite of Scipio's remonstrances (VM. iv 1 § 6 and Liv.) demanded that he should be given up; on which he escaped to Tyre, and then to Antiochus (Cic. de or. ii § 75. Liv. xxxiii

45—49. xxxiv 60—1 who dates his flight B.C. 195; but Nepos xxiii 7 B.C. 196). cf. Iustin. xxxi 1 § 7—c. 8. App. Syr. 4. 9. Zonar. ix 18 fin.

161 *CLIENTES SEDET AD PRAETORIA REGIS, DONEC BITHYNIO LIBEAT VIGILARE TYRANNO* like the Roman clients, rising before dawn to dance attendance at the levees of the great i 128 n. cf. Sil. xiii 886. 888—9 *Assyrio famulus regi.... Prusiacas delatus segnitè oras altera servitia imbelli patietur in aevo.*

SEDET a suppliant's posture Stav. on Nep. iv 4 § 4. Stanl. on Aesch. Suppl. 232. Hermann gottesd. Alt. § 23 26. cf. Themistokles on the hearth of the Molossian king Admetos Thuc. i 136 § 3.

PRAETORIA i 75 n.

REGIS Lucian. dial. mort. 12 § 6. Prusias I, king of Bithynia B.C. 236—186, brother-in-law and ally of Philip of Macedon. After the defeat of Antiochus at Magnesia B.C. 190 he was required to surrender Hannibal (Polyb. xxi 14 § 7. xxii 26 § 11), which he would have done, if Hannibal had not escaped to Crete (Nep. xxiii 9. Iustin. xxxii 4 §§ 2—8) and thence to Prusias (Nep. Iust. II. cc. Strab. xii 563 fin. Zonar. ix 20); a legend carried him first to Artaxas king of Armenia, for whom (like a mythical founder) he designed the new capital Artaxata Plut. Luc. 31 §§ 5—6. Strab. xi 528 fin. Prusias II the son, B.C. 186—148, employed Hannibal against Eumenes II, and was rebuked by him for superstitious deference to omens when opposed to military experience Cic. de div. ii § 52. VM. iii 7 E § 6 (Plut. de exil. p. 606 says that it was to Antiochus that the lesson was given). To Hannibal was ascribed the foundation of Prusa in Bithynia Plin. v § 148.

163 *ANIMAE, QUAE RES HUMANAS MISCUIT OLIM SO MISCERE REMPUBLICAM, CIVITATEM, OMNIA, PLURA.* See Forc. Gesner. A dream of Hannibal's scouted by Polyb. iii 48 § 7, is related by Silenus and Coelius Antipater in Cic. de div. i § 49. Liv. xxi 22 §§ 6—9. VM. i 7 E § 1. Sil. iii 170—213. Zon. viii 22. Mercury, or some god or hero, led him forth to war, forbidding to look back. Curiosity making him turn his head, he saw a gigantic monster, twined with snakes, crashing trees and buildings in its course, amid a destructive storm; this was the 'devastation of Italy'; he was to march right onward, taking no thought for what he left behind him. cf. Hannibal to Antiochus in Liv. xxxv 19 § 4 wherever I shall learn that there is strength and arms, thither I will go, toto orbe terrarum quaerens aliquos Romanis hostes. Hannibal is commonly compared to some mighty force of nature, a conflagration or hurricane Hor. c. iv 4 42—4. Many exx. of *res humanae* in Mühlmann *humanus* 1818 fin.=pl. *humana* ibid. 1319. The 'world' then known was indeed troubled by Hannibal; first the West and then the East were hurled by him against Rome; and he lived to see both subjugated.

164 *NON...NON...NEC* Hand Tursell. iv 123.

FINEM DABUNT

ENN. in Scip. ap. Maer. vi 2 § 26 and Lucr. ii 119 *pausam dare* Mühlmann *finis* col. 324 cites Att. 293 *finem dare miseriis* and other exx. from Verg. and Claud. and (s. v. *do* col. 513) *exitum dare* from Vopisc. Hannibal's death was dated B.C. 183 by Valerius Antias (Liv. xxxix 56 § 7) and Atticus (Nep. xxiii 13 § 1); by Polybius B.C. 182, and by Sulpicius Blitho B.C. 181 (ib.). In the same year died Philopoemen (also by poison) and P. Scipio (Fischer Röm. Zeittafeln B.C. 183).

165—6 *CANNARUM VINDEK ET TANTI SANGUINIS ULTOR ANULUS* ii 155. vii 163. xi 200. B.C. 216 after the battle of Cannae (*Cannæ*, Polyb. iii 107—118) Hannibal sent home three *modii* (VM. vii 2 E § 16. Plin. xxxiii § 20. Aug. civ. D. iii 19. Oros. iv 16. Eutr. iii 11. Liv. xxiii 12 § 1 mentions this report, but prefers another, reducing the amount to one *modius*) or two *modii* (Flor. ii 6 § 18) of golden rings of *equites* slain in

this great disaster (Flor. ib. § 15 *paene ultimum vulnus imperii*). Lucian dial. mort. 12 § 2 does not specify any number.

166 ANULUS when Prusias consented to deliver him up, Hannibal took poison, which he had upon him for the purpose Liv. xxxix 51 § 8 (a '*regius mos*' id. xxx 15 § 4). Varro in his *satura* on suicide ap. Non. 345 21 *quaerit ibidem ab Hannibale, cur biberit medicamentum: 'quia Romanis,' inquit, 'me Prusades tradere volebat.'* Nep. xxiii 12 § 5. VM. ix 2 E § 2. Sil. xiii 885—898. App. Syr. 11. Solin. 42 § 3. Iustin. xxxii 4 § 8. Plut. Flamin. 20. DChrys. 64 ii 213 30 D. Auson. idyl. 12 hist. 16. Zonar. ix 21. Eutr. iv 2=5. Sidon. c. ii 300—4. Oros. iv 20 p. 270. The ring occurs only in AV. vir. ill. 42 § 6. cf. Plin. xxxiii § 25 some, like Demosthenes, hide poisons under jewels, *anulosque mortis gratia habent*. So Vibulenus Agrippa A. D. 83 swallowed in the senate poison which he wore in a ring DCass. LVIII 21 § 4 Fabric. Kirchmann de anul. p. 255.

I DEMENS Sil. xi 96 i demens, i quo tendis.

I ET CURRE a formula of derision or remonstrance, used with or without et and nunc 310 n. vi 306. xii 57. Jahn on Pers. iv 19. Mühlmann eo col. 767. Schmid on Hor. ep. i 6 17. Wetst. on James 4 13. Savor. on Sidon. ep. i 3 init. M. Aurel. ix § 29 *ἴταγε νῦν καὶ Ἀλέξανδρον...μοι λέγε*. Iuv. ii 131 *vade ergo et cede*. Avian. fab. 40 9.

167 UT PUERIS PLACEAS ET DECLAMATIO FIAT i 16 n. vii 160—3 n. *iuvēni, cuius mihi sexta | quaque die miserum dirus caput Annibal implet; | quidquid id est, de quo deliberat, an petat urbem | a Cannis*. Scholastic theses from the plans and history of Hannibal in Cic. de inv. i § 17. ii § 171. cf. de fin. v § 70. ad Heren. iii § 2. Quintil. iii 8 § 17. Empor. in Halm rhet. Lat. 571 27—31. Pers. i 29—30 *ten cirratorum centum dictata fuisse | pro nihilo pendas?* Hor. epod. 11 8 *fabula quanta fui, where see Lambin. p. 373—4*. Tibull. i 4 83 *ne turpis fabula fiam*. Ov. amor. iii 1 21. Obbar on Hor. ep. i 13 9. Mitford cites Stat. Ach. ii 273.

UT PUERIS PLACEAS Schol. ut de te pueri studentes dicant.

DECLAMATIO Schol.

deliberativa, Hannibal utrum de Alpibus recederet.

168 UNUS PELLAEUS IUVENI NON SUFFICIT ORBIS xiv 311—4 anthol. ii 15 B. 702 M. epitaph of Alexander sufficit huic tumulus [Iuv. 172], *cui non suffecerat orbis: | res brevis ampla fuit, cui fuit ampla brevis*. Anth. 934 31—4 R. Plut. Alex. 6 § 2 Philip to Alexander, after he had broken Bukephalos, 'son, seek a kingdom equal to thee, for Macedonia has not room for thee *Μακεδονία γὰρ σε οὐ χωρεῖ*.' On the boundless ambition of Alexander see Arr. vii 1 § 4. VM. viii 14 E § 2 Alexander's lament, when taught that there were many worlds *heu me miserum, quod ne uno quidem adhuc sum potitus*. Ioan. Sarisb. polier. viii 5. Sen. ep. 119 §§ 7—8 *post Dareum et Indos pauper est Alexander*. *Mundi claustra perrumpit.... inventus est, qui concupisceret aliquid post omnia..... ille modo ignobilis anguli* [there is a like sarcasm in Pellaëo] *non sine controversia dominus tacto fine terrarum per suum rediturus orbem tristis est*. id. de ben. vii 2 § 5—3 § 1. cf. Haase's ind. Curt. ix 4=16 § 18 Müttzell. For text and specimens of rhetorical exercises on this theme cf. Quintil. iii 8 § 16. M. Sen. contr. 22 § 19. suas. 1 § 2 POMPEIUS SILO *idem sunt termini et regni tui et mundi... oscus tempus est Alexandrum cum orbe et cum sole desinere*. § 3 ALBUCIUS SILOUS Alexander orbi magnus est, Alexandro orbis angustus est.... § 5 CESTIUS orbis illum suus non capit... § 14 FUSCUS ARELLIUS *testor ante orbem tibi tuum deesse quam militem*. cf. Hamlet v 1 232—239. When shortly before his death (Arr. vii

15 § 5) embassies arrived from Spain, Gaul, Italy (perhaps Rome itself), Scythia, Aethiopia, he seemed to himself and others lord of earth and sea. He formed a port at Babylon and designed expeditions on the Caspian and the Persian gulf (ib. 16) esp. against the Arabs (19—20). He designed to make of the Euphrates, what he had made of the Nile, and what some Euphrates valley railway may yet make of it, a high road for the commerce of East and West; Babylon was to be the capital of his universal empire Ritter *Erdkunde* x 24—34. 37—43. His admirals' discoveries remained the chief source of geographical knowledge for those parts till very recent times (Ritter).

PELLAEUM IUVENI Cland. epist. i 16 *Pellaeum iuvenem regum flexere ruinae*. Symm. laud. in Gratian. § 6 *Pellaeum ducem*. Stat. s. iv 659—60 *P. regnator*. A common epithet of Alexander, also of Philip, who were both natives of Pella (Strab. xvi 752. Mel. ii 3 § 1 with Tzschucke) and also = Alexandrian, see exx. in lexx. Pella in Bottiaea, on an eminence by a lake formed by the river Lydias, 120 stadia from its mouth (Strab. vii fr. 20 p. 330), is mentioned Herod. vii 124 and called by Xenophon Hellen. v 2 § 13 the largest city of Macedonia. From the time of Philip it was the royal residence and so continued till the fall of the monarchy. See the description in Liv. xlii 46. The comparison of Alexander and Hannibal is a common-place Liv. xxxv 14 §§ 6—11. App. Syr. 10. Lucian dial. mort. 12. ver. hist. ii 9. Plut. Flamin. 21 § 3.

IUVENI Alexander's early death (in his 33rd year B.C. 323) is a constant theme of rhetoric Cic. Phil. v § 48. Tac. an. ii 73.

NON SUFFICIT ORBIS 32. vi 53 *unus Hiberinae vir sufficit?* Luc. v 355—6 *sperantes omnia dextras | exarmare datur, quibus hic non sufficit orbis*. ib. x 455—6 of Caesar *hic, cui Romani spatium non sufficit orbis, | parvaque regna putat Tyriis cum Gadibus Indos* [cf. Iuv. x 1 n.]. Vell. ii 46 § 1 of Caesar *alterum paene imperio nostro ac suo quaerens orbem*.

169 AESTUAT INFELIX ANGUSTO LIMITE MUNDI met. from the sea surging in a narrow channel Luc. vi 63 *aestuatur angustarabies civilis harena*. Mitford cites the imitation of Oros. ii 23 p. 209 of Seleucus and Lysimachus *cum orbem terrarum . . . soli possiderent, et angustissimos senectutis ac vitae suae terminos non adspicientes angustos esse imperio suo totius mundi terminos arbitrabantur*.

170 UT GYARI CLAUSUS SCOPULIS PARVAQUE SERIPHUS on Gyarus and the banishment to islands see i 73 n. pp. 120—3 *brevibus Gyaris*. vi 563—4 of astrologers *sed qui paene perit, cui vix in Cyclada mitti | contigit et parva tandem caruisse Seripho*. Ov. m. v 242 *parvae . . . Seriphi*. ib. 251—2. Seriphos, now Serpho, one of the Kyklades, between Kythnos and Siphnos, 12 m. p. in circuit Plin. iv § 66. Its insignificance appears from the retort of Themistokles to the Seriphian (Plat. rep. i 329^o. Cic. Cat. mai. § 8. Plut. Them. 18 § 5. apophth. 185^o. cf. the Seriphian's rejoinder to the Athenian, who derided his birthplace, Stob. fl. 39 29 'my country is a disgrace to me, you to your country'; its incommodity as a residence from Plut. de exil. 7 p. 602^a. Cic. d. n. i § 88. schol. Aristoph. Ach. 541—2. Aristid. i 637. 811 Dind. Hither (Tac. an. ii 85) Vistilia, a highborn matron, was banished for shameless prostitution A. D. 19; hither also B.C. 24 Cassius Severus the orator, who had already been banished to Crete for the caustic criticisms on the great, which he had continued to publish in exile ib. iv 21 *bonisque exutus, interdicto igni atque aqua, saxo Seripho consenuit*.

SCOPULIS Sen. epigr. 9 13—4 to his native city Corduba *ille tuus quondam magnus, tua gloria, civis | infigar scopulo*. cf. 6 11 *qui taceo saxis telluris adhaerens*.

171—2 Shaksp. Hen. iv pt. 1 v 4 88—92 *ill-weaved ambition, how much art thou shrunk!* | *when that this body did contain a spirit,* | a kingdom for it was too small a bound; | *but now two paces of the vilest earth* | is room enough. cf. Pope o death, *all eloquent, you only prove* | what dust we dote on, when 'tis man we love.

171 CUM TAMEN A FIGULIS MUNITAM INTRAVERIT URBEM Alexander entered Babylon B. C. 323, in spite of the warnings of soothsayers (Arr. viii 16 § 5—c. 18. 22 § 1. 24—28. Plut. 73—5. DS. xviii 112. 116 § 4) and there died in the same year, 11 June (Thirlwall c. 55. Droysen). M. Sen. suas. 4 *deliberat* Alexander Magnus an Babyloniam intret, *cum denuntiatio esset illi responso auguris periculum*. Sen. de const. sap. 6 § 8 *non* Babylonios *illi* muros *contuleris*, quos Alexander intravit. On the walls of Babylon see Ritter xi 865—924. Layard's Nineveh ii⁶ 275—8. Hdt. i 178—183 with the commentators; a trench was dug, the clay from the trench formed into bricks and baked in kilns; then the face of the ditch and the wall were built of the bricks, cemented with bitumen and reeds. Aristoph. av. 552 with schol. *περιτειχίξεν μεγάλας πλινθοῖς ὅπταις ὥσπερ Βαβυλῶνα*. Ov. m. iv 57—8 *dicitur altam* | *coctilibus muris cinxisse Semiramis urbem*, where see the notes in Burm. Prop. iv=iii 11 21—2. Luc. vi 49—50 *fragili circumdata testa* | *moenia mirentur refugi* Babylonia Parthi. Mart. ix 75 2—3. Strab. xvi 743. DS. ii 7 § 4. Curt. v 1 = 4 § 25. Vitruv. viii 3 § 8. Justin. i 2 § 7. Philo Byz. 5 § 1. All these authorities notice that these walls, which have served many centuries and many towns as quarries, were built of brick. See G. Rawlinson in Bible dict.

A FIGULIS MUNITAM URBEM this indirect designation of a person or thing or place is characteristic of Iuv. 10. 28—32. 50. 108—9. 179. 226. 257. 272. 276—81. 331. 342. i 10. 25. 33—6. 130. ii 28. iii 79—80. 116. v 45. 46. vi 7—8. 337—41. 615—7. 621—3. 661. vii 25. 64. 68. 205—6. viii 237. 245. 253. 262. 265. xi 61—2. xii 3. 4. 47. 70—3. xiii 43. 79. 80. 185—7. 199. xiv 35. 43. 81—2. 287. 312. xvi 6.

172 SARCOPHAGO CONTENTUS ERIT 147. anth. lat. 437 4 R. Mart. ix 43 7—8. Ov. m. xii 615—6 *iam cinis est, et de tam magno restat Achille* | *nescio quid, parvam quod non bene compleat urnam*. Plin. h. n. ii § 175. Stat. s. ii 7 93—5 *sic natum Nasamonii Tonantis* [of Hammon] | *post ortus obitusque fulminatos* | *angusto Babylon premit sepulcro*. Menand. fr. inc. 176. Antonin. vi 24 Alexander and his muleteer come to the same state after death. *sarcophagus* 'carnivorous' 'flesh-eating,' is an epithet of *lapis*, *lapis Assius*, a stone chosen for coffins as hastening decay; tombs each of one solid block of granite may still be seen at Assos (Conybeare and Howson St Paul i¹ 216); as subst. 'a stone coffin' Forcell. Dirksen manuale. Pauly. Salmas. exerc. Plin. 847. Boissard in Gruter's thes. ed. Graev. Hence germ. *Sarg* (Diez) and Fr. *cerceuil* (Littré pref. to Brachet Grammaire hist. iii, iv. cf. Salmas.). S. Aug. civ. D. xviii 5 *arca in qua mortuus ponitur, quod omnes iam sarcophagum vocant, οσφός dicitur graece*.

FATETUR ii 17 *qui vultu morbum incessuque fatetur*, 'betrays.'

173 QUANTULA SINT HOMINUM CORPUSCULA Gron. on Sen. q. n. vi 2 § 2. Lud. Schwabe de diminutivis. Gissae 1859, 19 *homullus*. Plaut. rud. 155 *hui*, *homunculi quanti estis!* i. e. of how little worth. cf. capt. 51. Schwabe 23 *ullus* (i. e. *unulus*), *tantulus*, *tantillus*, *quantillus*, *singuli*, *singulus*, and (mediaeval) *quotulus*, *quisculus*. Iuv. has i 11 *pellicula*. 40 *unciola*. 160 etc. *labellum*. iii 28 *bacillum*. 95 *palliolum*. 97 *ventriculus*. 102 *igniculus*. 149 *sordidulus*. 161 etc. *sarcinula*. 204 etc. *parvulus*. 219 *forulus*. 226 *hortulus*. 253 etc. *ser-*

vulus. 262 *foculus*. iv 98 *fraterculus* *gigantis*. v 75 *inprobulus*. 105 etc. *vernula*. 133 *homuncio*. vi 8 etc. *ocellus*. 36 *munusculum*. 57 etc. *agellus*. 105 *Sergiolus*. 151 etc. *quantulum*. 186 etc. *Graeculus*. 241 etc. *filiola*. *vetulus*. 334 etc. *asellus*. 390 etc. *filiolus*. 401 etc. *mamilla*. 425 *rubicundulus*. 469 *asella*. 479 etc. *flagellum*. 551 *catellus*. vii 46 *tigillum*. 119 *petasunculus*. 148 *nutricula*. 174 *summula*. viii 5 *auricula*. 110 *aedicula*. ix 5 *crustulum*. 127 *flosculus* *angustae* *miseræque* *brevissima* *vitae*. 141 etc. *vasculum*. x 64 *matella*. 81 *fornacula*. *pallidulus*. 121 *pusillus*. 334 *flammeolum*. 354 etc. *sacellum*. 355 *candidulus*. xi 66 *haedulus*. 79 *holusculum*. 110 *lividulus*. 132 *tessella*. 133 etc. *cultellus*. 135 *rancidulus*. 143 *tirunculus*. 144 *ofella*. 153 etc. *casula*. 157 etc. *testiculus*. 203 *cuticula*. xii 60 etc. *reticulum*. 100 etc. *libellus*. xiii 40 *virguncula*. 152 *bratteola*. 183 *quantuluscumque*. 213 *misellus*. xiv 9 *ficella*. 138 *sacculus*. 166 *glebula*. 196 *castellum*. xv 79 *particula*. See Roby's grammar i 319—330. The other diminutives in Iuv. are either proper names or such as have no primitive in use, or have a special sense wholly different from that of their primitives. e. g. *avunculus*, *loculi*: *buccula*, *pergula*, *sportula*: *osculum*; *patella*, *puella*, *tabella*, *umbella*: *ancilla*, *scintilla*.

173—84. The engineers of Xerxes, [Lys.] epitaph. §§ 27—9, setting at naught nature, and the laws of heaven and the opinions of men, making a road through the sea, a sea voyage through the land, were a stock argument in the rhetorical schools from their infancy Isokr. paneg. § 89 ὁ πάντες θρυλοῦσαι. Arr. Epikt. iii 23 § 38. Even Cicero did not disdain the well-worn antitheses fin. ii § 112 *Xerxes, cum . . . Hellesponto iuncto, Athone perfosso, maria ambula visset, terram navigasset*. M. Sen. suas. 2 (the three hundred at Thermopylae, deliberating whether they should hold their ground). § 3 *TRIARIUS sed montes perforat, maria contegit*. § 18 *SENECA qui classibus suis maria subripuit, qui terras circumscripsit, dilatavit profundum, novam rerum naturae faciem imperat*. ib. SENIANUS *terram armis obsidet, caelum sagittis, maria vinculis*: *Lacones, nisi succurritis, mundus captus est*. cf. suas. 5 § 7 BLANDUS. A long passage in the Panathenaikos (or. 13) of Aristid. pp. 207—12 Dind. contains all the points insisted on by Iuv. Philo de somn. ii 17 an important passage; μεταστοιχειῶν 'to change the elements' is applied to Xerxes also in rhet. gr. i 628 2W. cf. ib. 340 8—28 the impiety of Xerxes, pretending to create a new world; his defeat and flight. 604 28. Ios. b. lud. ii 16 § 4 (v 182 26 B) 'that vainglorious Xerxes, who sailed across land and marched over the main, whom seas could not contain, who led an army broader than Europe, was chased by the Athenians a fugitive in one single vessel.' Parmenio in anth. ix 304 τὸν γαλῆς καὶ πόντου ἀμφεθλαίαισι μελεῦθοις | ναύτην ἡλείρου, περὶ πόρον πελάγους. Ael. v. h. ii 14 Periz. DChrys. 3 i 44 9—19 D. Lucian dial. mort. 20 § 2. Philostz. soph. ii 6 a commonplace of Varus, addressed to Xerxes in a loud voice: 'you come to the Hellespont and call for a horse; to Athos, and would take ship. Don't you know the roads, man? do you expect a little earth to last, cast on the Hellespont, when the mountains do not last?' Themist. or. 7 p. 96^d 'Xerxes transformed περὶ μόρφου land and sea.' Julian. or. 1 p. 28^o ignominious end of the march and voyage of Xerxes, who dared to do violence to nature Zosim. i 2 § 3. Verg. cul. 31—3. Luc. ii 672—7. anth. Lat. R 239. 442. 461. Manil. iii 18—20. v 49. Flor. i 24=ii 8 § 2. Ampel. 13 § 4 contabulato Hellesponto et forato Atho monte. Iustin. ii 10 §§ 23—4. 11 § 1. Arnob. i 5 ut ille immanis Xerxes mare terris immitteret et gressibus maria trans-

iret, nostri nominis effectum est causa? Sidon. c. ix 37—46, whose next example is *Alexander*. ib. ii 507—11. cf. the epithets applied to Xerxes: Gorgias in [Longin.] 3 § 2 ὁ τῶν Περσῶν Ζεύς. Alkidamas in Aristot. rhet. iii 3 πέλωπος. Themist. 11 p. 143^a and 13 p. 166^b ἀλαζών. Pompeius nicknamed Lucullus 'Xerxes togatus' Vell. ii 33 § 4 ob iniectas moles mari et receptum suffossis montibus in terras mare. Plin. ix § 170. cf. Varr. r. r. iii 17. Plut. Luc. 39 § 3 ascribes the jest to the Stoic Tuberus. Sall. C. 13 § 2 alludes to the same saying *quid ea memorem, quae nisi iis, qui videre, nemini credibilia sunt, a privatis compluribus subvorsos montis, maria constructa [v.l. constrata] esse?* DCass. lxx 17 and 18 A.D. 39 Gaius (Caligula) made a bridge, with taverns and an aqueduct, between Puteoli and Bauli, a distance of 3 m. p. 600 ft., 'wishing to ride across sea' (17 § 1); the number of vessels taken from the corn trade for the purpose was so large as to cause a famine in Italy; the emperor harangued the soldiers (§ 7) on their great feat, 'they had marched on foot across the sea.' § 9 'he made sea into land.' § 11 'he said that Neptune himself was afraid of him, and scoffed at Darius and Xerxes, as having bridged over a breadth of sea many times greater than they had.' ib. 26 § 6 Caligula called Neptune. cf. Suet. Cal. 32. ib. 19 most thought that the bridge was built to vie with Xerxes, who had won admiration by flooring the narrower Hellespont; but Suetonius' grandfather heard from courtiers the real motive: Thrasyllus the astrologer had declared to Tiberius that Gaius would no more reign than he would ride on horseback over the bay of Baiae. Sen. brev. vit. 18 § 5. So Nero, who designed a ship canal across the Corinthian Isthmus, had the examples of Darius and Xerxes before his mind [Lucian] Nero 2.

173 CREDITUR OLIM it has long been believed iv 96 n.

174 VELIFICATUS ATHOS Hdt. vii 21 § 3 preparations for the canal had been made for three years (because of the shipwreck of 800 Persian vessels there in the autumn of B.C. 493 Hdt. vi 44). vii 22—24. 73 § 1. 116—7. 122 § 1. Thuc. iv 109. Never was scepticism, ancient and modern (Bellori, Belon, Cousinéry, Wieland Lucian ii 265 dial. mort. 20) more gratuitous than that which questions the existence of this canal. Ael. n. a. xiii 20 and [Skymnus] 647—9 speak of it as shewn in their days. Many other writers were content to believe Hdt. Catull. 66 45—6 *cum Medi peperere novum mare cumque iuventus | per medium classi barbara navit Athon*. Pl. iv § 37. Mel. ii 2 § 32. Claud. Ruf. i 335—6 *remige Medo | sollicitatus Athos*, where he imitates the rhythm of Iuv. Amm. xxii 8 § 2. Martian. Capell. vi § 655. Demetrios of Skepsis in Strab. vii fr. 35 held that the canal could never have been completed, so as to be navigable its whole length, owing to the difficulties of a part of the ground. But travellers, as Choiseul-Gouffier, Walpole, Leake, have found remains of it, and lieut. Wolfe, who surveyed it, says (penny cyclop. *Athos*. class. mus. i 84): 'The canal of Xerxes is still most distinctly to be traced across the isthmus, from the gulf of Monte Santo to the bay of Erso in the gulf of Contessa, with the exception of about 200 yds. in the middle, where the ground bears no appearance of ever having been touched. . . . It is probable that the central part was afterwards filled up, in order to allow a more ready passage into and out of the peninsula. . . . The distance across is 2500 yds., which agrees very well with the breadth of 12 stadia assigned by Hdt. The width of the canal appears to have been about 18 or 20 ft.; the level of the earth nowhere exceeds 15 ft. above the sea; the soil is a light clay.' cf. Grote, ed. 1862, iii 378—9 and Leake northern Greece iii 145 there cited. In modern times Athos or Holy Mount ἁγιον ὄρος, is

remarkable chiefly for having preserved the MSS. of Babrios and Hippolytos.

ET QUIDQUID 'and whatever else' 178 n. 212.

174—5 QUIDQUID GRAECIA MENDAX AUDET IN HISTORIA 246. XIV 240 si *Graecia vera*. xv 13—26. 117. cf. vi 16—7. and sat. III. Cic. de legg. i § 5 'in Herodotus, the father of history, and in Theopompus, are innumerable fables.' Liv. ix 18 § 6. VM. iv 7 § 3 *gentis ad fingendum paratae monstro similia mendacia*. Strab. i p. 43. xi p. 507—8 ranks Hdt. with Ktesias and Hellanikos, as fabulous historians, and says he would rather trust Homer, Hesiod and the tragedians. cf. Grosskurd's ind. DS. i 37 §§ 3—4 the early logographers. Hdt. etc. 69 § 7 and III 11 § 1 Hdt. and other writers of Egyptian history. x 24 § 1 the marvellous with Hdt. bears the bell from the true. Ios. c. Ap. i 3 Hellanikos differs from Akusilaos; Ephoros proves that Hellanikos lies in most points, Timaeos proves the same of Ephoros, his successors of Ephoros, all of Hdt. ib. 14 Hdt. blamed by Manetho as having told many falsehoods on Egyptian history from ignorance. Gell. III 10 § 11 Herodotus, *homo fabulator*. cf. ib. VIII 4. Lucian philops. 2—4 Hdt. and Ktesias; poets and states; if legends were exploded, what would become of the verger and the cicerone? ver. hist. II 31 Hdt. and Ktesias, with other liars, suffer the severest punishments in hell. cf. quom. hist. conser. 42. DChrys. 18 i 282 28 D. the work of Hdt. more legendary than historical. id. II i 178 19 the Greeks readily believe whatever entertains them. [anon.] ib. II 298 8 Hdt. The history of Alexander was known to be tainted with fable Curt. ix 5 = 21 § 15 Clitarchos [cf. Quintil. x 1 § 75] and Timagenes id. VIII 10 = 35 § 12 *inde Graeci mentienti dixerent licentiam*. Lucian quom. hist. conser. 12 Aristobulos. Strab. x p. 70 writers of Indian history, Deimachos and Megasthenes. xi p. 508 historians of Alexander. ib. p. 505. xv pp. 685. 688. 698. 702. xvii p. 813. Sen. n. q. iv 3 § 1 historians generally. VII 16 §§ 1. 2 *nec magna molitione detrahenda est auctoritas Ephoro*: *historicus est . . . haec in commune de tota natione* [the whole profession], *quae adprobri opus suum et fieri populare non putet posse, nisi illud mendacio adperserit*. Plin. III §§ 42. 152. iv § 1 and XII 11 *Graeciae fabulositas*. v § 4 portentosa *Graeciae mendacia*. § 31. VIII § 82 *mirum est quo procedat graeca credulitas*! *nullum tam impudens mendacium est ut teste careat*. xxix § 112. Quintil. II 4 § 19 *graecis historiis plerumque poeticae similis licentia est*. Censorin. 17 § 3 *poetae quidem multa incredibilia scripserunt, nec minus historici graeci*; he specifies Hdt. and Ephoros. Macr. i 24 § 4 *Graeci sua omnia in immensum tollunt*. Mamertin. grat. act. in Iulian. 8. Symm. in Valentin. sen. Aug. II 17 p. 25 Nieb. Fulgent. myth. II 8 *Graecia stupenda mendacio*. A treatise 'on the malignity of Hdt.' is printed with Plutarch. Aelius Harpokration wrote a treatise on the falsehoods of Hdt. Müller fragm. hist. gr. iv 412. See Chassang hist. du roman dans l'antiquité, Paris 1862, 10, 24—38. 71—117. 129—143. 162—178 etc. Thuc. i 21—3. H. Ulrici Charakteristik d. ant. Historiographie, Berl. 1833, 34—36 Hdt. 51—2 Theopompus and Ephoros. 60. On the legendary element in Roman history cf. G. C. Lewis credibility etc. and Schwegler. Vopisc. Aurelian 2 charges Liv. Sall. Tac. and Trogus with falsehood. In the fragments of the gr. historians collected by Müller, and those of the lat. by Peter, everything known of the authors is collected.

175 CONSTRA-
TUM CLASSIBUS ISDEM MARE Hdt. VII 33—6. VIII 107 § 2. 108 § 2. 109 § 1. 110 § 3. 111 § 1. Grote III 370—7. Manil. i 772 *Persidos et victor, qui strarat classibus aequor*. Liv. xxxv 49 § 5 of Antiochus B.C. 192 *constrat maria classibus suis*, in a different sense. cf. Enn. an. 371 V.

isque Hellesponto pontem contendit in alto. Stanley on Aesch. Pers. 71. Lucr. III 1029—33. Prop. II 1 22. Plin. IV § 75. Solin. 12 § 2. Plut. fort. Alex. I 7 p. 829^c. Sidon. c. v 455—61. Martian. Cap. VI § 661. Xerxes also made preparations for a causeway from the mainland to Salamis Hdt. VIII 97 § 2. Ktes. Pers. 26. Strab. IX p. 395. Plut. Themist. 16 § 1. Aristodem. 1 § 2 in Müller fr. hist. gr. v 1.

177 DEFECISSE AMNES Hdt. IX 21 § 1 'what water did not fail as a supply for his army, except the great rivers?' 43 § 1 the Skamandros was the first to fail. 58 § 3 the Melas. 108 § 2 the Lissos. 196 § 3 the Onochonos in Thessaly and all the rivers of Achaia except the Epidanos, which barely sufficed. cf. 187 § 3. DS. XXXVII 1 § 2. cf. Tasso XIX 120.

AMNES EPOTAQUE FLUMINA 9n. p. 67. Trebell. Claud. 6 § 6 *epotata flumina*. Iustin. II 10 § 19 *flumina ab exercitu eius siccata*.

177—8 MEDO PRANDENTE see the tale of the royal hospitality of the Lydian Pythios to X. and his troops Hdt. VII 27—9. Like the visit of a mediaeval bishop or archdeacon to a monastery, he brought ruin on those whom he honoured with his company; so that the Abderites returned public thanks to heaven, because it was not the king's fashion to take more than one meal in the day ib. 118—120.

178 ET QUAE 174. 'and what else.' Heinr. on II 156 compares XII 103. Cic. ad Att. II 19 § 3 *theatro et spectaculis*. ὁ Ζεὺ καὶ θεοί. 'publicans and sinners.' Schäfer ind. Bos. ellips. g. v. ἄλλος and appar. Dem. IV 232. Add Hor. s. II 7 36 Heind. Often the general term comes first and is joined by 'and' to the particular as Τρῆεςσι καὶ Ἑκτροσι Mark I 5 Fritzsche and Grinfield. Iustin. XXIX 3 § 7.

MADIDIS CANTAT QUAE SOSTRATUS ALIS a poet who described the Persian war; *madidis*, because the arm-pits (*alis* as XI 157. XIV 196) when one recites (III 9n.) with frantic vehemence, are bathed in sweat. So the schol. (citing Hor. s. I 9 10—11 *cum sudor ad imos manaret talos*) followed by Rigault, Stanley, Gesner, Heinrich. The aesthetic objection, taken by Weber and translators generally, to this interpretation, confounds the ancient and modern standards of taste. cf. Hor. epod. 12 5 *an gravis hirsutis cubet hircus* in *alis*. Petron. 128 *nunquid te osculum meum offendit?* . . . *nunquid alarum neglegens sudor?* Aristoph. Ach. 852—3 δῶν καὶ τῶν μασχαλῶν | παρὸς τραγασαύ. If *madidis alis* meant 'dank and drooping wings,' the verb would have been *cessat*, *premitur*, or some equivalent, not *cantat*. For the words, not the sense, cf. Ov. m. I 264 *madidis Notus evolat alis*.

179 ILLE Xerxes 171 n.

180 CORUM XIV 268 n. Hdt. is not responsible for this.

181 BARBARUS Plut. de fort. Alex. I 7 'o Xerxes, *barbarian* and besotted, whose much ado about the bridge over the Hellespont was all in vain; thus wise kings link Asia to Europe, not by timbers, nor by rafts, nor by lifeless and unfeeling *bonds*, but by legitimate love and chaste marriage' etc. Max. Tyr. 20 § 8 'Mardonius flatters Xerxes, a *barbarian* a *barbarian*, a madman a madman, a craven slave a luxurious master. See the end of this flattery: Asia is overthrown, the sea scourged, the Hellespont yoked, Athos dug through: and the end of all the zeal is defeat and flight and the death of the flatterer himself.' Alexander is next named.

AEOLIO IN CARCERE I 8n. v 100—1 *Auster*, | *dum* . . . *siccata madidas* in carcere *pinnas*. Aen. I 52—63 *vasto rex Aeolus antro | luctantes ventos tempestatesque sonoras | imperio premit ac vinculis et carcere frenat*. Hom. Od. κ 21 with my n.

182 IPSUM COMPEDIBUS QUI VINXERAT ENNOSIGAEUM when the first bridge over the Hellespont was broken down by a storm, Xerxes ordered 300 lashes to be inflicted on the rebellious sea and a pair of

fetters to be thrown into it Hdt. vii 35. 54 § 3. viii 109 § 3. Arr. vii 14 § 5. VM. iii 2 E § 3 *gravem illum et mari et terrae Xerxen, nec hominibus tantum terribilem sed Neptuno quoque conpedes et caelo tenebras minitantem*. Sen. de const. sap. 4 § 2 'do you think that, when that doltish king darkened the day with a multitude of darts, any arrow reached the sun? *aut dimissis in pontum catenis Neptunum potuisse contingi?*' M. Sen. suas. 5 § 2 ARELLIUS FUSCUS *hoc ille numero ferox et in deos arma tulerat*. § 4 CESTIUS 'the trophies are the gods', the war was the gods', *illos Xerxes vinculis . . . persequebatur*.' Eumen. paneg. Constantio 7 *Xerxes, ut audis, . . . pedicas iecit aureas in profundum, Neptunum se dictitans adligare, quia fluctibus ferociret: stulta ille iactantia et sacrilega vanitate*. Plut. fort. Alex. ii 12 when Alexander crossed into Asia there were to be seen *no fleets sailing through mountains, nor scourges, nor fetters, frantic and barbarian chastisements of the sea*. Grote hist. gr. c. 38 iii 372—3 gives analogous examples of impotent revenge, to justify his belief in the story, which Stanley on Aesch. Pers. 752, Valek. on Hdt. vii 35 § 1, Blomf. gloss. Pers. 728 and Curtius, all regard, apparently with justice, as a legend, expressing the Greek detestation of that blasphemous ὕβρις of X., which revolted against the bounds imposed on man by nature, *non tangenda rates transiliunt vada*. Cnut on the shore has been well contrasted with this anecdote of Xerxes; the didactic purpose in each case is patent, and the birth of the Greek story might, as Blomf. notes, have been aided by description of the bridge in the Persae 745—51 where Darius says of his son, hurrying blindly to his doom Ἑλλησποντον ἱρὸν δούλον ὡς δεσμώμασιν | ἤλαπισε σχήσειν ῥέοντα, Βόσπορον ῥέον θεοῦ | καὶ πόρον μετερρῦθμιζε, καὶ πέδαίς σφυρηλάτοις | περιβαλὼν πολλὴν κέλευθον ἤνυσεν πολλῷ στρατῷ, | θνητὸς ὢν θεῶν δὲ πάντων ῥετ', οὐκ εἰβουλίᾳ | καὶ Ποσειδῶνος κρατήσειν, DL. pr. § 9 they who wrote the history of the Magi condemn Hdt. for stating that X. hurled darts against the sun [Hdt. says this of Darius] and cast fetters into the sea; for sun and sea are gods in the tradition of the Magi. Themist. or. 19 p. 226^b 'Xerxes, who was so frantic as to scourge the sea and clap chains on the Hellespont.'

COMPEDIBUS as a slave xi 80 n.

ENNOSIGAEUM 'earth-shaker,' a Homeric name for Poseidon = σεισίχθων. τινάκτωρ γαίης. κινητήρ γῆς. ἐνοσίχθων. ἐνοσιδᾶς. The opinion that earthquakes were caused by water forcing its way into hollows, was general in antiquity Welcker gr. Götterlehre i 627—8. my n. on Hom. Od. ix 283. Grote i 329 seq. Ukert ii 1 182. Aristot. meteor. ii 7—8. Sen. qu. n. vi 23 § 4. Gell. ii 28 § 1. Amm. xvii 7 § 12.

183 SANE in its proper concessive sense, 'no doubt,' 'I grant you.' The god might think himself lucky to have escaped a more degrading sentence.

STIGMAE DIGNUM xiv 24 n. as to a truant slave. Lightfoot and Wetst. on Gal. 6 17. Hdt. vii 35 'I have heard that he also sent branders to brand the Hellespont, giving them orders as they buffeted it, to utter barbarous and impious words: O bitter water, thy master [δεσπότης cf. Iuv. 184 *servire*] lays upon thee this punishment, because thou didst him wrong, having suffered no wrong at his hands. And king Xerxes will cross thee, whether thou wilt or no.' cf. the branding of the Thebans ib. 233. Plut. de coh. ira 5 p. 455 'Xerxes both branded and scourged the sea, and wrote a letter to the mountain: *Divine Athos, who soarest to heaven, Ἄθω δαιμόνιε οὐρανομήκη, lay no large and impracticable stones in my works; else I will cut thee up and cast thee into the sea.*'

184 HUIUS QUISQUAM VELLE SERVIRE DEORUM Schol. as Neptune was

slave to Laomedon, Apollo to Admetus.

185 SED QUALIS REDII? takes up the question of 179, interrupted by participial (180—1) and relative (182) clauses, and by the parenthesis (183—4). So 'but' is used in resuming the thread of discourse Zumpt § 739. Madvig § 480. Iuv. 318 n. NEMPE 110 n.

UNA NAVIS 'a single ship' 2 n. i 161 n. Hdt. VIII 113 a few days after the battle of Salamis, X. returned to Boeotia by the road by which he had come, and thence to Thessaly, where Mardonius selected 300,000 of his best troops. 115—117 with the remainder of the army X. marched to the Hellespont, which he reached in 44 days, after the loss of almost the whole force by famine and hardships 115 § 1 ἀπὸ γὰρ τῆς στρατῆς οὐδὲν μέρος ὥς εἶπαι. Arrived at the Hellespont they found the bridge broken down by the storm and sailed across 117 § 1 τῇσι νηυσὶ διέβησαν. cf. Aesch. Pers. 470. 480. 510. Later rhetoric invented the 'single ship,' and Iuv. speaks as if X. fled at once from Salamis, hampered in his flight by floating bodies. Justin. II 14 §§ 9. 10 Xerxes, finding his bridge broken down by winter storms, made the passage quaking for fear in a fishing boat. An instructive spectacle, and wonderful instance of the fickleness of fortune, in exiguo latentem videre navigio, quem paulo ante viæ aequor omne capiebat. Oros. II 10 has nearly the same words, with more. Philostr. Apoll. III 31 § 2 ἐν μᾶ νητ ἐφυνγε. DChrys. 14 i 254 20 D. 17 i 276 24 'he who had mustered so many myriads, shamefully lost his whole force, μόλις δὲ τὸ σῶμα ἰσχυρὸς διασώσαι φεύγων αὐτός.' cf. Luc. VIII 37—9 of Pompeius.

185—6 CRUENTIS FLUCTIBUS AC TARDA PER Densa CADAVERA PRORA ['Aesch. Pers. 419—20 θάλασσα δ' οὐκέτ' ἦν ἰδεῖν | ναυαγίων πλήθουσα καὶ φόνου βροτῶν.' J. E. S.]. Luc. III 572—5 e.g. obducti concreto sanguine fluctus; | . . . prohibent iungi conserta cadavera puppes. Sen. de ira III 16 § 4 after telling the story of the son for whom Pythius begged a discharge, whose body X. cut in two and led his army between the parts habuit itaque quem debuit exitum: victus et longe lateque fusus ac stratum ubique ruinam suam cernens medius inter suorum cadavera incescit. 187 EXEGIT POENAS 84. Mühlmann exigo 986—7.

188—298 'Grant length of days, grant, great Iuppiter, years good store!' This prayer you offer with set, unflinching look, this alone even pale [with fear of refusal]. Yet mark, what an endless chain of troubles, and how sore troubles, fill long-lasting age. See first and foremost the face unsightly, foul and all unlike itself, in place of skin an unfeatured hide, sagging cheeks, and wrinkles such as, where Thabraca stretches its shady glades, a grandam ape scratches in her time-worn chaps. Youth from youth are distinguished by countless marks; that is fairer than this, and that again than another, this sturdier far than that: the old have one only aspect: palsy in limbs and voice, a scalp now smooth, a nose snivelling in second childhood, toothless gums wherewith, poor soul, to mump his bread: so loathsome to wife and sons and to his very self, as to strike qualms into the fortune-hunter Cossus. His palate numbed, wine and meat have no more the relish that they once had. The appetite of sex also is lost or powerless. Turn to another organ. Sing who may, the rarest of harpers, even Seleucus, and such as glitter amid the choir in a suit of gold, what charm has all their music for ears that are deaf? What odds to him, where in the wide theatre he sits, who can scarce hear cornets or the trumpets' blare? 'under an actor's nose he's never near.' His page must bawl to let him know who has come, or what's o'clock.

Once more, the little blood still left in his frozen frame is thawed by fever only: on all hands ailments manifold muster for the assault; ask me their names, I will sooner dispatch the lists of matron Oppia's paramours, of patients murdered in a single autumn by Themison's drugs, of partners cosened by Basilus, orphan wards by Hirrus, of gallants received in a day by the tall strumpet Maura, of boys corrupted by the school-master Hirrus;—sooner will I rehearse the mansions now owned by him, under whose razor my strong beard rustled in my youth. One is feeble in the shoulder, one in loins, one in hip; another, blind of both eyes, envies those who still have one; this man's bloodless lips take food with others' fingers; as for himself, long inured to stretch his jaws at sight of supper, he 'gapes and gapes and that is all,' like the swallow's brood, to whom their mother flies with full beak, herself fasting. But worse still than all decay of limbs is memory's decay, which recalls neither his slaves' names nor the friend's features, with whom he supped but yesternight, nor those whom he begot and bred; for by an unnatural testament he disinherits his own flesh and blood; all his estate is devised to Phiale, in return for wanton services, learnt by many years' apprenticeship in the dungeon of the stews. Grant him still sound in mind, yet he must lead out his sons to burial, must gaze on his beloved wife's and his brother's pyre, on urns charged with sisters' dust. This forfeit is laid on all long livers; stroke on stroke lighting upon their home, they grow old amid 'griefs always green, a household still in tears,' in a standing livery of black. Nestor, if we put any faith in great Homer, was a pattern of long life second only to the crow; happy sure, who staved off death through three ages and already tells the sum of his years on the right hand, and has broached the new wine of so many seasons. But soft, stand a while, and hear him repining at fate's decrees, at the thread of days too lavishly spun, when, watching his bold son Antilochus' beard blazing in the funeral flame, he asks every comrade about him, why he lasts to these years, what he ever did to deserve so lingering an age? So Peleus murmured, while he mourned Achilles untimely snatched away, so Laertes, whom nature bids lament the storm-tost Ulixes. While Troy was yet secure, Priam would have made his last progress to the shade of Assaracus in royal state,—Hector and his other sons shouldering the hearse amid weeping daughters of Ilium, so that Cassandra might lead their wailing with beaten breast and Polyxena with her robe rent,—if only he had died before Paris began to build his daring keels. What then did Priam win by the long respite? He saw a general wreck, all Asia crumbling under fire and sword. Then doffing his diadem, he took arms, a tottering soldier ['a soldier half, and half a sacrifice'] and dropped down before the altar of high Iuppiter, like some decrepit steer, which disdained long since by the thankless plough, tamely yields to his master's knife a neck lean and pitiable. Yet that was at least a human death; his queen outlived him, but only to glare grimly and snarl with a true cur's grin ['survived a bitch and barked away her life']. I hasten now to Rome, passing Mithradates by, and Croesus, whom righteous Solon's eloquent voice charged to regard the closing evening of a long life. Banishment, jail, Minturnae's fens, the bread of beggary in vanquished Carthage,—all these lapse of days brought upon Marius. What would nature ever have engendered on earth, or what Rome, happier than that her citizen, if only he had straightway breathed out his victorious soul, after heading the procession of prisoners and all the pageant of his wars, in the act of alighting from his Teutonic car? Campania in her forethought had sent

Pompeius fevers for which he had done wisely to pray; but many cities and their state prayers prevailed to save him; so his fortune and the city's struck off after his defeat the head thus reprieved. This torture Lentulus escaped, this punishment Cethegus, and fell unmangled; nay, Catiline on the battle-field lay with corpse entire.

On old age see Cic. Cat. mai. Stob. fl. cxvi *πρότος γήρως*. cxv *ἐταυρος γήρως*. cxvii wisdom makes age serene and venerable. Jos. Langii polyanthea Lugd. 1659 col. 2528—2541. esp. Mimnerm. *Ναρῶ* fr. 1—6 B. Theodektes in Stob. lxxviii 26 age is like marriage [Iuv. 352], we are eager to attain both, and having attained, repent. cf. Cic. Cat. mai. § 4 *senectutem quam ut adipiscantur omnes optant, eandem accusant adeptam*. Haase ind. Sen. *senectus. senex*. Hor. a. p. 169—74. Maximiani el. 1 in Wernsdorf-Lemaire vii 195—228 enumerates at length the troubles of age.

188 DA . . . DA Pers. ii 45—6. Aen. iii 85.

189 RECTO VULTU VI 401 recta facie. with look neither downcast nor turned aside, but confronting the god, and looking him full in the face, pointblank. Bentl. on Hor. c. i 3 18. cf. Pers. ii 6—23. Tert. de orat. 17 Christians pray with all modesty and humility *ne vultu quidem in audaciam erecto* [v. l. recto].

PALLIDUS with anxious desire Hor. s. ii 8 78 *ambitione mala aut argenti pallet amore*. Pers. iv 47 *viso si palles, inprobe, nummo*. Prud. c. Symm. i 207 *pallere precantem*.

OPTAS on the prayer for old age, and the repentance which follows when the prayer is granted, see Stob. fl. cxvi 5. 6. 8. 23. 27. Sen. ep. 101 §§ 10—15.

190 Antiphanes in Stob. l. c. 14 calls age a workshop haunted by all human ills; ib. 15 an altar, to which all ills fly for refuge.

191 DEFORME the same word 192. cf. 255—6 *luget lugere*. 359—361 *labores*. vi 208—9 *amanti amanti*. 504—5 *breve brevior*.

192 DISSIMILEMQUE SUI CONS. ad Liv. 85. 87 *vidimus attonitum fraterna morte Neronem* | . . . dissimilemque sui.

PRO CUTE PELLEM gloss. *cutis δέρμα ἀνθρώπου*. In the transformations in Ov. m. *cutis* (our 'hide,' Germ. 'Haut') denotes the human skin, *pellis* (our 'fell,' 'pelt') the hide of beasts, but the words are interchanged as ib. iii 63—4 of a serpent *squamis defensus et atrae* | *duritia pellis validos cute reppulit ictus*. Hor. epod. 17 21—2 *fugit iuventas et verecundus color* | *reliquit ora pelle amicta lurida*. id. c. iv 10.

193 PENDENTISQUE GENAS Plin. h. n. xiv § 142 of the effects of drunkenness *hinc pallor et genae pendulae*. Ov. m. xv 231 *fluidos pendere lacertos*. Sen. Hipp. 364 Gron. lapsae genae. On the last day of his life Augustus (Suet. 99), calling for a mirror, ordered his hair to be brushed *ac malas labantes corrigi*.

ASPICE 209. ii 166. v 80. vi 261. xii 61. xiii 76. xiv 275. on the sudden use of the imper. cf. i 73 n. Lupus 19 gives exx. of *accipe, respice, audi* etc.

194 THABRACA on the coast of Numidia, near the mouth of the river Tusca, which divides Numidia from its eastern neighbour Zeugitana Plin. v § 22 *oppidum Tabraca civium Romanorum*. Mela i 7 § 1=1 § 33. Mart. Capell. vi § 669. Here Gildo died A.D. 398 Claud. laud. Stil. i 359. in Eutr. i 410. ii pr. 71. It was an episcopal see Aug. c. Donat. vi § 61. Still known as Tabarca, a name also given to an island opposite. On the Phoenician trade in African apes see Movers iii 93—4. Hdt. iv 194 speaks of the coast as swarming with apes. Posidonios in Strab. xvii p. 827 on a voyage from Cadiz to Italy, observed in a wood reaching to the beach apes, some in trees, some on the ground, some suckling their

young; and so he laughed to see some with hanging breasts, some *bald*, some ruptured, and suffering from other like affections. DS. xx 58 §§ 4-5. Ennius in Cic. d. n. i § 97 *simia quam similis, turpissuma bestia, nobis!* 196-7 ILLE ILLE 91 n. i 46 n.

197 MULTUM ROBUSTIOR the abl. of difference *multo* is more usual with the compar. Zumpt § 488 n. 2 has examples of *multum, quantum* etc. so used. Add Quintil. x 1 § 94 *multum tersior*. Luc. ii 225-6 *multum... maior... damno*, where, as here, *multo* is avoided because of the other abl. Ond. and Burm. ib. cf. Burm. on Phaedr. iii 10 5.

198-9 On the feebleness of age cf. Cic. Cat. mai. §§ 27-38. Plin. vii §§ 167-8 in telling up the years of life we must strike off the hours of sleep and infancy, and *senectae in poenam vivacis*... Nature has given no better boon to men than shortness of life. *hebescent sensus, membra torpent, praemoritur visus auditus incessus, dentes etiam ac ciborum instrumenta*. Plut. apophth. Cat. mai. 15 p. 199^a τῶ δὲ γῆρα πολλῶν αλσχροῶν παρόντων, ἡξίου μὴ προστιθεῖναι τὴν ἀπὸ τῆς κακίας αλσχόνην. Lucian dial. mort. 6 § 2 pictures the *ὑπεργήρων* as having *three teeth in his head, dull of hearing, leaning on three slaves, with nose and eyes running, a living sepulchre*. id. gall. 10.

199 MADIDIQUE INFANTIA NASI VI 143-8 if the wife has three wrinkles *et se cutis arida lazet*, she is turned out of doors '*tam gravis es nobis et saepe emungeris. exi | ocus et propera.*' sicco venit altera naso. Hes. sc. 267 of Sorrow τῆς δ' ἐκ μὲν βινῶν μύξαι βέον.

200 GINGIVA INERMI a toothless, coughing, crone, and an *orbis*, courted for their decrepitude, are favourite butts of Mart. i 10. 19. ii 26. iii 93 2. v 39. viii 57.

201 GRAVIS UXORI NATISQUE Cic. Cat. mai. § 7. Caecilius ib. § 25 the saddest part of old age is *sentire ea aetate esse se odiosum alteri*. Mimnerm. fr. 3=4 the fairest of men, when his bloom is past, οὐδὲ πατὴρ πασιῶν τίμιος οὐτρε φίλοις.

SIBI the *i* in *ibi* and *ubi* is only used long by Iuv. in *ubique* and *ibidem*; in *mihi* it is long 7 times, in *tibi* 12 times, in *sibi* vi 608. vii 21. 171. xv 142; much oftener short (Lupus 15).

202 CAPTATORI v 98 n. xii 93-130 n. even the adventurer who preys on the dying, the *vulture* who scents carrion from afar, sometimes feels queazy at the sight of his quarry. Friedländer r³ 326-332. Arrian. Epikt. iv 1 § 148 'who can tolerate you, τῶν γράων ἐρῶντος καὶ τῶν γερόντων, and *blowing the noses of the old ladies*, and tending them in their sickness like a slave, while at the same time you pray for their death, and consult the physicians, whether they are already at death's door?' Lucian dial. mort. 5-9. e.g. 9 § 2 'what, had you lovers at your time of life, *with scarce four teeth in your head*?' "Yes, to be sure, and the first men in the city: and aged as I am, and *bald*, as you see, and *blear-eyed*, and *snivelling*, it was their greatest delight to pay me court; he was a happy man on whom I did but chance to look." Plin. ep. ix 30. Sen. ep. 95 § 43 a man sits up by a friend's sick bed; we commend him.—But he does it to win a legacy. *vultur est, cadaver expectat*. Mart. vi 62. 63.

MOVEAT FASTIDIA Mart. xiii 17 1 *ne tibi pallentes moveant fastidia caules*. Hor. s. ii 4 78. Ov. Pont. i 10 7. Quintil. ii 4 § 29 (sing.).

cosso unknown; one of the name is courted, not courtier, in iii 184.

203 seq. on the decay of bodily appetites see Iuncus in Stob. fl. cxvi 49 (rv 84 29 M.) of the old man δεινός τε καὶ ἀποτος καὶ ἀνέπατος. Cic. Cat. mai. §§ 7. 39-66. Plat. rep. i p. 329.

203 VINI ATQUE CIBI Cic. ib. §§ 44-6.

204-9 on sexual decay cf. vi 325-6. Cic. ib. § 47. Mimnermus

fr. 1. Hor. c. iv 13. Menand. in Stob. l. c. 9 nothing can be more pitiable than a grey-haired lover, unless it be *ἔρεπος γέροντος ἐρώων*. Eurip. *ibid.* 38.

204 NAM Cic. Brut. § 48. Quintil. x 1 § 12. 50 after saying that comparisons, digressions etc. are so numerous in Homer, that writers on rhetoric borrow examples from his poems nam *epilogus quidem quis unquam poterit illis Priami rogantis Achillem precibus aequari!* When something has been affirmed of several particulars, one of which the same thing holds true still more evidently, often follows with nam; as here, 'as for the epilogue, I need not speak of that,—the same may be said of that as a matter of course,—for—' *ib.* § 83. xi 3 § 21 Spald. 27. Hertzberg on Prop. iv = iii 11 27. Hand Tursell. iv 17.

205 RAMICE VI 326 Nestoris hirnea. From Lucil. ix ap. Non. *ramices* p. 166 *quod deformi senex, arthriticus ac podagrosus | est, quod mancus miserque exilis ramice magno*. Varr. *ibid.* *rapta a nescio quo muliere raptori ramices rupit*. *ramex* is a diminutive form (Roby § 777) from *ramus*, and denotes (1) brushwood for wattling a fence; (2) the branching air-vessels of the lungs (*rumpere ramices* in Plant. etc.); (3) Celsus vii 18. 22. 24. Paulus Aegin. vi 63. 64. 66 with the commentary of Adams = *κισσοκήλη* or *βουβωοκήλη*, varicose enlargement of veins of the *scrotum*, *testiculi* or *inguen*. cf. ind. Plin., who names several specifics: perhaps all the *exx.* cited for meaning (2) may be referred to (3).

NERVUS Schol. *penis*. add to *lexx.* ix 34. Apul. m. ii 16 Hild. Tert. apol. 8. Arnob. v 18. Aug. de gen. ad litt. xii § 37 (very singular phenomena, resembling those of mesmerism). Much information respecting the sexual disorders of Greeks and Romans is contained in the work of a physician Jul. Rosenbaum *Geschichte der Lusteuche im Alterthume*, Leipz. 1845; e. g. p. 417 *nervus*. Casaub. on Ath. i p. 5^d *νεῦρον*.

206 VI 238. 325—6. Mart. xi 22. 29.

208 SUSPECTA 238. the obscene arts, known as *irrumatio* and *fellatio* (Rosenbaum 219—250) were condemned by public opinion; the *graffiti* of Pompeii shew that no imputation was more common; we may question therefore the truth of much of the scandal against Tiberius in Suet. 44.

209 Mart. i 94. iii 75. 87. iv 50. vi 26. xi 25. 46.

xii 97.

SINE VIRIBUS Verg. g. iii 99.

ASPICE 193 n.

PARTIS the ear.

211 CITHAROEDO

VI 76. 378—391. viii 198. 220. 225. 230.

SELEUCUS a

musician. 212 ET QUIBUS i. e. et quibus aliis 178 n. 'and other players on harp and flute.'

QUIBUS AURATA MOS EST FULGERE

LACERNA Suet. Ner. 25. ad Heren. iv § 60 'as a harper, when he has come before the public in rich attire, palla inaurata indutus, cum chilamyde purpurea, coloribus variis intexta, et cum corona aurea, magnis fulgentibus gemmis illuminata, citharam tenens exornatissimam, auro et ebore distinctam, if his own person and stature are of a piece with his attire, and then, when public expectation is aroused, and there is a dead silence, he utters a harsh note accompanied with ungainly gestures, the scorn with which he is hissed off the stage is the greater in proportion to the great hopes which he had awakened.' cf. the *tibicen* Princeps in Phaedr. v 7 all in white down to his shoes; *ib.* 33—35 the separate seats for equites [Iuv. ver. 213]. cf. Arion's costume Hdt. i 24 §§ 4—5. Lucian adv. indoct. 8—10 a Tarentine Euangelos, who aspired to the Pythian crown, sang to a golden and jewelled lyre, in a robe embroidered with gold, and was flogged out of the theatre for his incapacity; and the prize was assigned to the Elian Eumelos, whose only ornament was his skill. Hor.

a. p. 214-5 *luxuriam addidit arti | tibicen trazitque vagus per pulpita vestem.* cf. Marquardt v 2 183. These artists were highly paid Iuv. vi 380. vii 176 n. cf. the foppish attire of pleaders vii 124-140; of authors reciting their works Pers. i 15-18 Jahn. LACERNA iii 148 n.

213 MAGNI THEATRI the numbers of seats in the three theatres of Pompeius, Balbus, and Marcellus, are variously given, the highest number is 40,000 in the theatre of Pompeius (Plin.), the lowest 11,510 in that of Balbus, (curiosum, but the notit. gives 30,085) Friedländer r² 297.

QUA PARTE whether in the orchestra (iii 178) as a senator, or in the 14 rows behind the orchestra as an eques ib. 154. Hor. ep. ii 1 185. 187. s. i 10 76. Cic. Cat. mai. § 48 *ut Turpione Ambivio magis delectatur qui in prima cavea spectat, delectatur tamen etiam qui in ultima, sic adulescentia voluptates propter intuens magis fortasse laetatur, sed delectatur etiam senectus procul eas spectans tantum quantum sat est.* ib. § 50 after speaking of the intellectual pleasures of age *quae sunt igitur epularum aut ludorum aut scortorum voluptates cum his voluptatibus comparandae?* Sen. de ben. vii 12 §§ 3-4 *equestria omnium equitum Romanorum sunt, in illis tamen locus meus fit proprius, quem occupavi, etc.*

214 CORNICINES ATQUE TUBARUM CONCENTUS iii 34. Hor. s. i 6 43-4 *magna sonabit, | cornua quod vincatque tubas at a funeral.* Trumpeters were employed in the concerts Sen. ep. 84 § 10 *in commissionibus nostris plus cantorum est quam in theatris olim spectatorum fuit. cum omnes vias ordo canentium inplevit et cavea aeneatoribus cincta est et ex pulpito omne tibiaram genus organorumque consonuit, fit concentus ex dissonis.* EXAUDIET LUCR. iii 467-8 of one

in lethargy *unde neque exaudit voces nec noscere vultus | illorum potis est.*

216 QUEM DICAT VENISSE PUER it was the office of the cubicularius to announce callers Marquardt v 1 149. Cic. ad Att. vi 2 § 5. See the famous story id. de or. ii § 276 Nasica called on Ennius; the maid replied that he was 'not at home.' Nasica detected the conventional fib. A few days after Ennius called on Nasica, *cum ad Nasica venisset Ennius et eum a ianua quaereret; Nasica cried out se domi non esse. Tum Ennius, 'quid, ego non cognosco,' inquit, 'vocem tuam?' Hic Nasica 'homo es impudens. ego cum te quaererem, ancillae tuae credidi te domi non esse, tu mihi non credis ipsi?'* Macr. i 7 § 1 *unus e famulatio, cui provincia erat admittere volentes dominum convenire, Evangelum adesse nuntiat.* QUOT NUNTIET

HORAS sundials and waterclocks were found in private houses (Cic. ad fam. xvi 18 § 3. dig. xxxiii 7 12 § 23), but more commonly slaves watched the public dials on temples or basilicae, and reported the time to their masters, much as the watchmen of the last generation cried the hours. Plaut. in Gell. iii 3 § 5. Cic. Brut. § 200 a judge yawning, chatting, mitem ad horas. Plin. vii § 182 Cn. Bebius Pamphilus died *cum a puero quaesisset horas.* cf. ib. §§ 212-5 on clocks of various kinds. Sen. de brev. vit. 12 § 6 *quos quando lavari debeant, quando natare, quando cenare, alius admonet, et usque eo nimio delicati animi languore solvuntur, ut per se scire non possint, an esuriant.* id. de morte Claud. 2 § 3 *horam non possum certam tibi dicere: facilius inter philosophos quam inter horologia conveniet: tamen inter sextam et septimam erat.* Mart. viii 67 1 *horas quinque puer nondum tibi nuntiat.* word sent to a guest that the dinner-hour is come Ter. haut. 169-171. Sidon. ep. ii 9 *nuntium per spatia clepsydrae horarum incrementa servantem.* Suet. Dom. 16 just before the murder of Domitian horas requirenti pro quinta, quam metuebat,

sexta ex industria nuntiata est. Petron. 26 Trimalchio has *horologium in triclinio, et bucinatorem habet subornatum, ut subinde sciat, quantum de vita perdidit.* A letter from Theodoric to Boethius, requesting him to construct a sundial and water-clock for the king of the Burgundians Cassiod. ep. i 45. Vitruvius ix 9 ingenious clocks for measuring the variable hours. The gods also must be informed of the time of day Sen. fr. 36 in Aug. civ. D. vi 10 *alius horas Iovi nuntiat.* Mart. x 48 1 to Isis. Apul. xi 20. Becker Gallus ii³ 351—62. Marquardt v 1 262. 2 370—381. Boscovich in giorn. di Roma 1746. Sallier in mém. de l'acad. des inscr. iv 148. F. Woepke disquis. archaeol. math. circa solaris veterum, Berol. 1842. Plin. ep. iii 1 § 8 n. 217 GELIDO Aen. v 395—6. 218 FEBRE CALET SOLA Stanley cites Mart. iii 93 on a hag, toothless, wrinkled, croaking, blind, fetid, a very carcase 16—7 *cum bruma mensem sit tibi per Augustum | regelere nec te pestilenties possit.* AGMINE FACTO iii 162. Verg. g. iv 167 of bees. Aen. i 82 of winds. viii 595.

219 MORBORUM OMNE GENUS Ter. Phorm. 575 *senectus ipsast morbus.* Sen. ep. 108 § 28 the grammarian remarks that Verg. always couples diseases and age; and with good reason too; *senectus enim insanabilis morbus est.*

219—20 SI QUÆRAS, EXPEDIAM on the constr. (*exp. fut. ind.*) see 340 n. Ov. m. xv 293—4 si quæras, . . . *invenies.*

220—6 a parody of passages like Ov. tr. iv 1 55—60. Pont. ii 7 25—30. cf. Ariosto xiv 99 (Düntzer), in which the greatness of a number is expressed by comparison: sooner can you count the thyme of Hybla, the ears of African corn, the birds of the air, the fishes of the sea, the fruits of autumn, the flakes of winter snow. Cf. Jani art. poet. 499—500. Boileau iv 31—4 imitates these verses.

220 PROMPTIUS an adv. of common use in the silver age; first used apparently by Hirt. and VM. cf. 225. xv 19. xvi 32 *citius.* EXPEDIAM unfold, draw out at length, detail.

QUOT AMAVERIT OPPIA MOECHOS xiv 26—8. AMAVERIT commonly used of illicit intrigue ii 168. vi 548. Hor. s i 2 55 Heind. *amator.* Sen fr. 84—5 in Hieron. adv. Iovinian. i 30 *Sextius in sententiis 'adulter est,' inquit, 'in suam uxorem amator ardentior.' . . . nihil est foedius quam uxorem amare quasi adulteram . . . nec amatores uxoribus se exhibeant sed maritos.* Ter. Andr. 191 *omnes, qui amant, graviter sibi dari uxorem ferunt.* Hor. s. ii 3 250. M. Sen. contr. 14 § 4 PAPIRIUS FABIANUS *non est luxuria tua qualem videri velis: non simulacra enim ista, sed facis, nec amantem agis, sed amas, nec potantem adumbras, sed bibis.* OPPIA 322.

221 THEMISON Schol. *archiater illius temporis, cui detrahit.* Dr Greenhill (dict. biogr.) follows the scholiast in distinguishing our Themison from the Laodicean physician a contemporary of Pompeius, founder of the sect of the Methodici, said to have been the first to employ leeches: Sen. ep. 95 § 9 *alia est Hippocratis secta, alia Asclepiadis, alia Themisonis.* Plin. xxix § 6 etc. He is often cited as an authority, esp. by Cael. Aurel. It was usual for artists of every kind to assume the name of former eminent professors Friedländer ii² 459—64 Pylades, Bathyllus, Paris, Memphis; of physicians Asclepiades, Antigenes, Alcon. So Apul. mag. 33 *Themison servus noster, medicinae non ignarus.* AUTUMNO iv 56 n. Burn Rome and the Campagna 22—7.

OCCIDERE Stob. fl. cii 6^a the pleader and physician alone are chartered to kill without being killed for their pains, ἀποκτείνω μὲν, ἀποθνήσκω δὲ μὴ. A standing jest in every age Mart. i 30. 47. vi 53 Andragoras, in rude health at supper, found dead in the morning, having seen in a dream

the physician Hermocrates. viii 74. Auson. epigr. 73—5. Artemidor. i 51. anth. Pal. xi 112—126. 131 4. Molière le malade imaginaire, at the end; the candidate of medicine has three remedies, clysters, bleeding and purging, for all disorders; and swears to use none but those of the faculty, *maladus dût-il crevare et mori de suo malo*. He is then granted licence to bleed cut and kill all the world over. The doctors wish their new brother a thousand years of life; *manget et bibat; et seignet et tuat!*

222 BASILUS one of the name, a pleader, in vii 145—7.

Here a fraudulent *socius* i.e. member of a partnership or trading company, *societas*, such as existed in Rome for buying and selling slaves or produce, building, banking, education (Dig. xvii 2 71), farming the revenues etc. Because of the sacredness of the relation, a partner convicted of *dolus* (in an *actio pro socio*) incurred *infamia* Rein in Pauly vi 1232—3. iv 151 B 3. Privatr.² 164. 721—3. Cic. p. Quinct. §§ 11—26. 52. 74. 76. 90. § 16 the tie of partnership is a brotherly tie, *fraterna necessitudo*. § 26 the breach of it is impious. p. Rosc. com. § 16 if there are three private actions which touch reputation and almost life itself, they are *fiduciae*, *tutela*, *societatis*. *aeque enim perfidiosum et nefarium est, pupillum fraudare, qui in tutelam pervenit, et socium fallere, qui se in negotio coniunxit*. §§ 17. 22. 24—6. p. Caec. §§ 7. 8. ep. fam. ix 25 § 3. d. n. iii § 74 *iudicia... pro socio*. p. Flacc. § 43 *et furti et pro socio damnatus*. instat. iv 16 § 2. dig. iii 2 1. A guardian who had poisoned his ward, to whom he was heir, crucified by Galba Suet. 9.

222—3 CIRCUMSCRIPSERIT HIRUS PUPILLOS xiv 237. xv 135—6 n. *pupillum ad iura vocantem* | *circumscriptorem*. Cic. off. iii § 61 *circumscriptio adulescentium lege Plaetoria (erat vindicata)*. Sen. de ben. iv 27 § 5 *dementissime testabitur, qui tutorem filio reliquerit pupillorum spoliatores*.

223 EXORBEAT cf. vi 126 consumes.

used like *voro*, of greedy passion.

the altar of Chastity in vi 307—8.

DISCIPULOS on the danger to the modesty of youth in schools see vii 239 n. Pliny ep. iv 13 § 4 hearing that the boys of his native town, Comum, went to school at Mediolanum, urged the fathers to set up a school in their own town (*ubi enim aut iucundius morarentur, quam in patria, aut pudicius continerentur, quam sub oculis parentum!*). He offered to contribute $\frac{1}{3}$ of the expense, and asks Tacitus to recommend a master. Eunus, the lecherous Syrian, branded by Auson. epigr. 123—4. 126—8, was a schoolmaster. anth. Pal. xii 222 a master of gymnastics is charged with the same breach of trust as Hamillus here.

iii 112 n. ix 26. Mart. xi 43 5.

HAMILLUS the Amillus of Mart. vii 62 is in character like this, but not in condition, being the son of a man of wealth, living with his father.

220 n. QUOT VILLAS xiv 86—95 n.

same verse i 25. cf. xiv 315 n.

quo 171 n. IUVENI MIHI BARBA CADEBAT i 105. One Cinnamus, a barber emancipated by his mistress and become an eques, exchanged his name for the more dignified Cinna Mart. vi 17. vii 64.

227 HIC HIC i 46 n. Obbar n. cr. on Hor. ep. i 6 53. COXA DEBILIS Sen. ep. 101 § 11 severely censures the prayer of Maecenas *debilem facito manu, | debilem pede, coxa, | tuber adstrue gibberum, | lubricos quate dentes: | vita dum superest, bene est. | hanc mihi, vel acuta | si sedeam cruce, sustine*.

227—8 AMBOS PERDIDIT ILLE OCULOS ET LUSCIS INVIDET 158 n. Grang. Galli dicunt 'Au royaume des aveugles les borgnes sont rois.' Wander deutsches Sprichwörter-lexikon i 779 'Es ist besser einäugig,

dann gar blind' (also dan. fr. port. sp.). 'Ein Einäugiger ist dem Lande der Blinden eine Schönheit' 'Ein Einäugiger kann leicht einen Blinden übersehen.'

229 CIBUM ACCIPIUNT DIGITIS ALIENIS Plin. ep. III 16 § 8 *servulos aliquos, quorum e manu cibum capiat*. He has *cheragra* gout in the hand.

230 AD XIII 223 n. DIDUCERE RICTUM Hor. s. I 10 7 *risu diducere rictum*. 'ringo is allied to *rima*, *rixor*, and germ. *Rachen* Corssen Aussprache I² 639.

231 PULLUS whence 'pullet,' allied to foal, filly, πῶλος.

231—2 PULLUS HIRUNDINIS AD QUEM ORE VOLAT PLENO MATER IEIUNA Hom. II. IX 323—4 ὡς δ' ὄρνις ἀπτήσι νεοσσοῖσι προφέρῃσιν | μάστακ' ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ. Eust. ib. cites Achaëus χάσκοντα λιμῷ μόσχον ὡς χελιδόνος. Lucian Timon 21 Plutos says of those who hope to be enriched 'they await me gaping ὥσπερ τὴν χελιδόνα προσπετομένην τετριγότες οἱ νεοττοί.' Plut. de audiendo 48^a applies the simile to idle pupils, who expect as it were to be fed with a spoon, to have every difficulty smoothed. cf. id. 80^a Wytt. 494^d.

233 DEMENTIA see the answer to this reproach in Cic. Cat. mai. §§ 21—6. 36—8. 49. 50. 67. [Plat.] Axioch. 367^b after saying that Nature impawns old men's sight and hearing, τῷ νῷ δὲ παῖδες οἱ γέροντες. M. Sen. contr. 12 14 and [Quintil.] decl. 346. 367 fathers accused of *dementia* by their sons. Quintil. has *dementiae causa, d. actiones, d. iudicia, agit cum eo dementiae* Bonnell lex. Quintil. VII 4 § 10.

234 NOMINA SERVORUM Stanley cites Plin. VII § 90 nothing in man so frail or so capricious as memory: one man after a blow with a stone forgot the letters only; another after a fall from a lofty wall *matris et adfinium propinquorumque cepit oblivionem, alius aegrotus servorum etiam*, Messala Corvinus the orator could not recollect his own name. Add the mark of *dementia* [Quintil.] decl. 368 *non reddita salutantibus nomina, non discretos ab inimicis amicos*.

236 EDUXIT used in the sense of the cognate form *educare* (cf. *dicere, dicare*) in Plaut. Ter. Cic. Verg. Prop. Liv. Tac. etc. Mühlmann has 36 exx.

236—7 CODICE SAEO HEREDES VETAT ESSE SUOS the testator, who had sui heredes (i.e. children, begotten or adopted, *in potestate*; a wife *in manu*; a daughter-in-law *in manu filii*, when the son is *in potestate*; *postumi* who would be *in manu*, if born during the testator's life; grandchildren after the father's death Gaius II 156—7. Ulp. XXII 14—5) must either make them his heirs, or disinherit them expressly (if a son or *postumus*, by name); if the son or *postumus* was not mentioned (was *praeteritus*), the will was wholly void; if daughters and grandchildren were passed over, they were entitled to share with the heirs named in the will. *Sui heredes* (and also parents and brothers and sisters), disinherited or passed over, might bring a *querella inofficiosi* (i.e. testamenti), to shew that the testator acted without sufficient cause, in error or in blind passion dig. XXVIII 3 § 1. inst. II 18. Rein Privatrecht² 817: 823—7. Such an unnatural will is called *impium, inhumanum, furiosum, tabulae plenae furoris, t. iniquae* ib. 824. Here the testator either expressly disinherits, or passes over, his children (for *heredes vetat esse suos* may have either signification). *Codicillus* (our 'codicil') is frequent in the sense of a less formal will Dirksen manuale; from it is derived 'coucher,' a register.

237—8 BONA TOTA FERUNTUR AD PHIALEN like rewards for like services I 37—42. 55—7. As a *persona turpis* Phiale was not intitled to inherit (Rein 130. 142. 825n); but yet, if she were in possession, and the true heirs had no advocate to assert their rights, she might oust them in defiance of the law.

238 PHIALEN *fellatricem*, the name of a nymph in

Ov. m. iii 172.

238—9 208 n. vi 51. 301. Hor. epod. 8 19. Mart. i 83. Arnob. ii 42. Minuc. Fel. 28 § 2. Bünem. on Lact. vi 23 § 11. comm. on Petron. 9.

239 STETERAT cf. iii 65 *pro-stare. prostitutum. prostibulum*. xi 172—3 *nudum olido stans* | *fornice mancipium*. Hor. s. i 2 31 *olente* in fornice stantem. Ov. amor. i 10 21. Sen. contr. 2 §§ 5. 7 (bis). 11.CAR-
CERE of the *cella*, from its darkness and foulness (*olens, olidus f.*).

FORNICIS iii 156. vi 121—32. Rosenbaum Lust-

seuche 97—116.

240 ut though viii 272. Vfl. iv 705. several exx. of ut followed by *tamen* in Bonnell lex. Quintil. 926 β b.

DUCENDA FUNERA i 146 n. [Ov.] cons. ad Liv. 27 funera

*pro sacris tibi sunt ducenda triumphus.*241 FUNERA NATORUM
Cic. Cat. mai. § 12. Aen. vi 308 *inpositique rogis iuvenes ante ora parentum*.

It was usual to pray that any one dearly beloved might survive the petitioner (Iuv. vi 567—8. Hor. c. iii 9 11—2. 15—6. Henzen inscr. 7388. DCass. lxxv 15 § 2), but most of all a son or daughter Eur. suppl. 174—5 Pors. Plaut. asin. i 1 1 Taubm. Ter. haut. 1030 Calp. Hor. epod. 5 101. Ov. her. i 101 Burm. Ruhn. Verg. catal. 14 7—8. Vell. i 11 § 6. Luc. iii

747. Quintil. vi pr. §§ 4—13. Stat. s. iii 3 25—6 *felix, et nimium felix,**plorataque nato | umbra*. Mart. i 36 4. 93 2. 114 4. Plin. ep. i 12 § 11.

Not only the natural sorrow over 'fair flowers, no-sooner blown but

blasted,' and the natural dread of bereavement, prompted such prayers,

but a feeling that the holy order of nature was reversed as by a curse,

when the child went before his father. Cic. d. n. ii § 72 derives *super-**stitio* from *superstes*: 'those who offered sacrifices and prayers that their

children might outlive them, were named superstitious.' id. Tusc. i § 85.

M. Sen. contr. 27 § 5 MENTO 'As I hope to live and die free, as I hope

that my son's hands may close my eyes.' Sen. ad Marc. 1 § 2 you loved

your father not less than your children, excepting only *quod non optabas**superstitem: nec scio an et optaveris. permittit enim sibi quaedam**contra bonum morem magna pietas*. ib. 10 § 3 all our relations, *et**quos superstites lege nascendi optamus et quos praecedere ius-**tissimum ipsorum votum est*. cf. ver. 259 n. and [Ov.] cons. ad Liviam.

242 URNAE vii 208.

243 DATA POENA 146 n.

dare here 'to assign,' but *dare poenas* = *δοῦναι δίκην*, to pay a pe-nalty Mühlmann *do* 485—6.

244—5 on the repetition cf.

9 n.

245 NIGRA VESTE iii 213 n. Varr. de vit. pop. R.

iii in Non. p. 549 *funere ipso ut pullis pallis amictae (lugerent)*. ib. 550*propinquae adulescentulae etiam anthracinis (coal-black attire) proxumo**amiculo nigello, capillo dimisso sequerentur luctum*. Tibull. iii 2 18. Prop.v=iv 7 28. DH. viii 62. VM. i 1 § 15. Tac. an. iii 2 *atrata plebes*.

Apul. met. ii 23. Serv. Aen. iii 64. Artemid. ii 3 a dream of black sig-

nifies recovery; for not the dead but the mourners wear such clothes.

cf. Kirchm. de fun. ii 17. Lips. exc. M ad Tac. an. ii 75. Marquardt v 1 361.

246 REX PYLIUS vi 326. xii 128. Cic. Cat. mai. § 31. in Hom. II. i

247—252 Nestor has outlasted two *γεραι*, and is reigning over the third.

cf. Od. iii 245. Reckoning three generations to the century (Hdt. ii 142

§ 2. so *saeculum* in Liv. ix 18 § 10), we obtain 70 or 80 as his age beforeTroy. Laevius in Gell. xix 7 § 13 *trisaeculisenex*. Tibull. iv 1 48—51.Hygin. f. 10. [Lucian] macrob. 3. Ov. m. xii 187—8 takes *saeculum*for a century; for Nestor says *vixi | annos hic centum. nunc tertia**vivitur aetas*. See Censor. 17. Forc. *saeculum*. Pitiscus *seculum*.

Marquardt iv 332—3. Müller Etrusker ii 331—7. Ideler Chronol. ii 82

—9. MAGNO SI QUIDQUAM CREDIS HOMERO 174 n. Homer

was the great authority, whose testimony was invoked by historians, geographers, rhetoricians, grammarians Quintil. x 1 §§ 46—51 with my n. For the form of the caveat cf. Thuc. i 9 § 4 *ἐὶ τῷ ἱκανῶς τεκμηριώσαι*. 10 § 3 etc. Sen. n. q. vi 26 § 1 *si Homero fides est*. priap. 80 5 *si quid credis Homero*. MAGNO HOMERO Hor. s. i 10 52.

Ov. amor. i 8 61. rem. 365. tr. ii 379. Pont. iii 9 24.

SI QUIDQUAM CREDIS 'if you put any trust in,' a cognate acc. Madvig § 229. Zumpt § 385. Heind. on Plat. Phaed. § 21.

247 A CORNICE SECUNDÆ 126 n. Hor. s. ii 3 193 *Aiax, heros ab Achille secundus*. CORNICE = *cornicis vita* iii 74 n. The

great authority for the crow's longevity is Hes. in Plut. def. orac. 11 p. 415^d *ἐννέα τοι ὧραι γενεὰς λακέρυφα κορώνη | ἀνδρῶν ἡβώντων*. *Ελαφος δέ τε τετρακόρυνος*. Aristoph. av. 609 schol. Cic. Tusc. i § 77. iii § 69. Hor. c. iii 17 13 *annosa cornix*. iv 13 25. Ov. amor. ii 6 36. m. vii 274 *novem cornicis saecula passae*. Phaedr. app. 24 7 gives the crow 1000 years of life. priap. 57 1. 61 11. Plin. h. n. vii § 153. Mart. x 67 5. Macrobi. vii 5 § 11. Auson. id. 11 11—2 who also compares the crow with Nestor. 18 3.

249 SUOS IAM DEXTRA COMPUTAT ANNOS Iuv. takes the *γενεά* or *saeculum* as $\frac{1}{4}$ of a century; Nestor, who has lived three *saecula*, is beginning (*iam*) to tell his years on the right hand. Nicol. Smyrn. p. 477 Schn. units and tens were counted on the left hand, hundreds on the right. Bed. p. 143 for 100 place the nail of the index finger on the middle joint of the thumb. Plaut. mil. 202—9 e. g. *dextera digitis rationem computat*. Ov. f. iii 123 *digitis, per quos numerare solemus*. id. Pont. ii 3 18. Sen. ep. 88 § 10 arithmetic teaches me to count and *avaritiae commodat digitos*. Plin. xxxiv § 33 the fingers of the Ianus geminus dedicated by Numa (?) indicated 365. Quintil. i 10 § 35. xi 3 § 117 *gestum . . . numerum quingentorum flexo pollice efficientis . . . ne in rusticis quidem vidi*. Suet. Claud. 21 the emperor counted *voce digitisque* the gold pieces given to victorious gladiators. Macrobi. vii 13 § 10. Plut. apophth. p. 174^b as the fingers of arithmeticians stand now for units, now for myriads, so the friends of kings at one moment are all-powerful, at another powerless. Suid. 'Αρβαξάκιος. DCass. lxxi 32 § 1 Reim. anth. Pal. xi 72 the garrulous crone δι' ἧν Νέστωρ οὐκέτι πρεσβύτατος, | ἡ φῶς ἀβήρσας ἐλάφου πλέων, ἡ χειρὶ λαίῃ | γῆρας ἀριθμεῖσθαι δεύτερον ἀρξαμένη; the left hand, applied to different parts of the body, expressed numbers from 10,000 to 90,000 (Rhabanus). DChrys. 4 p. 169 fin. R. Tert. apol. 19. S. Aug. tract. in Io. 122 § 7 *in summa centenarii numerus ad dexteram transit*. Sidon. ix 9 Sav. pp. 579. 587—8 from Iuv. your life has had a double lustre, *ut quandoquidem tuos annos iam dextra numeraverit, saeculo praedicatus tuo, desiderandus alieno, utraque laudabili actione decedas*. Hieron. adv. Iovinian. i 3 i 240 Vall. where is much allegorical trifling, see the Bened. n. Cassian. collat. xxiv 26. Iren. i 18. Petr. Chrysol. serm. 168 the loss of a unit had broken up the round hundred, and brought the total from the right hand to the left . . . 99 lies imprisoned in the left; add one, *mox dextrae transit ad palmam, mox centenarii numeri pervenit ad coronam*. Martian. Capell. vii § 729 the goddess Arithmetic salutes Iuppiter with the number 717. Eighteen positions of the fingers of the left hand expressed the 9 units and 9 tens; the same on the right hand the 9 hundreds and 9 thousands; 10,000 and higher numbers were expressed by moving the hand to various parts of the body. Hence the word *digit* and the denary scale of notation; on *digitus* as a measure see xii 58 n. See Nicolaos Smyrn. *ἐκφρασις τοῦ δακτυλικοῦ μέτρου* (publ. with

Beda by Morell Par. 1614, a very rare book; also, in part at least, in Schneider eclog. phys. i 477—80, with the notes ii 316—9). Beda de computo vel loquela digitorum (c. 1 of the treatise de temporum ratione vi 141 Giles), printed in Graev. thes. xi 1699, and with cuts by Wüstemann in Jahn's Jahrb. suppl. xv (1849). Rhabanus of Fulda de computo (in Baluz. misc. Par. 1678 i 10—12) c. 6 *quomodo* [numeri] *digitis significantur*! c. 76 pp. 70—1 is a method of calculating the epacts on the fingers. The most exhaustive treatise, in which oriental authorities are cited, is by Rödiger in Jahresber. d. deutschen morgenl. Gesellsch. für 1845. Leipz. 1846, 118 seq. cf. E. H. Palmer Journ. of philol. ii 247—52, where he explains misunderstood passages of Firdausi and Hariri. More in Fabricius-Ernesti biblioth. lat. iii 384—5. Colv. on Apul. apol. p. 579 Oud. Wouwer polymathia c. 7 (in Gronov. thes. gr. x). Counters were also used Iuv. ix 40—2.

251 ATTENDAS VI 66 of a spectator in a theatre.

LEGIBUS FATORUM Mart. v 37 15 *pessimorum lex amara fatorum*. Luc. viii 568 *fatorum leges*.

252 STAMINE III 27.

253 ANTILOCHI BARBAM ARDENTEM Schol. lamenting Antilochus, slain at Troy by Memnon, when he was hastening to rescue his father; thence called φιλονότωρ Xen. cyn. i § 14. Nestor in Homer only alludes to his son's death Od. iii 111 there lies my dear son, ἀμα κρατερὸς καὶ ἀνύμων, ... περὶ μὲν θέειν ταχὺς ἡδὲ μαχητῆς [acris]. cf. iv 187—8. 199—202. Pind. Pyth. vi 28—42 the lament of Nestor Μεσσηνίου δὲ γέροντος | δαρηθείσα φρήν βάσσε παῖδα δν. The filial sacrifice and burial of A. were celebrated in the Aethiopis of Arktinos Prokl. chrestom. Welcker ep. Cyclus ii 173 seq. 521. Soph. Phil. 424—5 grief of Nestor. Quint. Smyrn. ii 243—344 death of A. Tryphiod. 18. Tzetz. posthom. 260—5. Philostr. im. ii 7. Prop. iii = ii 13c 45—50 whom Iuv. follows *nam quo tam dubiae servetur spiritus horae?* | *Nestoris est visus post tria saecula cinis.* | *cui si tam longae minuis-* sent fata senectae | ... *Iliacis miles in aggeribus,* | *non ille Antilochi vidisset corpus humari,* | *diceret aut, 'o mors, cur mihi sera venis?'* Hor. c. ii 9 13—5. Auson. epitaph. 7 4—5 *servato Antilochus Nestore patre abii.* | *non hic ordo fuit: sed iustius ille super-* stes. ib. 8 on Nestor. Dict. Cret. iv 6.

BARBAM he had never shaved off his beard, which was done in early manhood iii 186 n. vi 105. Marquardt v 2 199—201. Philostr. im. ii 7 § 4 of the dead A.

ἡβδσκει μὲν ὑπὸ νηὶ πρόσω, κομᾷ δ' ἐν ἡλιώσῃ κόμῃ.

253—4 AB OMNI, QUISQUIS ADEST SOCIUS the antecedent inserted in the relative clause iii 91 n. Buddim. ii 18.

254 CUR HAEC IN TEMPORA DURET [OV.] cons. ad Liv. 104 *accusatusque annos, ut diuturna, suos.*

255 SERV. AEN. ix 497 *quando aliter nequeo crudelem abrumperé vitam.* 'hinc traxit illum colorem Iuv. *quod facinus*' etc.

ADMISERIT 340. VI 494. XIII 237. Stav.

256 PELEUS XIV 214. That Achilles was doomed to an early death, was well known to himself and to his mother Thetis Il. i 352, 416. ix 410—6 he had the choice between a short and glorious, and a long, inglorious life. xviii 440—1. 458. xix 408—23 his horse Xanthos warns him. xxiv 534—42 he pities his father's approaching bereavement. cf. Od. xi 494—503. To escape this doom Achilles had been sent by Thetis to Skyros Stat. Ach. i 25—39. 256—271. Pind. Pyth. iii 100—3. Quint. Smyrn. iii 450—8 lament of Aias over A. perhaps the tidings will be the death of Peleus, and better so than that he should waste his days with mourning etc. 483—9. vii 249.

257 ALIUS 171 n. i 10 n. Hom. Od. i 189—93.

xv 353—5 Laertes still lives, but ever prays for his release; ἐκπάλως γὰρ παῖδός δδύρεται οἰχομένοιο. Mart. x 67 8 of a crone 'stepmother of Nestor, nurse of Priam, survivor of every crow, Laertes aviam senex vocavit.' Fas without est Mühlmann col. 121 fin.=it is fated ib. 122 e. g. Aen. i 206 illic fas regna resurgere Troiae.

ITHACUM xiv 287.

NATANTEM tost on the seas for ten years, and swimming after shipwreck two (Od. v 313—450) or nine (ib. xii 420—450) nights and days. Prop. iv = iii 12 32 totque hiemis noctes totque natasse dies.

258—71 Priam joined with Nestor also vi 324—6. Mart. (ver. 257 n.). priap. 57 4. The whole passage is from Cic. Tusc. i § 85 Metellus had four sons, Priam 50, 17 of whom were by his lawful wife. Fortune had the same power in the case of both, but used it on one only. *Metellum enim multi filii filiae, nepotes neptes in rogam inposuerunt, Priamum tanta progenie orbatum, cum in aram confugisset, hostilis manus interemit. hic si vivis filiis incolumi regno occidisset, . . . utrum tandem a bonis an a malis discessisset? tum profecto videretur a bonis. at certe ei melius evenisset nec tam flebiliter illa canerentur: 'haec omnia vidi inflammari, | Priamo vi vitam evitari, Iovis aram sanguine turpari.'* quod si ante occidisset, talem eventum omnino amisisset: hoc autem tempore sensum amisit malorum. Then follows the case of Pompeius. Πριάμικαί τύχα proverbial to denote a great reverse of fortune Aristot. eth. N. i 10 § 14. cf. 9 § 11. Attic. phil. in Eus. praep. ev. 796°. Plotin. enn. i 4 5 τὰς πολυθρῦλλήρους . . . Πρ. τ. Hence the epithets πολύτλητος. πολυδάκρυτος Pape-Benseler Πρίαμος. Plut. Gryll. 6 § 6 p. 989 τοῦ Πριάμου βαρυποτόμοτος. id. apophth. Ages. 37 p 211^a when some one was envying the Persian king, then very young, Agesilaos replied, 'Priam too, at that age, was not unfortunate.' the saying of Kallimachos 'Troilos wept less than Priam' is cited by Cic. l. c. § 93. Plut. cons. Apoll. 24 p 114^a. See the touching appeal of Priam to Hektor II. xii 59—76, where he laments his sons fallen, and forebodes that he may see his daughters ravished, his infants brained, and be himself torn by dogs. xxiv 493—506 he appeals to Achilles by the remembrance of Peleus; 543—50 Achilles is overcome by Priam's present sorrow, contrasted with his former glory. Suet. 62, confirming the report that Tiberius intended the destruction of all his grandchildren, *identidem felicem Priamum vocabat, quod superstes omnium suorum extitisset*. DCass. LVIII 23 § 4 otherwise; 'he deemed Priam happy, inasmuch as country and kingdom fell with him root and branch.' ib. LXII 16 § 1 the same words are put in Nero's mouth.

258 VENISSET AD UMBRAS Stat. s. III 3 206 immites lente descendit ad umbras.

259 ASSARACI ASS. Ilos and Ganymedes were sons of Tros. Priam was son of Laomedon, son of Ilos Apollod. iii 12. Heyne on Verg. g. iii 35.

SOLLEMNIBUS Verg. Aen. v 605 variis tumultu referunt sollemnia ludis. vi 380 tumultu sollemnia mittent.

259—60 HEC TORE FUNUS PORTANTE II. xxiv 786 ἐξέφερον θρασὺν Ἑκτορα δακρυχέωντες. Cic. Tusc. l. c. Plin. vii § 142. VM. vii 1 § 1 Q. Metellus an example of unalloyed bliss, such as heaven itself cannot boast; great domestic happiness, great public distinctions, *nullum funus, nullus gemitus*; and then the worthy crown of all: *ultimae senectutis spatio defunctum lenique genere mortis inter oscula complexusque carissimorum pignorum extinctum filii et generi umeris suis per urbem latum rogo inposuerunt*. Vell. i 11 § 7. cf. Kirchmann de fun. ii 8. Becker Gallus iii^a 363. Prop. v = iv 11 97—8 a deceased mother comforting her children et

bene habet: numquam mater lugubria sumpsit: venit in exequias tota caterva meas. Nep. xxi 2 § 3 of Philip of Macedon annos sexaginta natus decessit florente regno; neque in tam multis annis cuiusquam ex sua stirpe funus vidit.

FUNUS 'corpse' Serv.

Aen. ix 491. Prop. i 17 8 *haecine parva meum funus harena teget?* Catull. 61 83. Eutr. vii 23 of Domitian *funus eius cum ingenti dedecore per vestipillones exportatum et ignobiliter est sepultum.* [Quintil.] decl. 12 § 26 *uterum funeribus gravidum.* VFl. vii 643 Burm. more in Mühlmann.

260 FRATRUM 50 sons in all Il. xxiv 495. Aen. ii 503. Heyne on Apollod. iii 12 5.

CERVICIBUS Luc. viii 732 *ut Romana suum*

gestent pia colla parentem.

261 PRIMOS EDERE PLANCTUS

Il. xxiv 723. 747. 761 ἥρξε (ἐξήρξε) γόοιο, said of Andromache, Hekabe, Helene, lamenting Hektor: in each case the lamentation is taken up by others 746 ἐνὶ δὲ στενδύχοντο γυναῖκες. 760 γόον δ' ἀλυστον ὄρiven. 776 ἐνὶ δ' ἔστρεβε δῆμος ἀνελπων. Heyne ad l. p. 744. So in Rome the professional mourners, *praeſticae*, Fest. p. 223 M. dant ceteris modum plangendi. Ov. m. ii 349—3. Marquardt v 1 361 on the beating the breast and scratching the cheek to draw blood. Stanley on Aesch. ch. 22. 26. 262 Cass. (Aesch. Ag.) and Pol. (Eur. Hec.) both survived Priam; but they could not follow his corpse in solemn state.

SCISSA PALLA

Kirchmann fun. ii 17 fin. Faber semestr. ii 10 init. Stat. s. v 1 20 *ferre et scindere vestes.* Ov. m. ii 335 *laniata sinus.* xi 681—3. On the *palla* see Marquardt v 2 181—2. Ferrar. de re vest. i 3. 18.

264 AUDACES Il. v 65.

AEDIFICARE CAVINAS Ov. her.

5 41—2. 16 105—110: *aedificare*, strictly 'to make a house' is used, like *οἰκοδομεῖν*, for 'to build' generally.

265 LONGA DIES in this sense, 'period of time,' *dies* is fem. Plin. ep. viii 5 § 3 *dies longa et satietas doloris.*

QUID CONTULIT I 106 n.

265—6 OMNIA

EVERSA ET FLAMMIS ASIAM FERROQUE CADENTEM Aen. ii 554—8 Heyne *haec finis Priami, fatorum hic exitus illum | sorte tulit, Troiam incensam et prolapsa videntem | Pergama, tot quondam populis terrisque superbum | regnatorem Asiae. iacet ingens litore truncus | avolsuque umeris caput et sine nomine corpus.* Manil. iv 63—5 (above p. 118). *everto* is several times used in the Aen. of the destruction of Troy Priami regnorum eversor Achilles. *eversae Troiae excidia. eversa Pergama. eversa in urbe.*

266 ASIAM Aen. iii 1—3 *postquam res Asiae Priamique evertere gentem | inmeritam visum superis, ceciditque superbum | Ilium et omnis humo fumat Neptunia Troia.* From the time of Hdt. i 3. 4. the Trojan war was regarded as one stage in the long lasting feud between Europe and Asia.

267 MILES TREMULUS POSITA TULIT ARMA TIARA Aen. ii 509 *arma diu senior desueta trementibus aevo | circumdat nequiquam umeris et inutile ferrum | cingitur.* ib. 518—21. 544—5. Cic. p. Rosc. Am. § 90.

TIARA VI 516 Phrygia vestitur bucca tiara. Aen. vii 246—8 *hoc Priami gestamen erat, cum iura vocatis | more daret populis, sceptrumque sacerque tiaras | Iliadumque labor vestes.* The upright tiara or fez was reserved for kings Sen. ben. vi 31 § 12 *rectam capite tiaram gerens. id solis datum regibus.* DCass. xxxvi 52=35 § 3 makes it identical with ἀδδῆνα. cf. Rich companion. Forcell. Curt. iii 3=8 § 19 *cidarim Persae vocabant regium capitis insigne: hoc caerulea fascia albo distincta circumcubant.* Amm. xviii 5 § 6. 8 § 5.

268 RUIT ANTE

ARAM SUMMI IOVIS Aen. ii 501—2. 514—525. 550—3 *altaria ad ipsa trementem | traxit.* cf. Heyne exc. xi. Arktinos in his Ἴλιον πέποις made Priam take refuge at the altar of Ζεὺς ἐπείκειος Welcker ep. Cyclus ii

522. Lesches of Lesbos, author of the 'little Iliad,' said that Priam was not slain on the hearth of Zeus *ἐπεὶ*, but at the doors of the house after he had been dragged from the altar Paus. x 27 § 2. Other authors follow Arktinos Eur. Tr. 17. 483. Hec. 23 with schol. ib. 21. 24. Quint. Smyrn. xiii 222 (Priam wishes, 231—3, that he had died before Troy was in flames). Tryph. 400 prophecy of Cassandra. 635. Paus. ii 24 § 5=3. iv 17 § 4=3 Neoptolemos atoned for his sacrilege, being himself slain at Delphi. Ov. Ib. 282. On this altar Alexander sacrificed, in order to expiate the sacrilege of Neoptolemos Arr. i 11 § 8; it was shewn by the local cicerone Luc. ix 979 Oud. Herceas, *monstrator ait, non respicis aras?* DChrys. or. 11 ad fin. Priam king of Asia, wounded in extreme old age near the altar of Zeus, from whom he was descended [Verg. g. iii 35], was slain upon it. Dict. Cret. v 13. Markland conj. *Hercei Iovis*.

RUIT ANTE ARAM VM. v 6 E § 3 of Themistocles ante ipsam aram quasi quaedam pietatis clara victima concidit. UT VETULUS BOS the monosyllabic fall from Aen. v 481 *sternitur exanimisque tremens procumbit humi bos*. the simile from Od. iv 535 *ὡς τις τε κατέκτανε βοῶν ἐπὶ φάρυγ*. Ov. m. v 122 *procubuit terrae mactati more iuveni*.

269—70 COLLUM PRAEBET 345 n.

270 AB used even with names of lifeless things, when they are represented as feeling or acting Hand Tursell. i 27. Cic. p. Cluent. § 110 *locum . . . a tribunicia voce desertum*. Stat. s. iii 1 111 *inmenso non umquam exesus ab aevo*.

AB INGRATO IAM FASTIDITUS ARATRO it was only in exceptional cases that oxen from the plough were sacrificed K. Fr. Hermann gottesd. Alterth. § 26 20. Ael. v. h. v 14 Kuhn. Wetstein on Mark 11 2. Macrob. iii 5 § 5 *iniuges*. Verg. g. iv 540. Aen. vi 38. Sen. Oed. 300. Lexx. *ἀνθρώπος ἀνθρώπου ἀφ' ὧν*. Valck. and Wess. on Hdt. ii 65. Yet Lucian sacrif. 12 says with Iuv. 'they bring their sacrifices, the husbandman his ploughing ox.' So Ov. m. xv 120—142. Lasaulx Studien 269 n. 242. In Israel also the compromise between religion and avarice, the offering of blind, lame, torn, sick victims, was not unknown Mal. i 7. 8. 13.

271 UTCUMQUE 359 n. used, like *utcumque* and many other relatives, as indefinites without a verb in the silver age. 'at any rate;' 'however his end was, it was at least human.' Plin. ep. v 5 § 2 *sed hoc utcumque tolerabile; gravius illud*. ib. i 12 § 2. Tac. Agr. 39. Bonnell lex. Quintil. has 3 exx.

271—2 TORVA CANINO LATRAVIT RICTU, QUAE POST HUNC VIXERAT UXOR from Ov. m. xiii 517—22 where Hecuba says *quo me servas, annosa senectus? | quo, di crudeles, nisi quo nova funera cernam, | vivacem differtis anum? quis posse putaret | felicem Priamum post diruta Pergama dici? | felix morte sua est, nec te, mea nata [Polyxena], peremptam | aspicit, et vitam pariter regnumque reliquit*. cf. 462—4. 481—575. 542 *torvos sustollit ad aethera vultus*. 568—70 *riktuque in verba parato | latravit conata loqui. locus extat, et ex re | nomen habet*. i. e. Strab. xiii p. 595 *Κῶς σῆμα*. Ov. m. xiii 620. Eur. Hec. 1265 Pors. DChrys. or. 11. i 369 R. 33 ii 29. Quint. Smyrn. xiv 343—53. anth. Pal. xi 212. Tryph. 401—2. Plaut. Men. 713—8 do you know why Hecuba was called a dog? 'No.' Because she did what you are doing now. *omnia mala ingerebat, quemquem aspexerat: | itaque adeo iure coepta appellari Canis*. anth. Lat. 105 R. Cic. Tusc. iii § 63. Hygin. f. 111 Muncker. 243. Sext. Emp. adv. gramm. i 12 § 264. Aus. epit. 25.

TORVA Mart. ii 41 13—4 *vultus induit tu magis severos | quam coniunx Priami*.

272 QUAE POST HUNC VIXERAT UXOR Sen. ep. 47 § 12 (and Maer. i 11 § 7) 'at ego,' inquis, 'nullum habeo dominum.' *bona aetas est: forsitan habebis. nescis, qua aetate Hecuba servire coeperit, qua Croesus? Sen. Agam. 705-9 tot illa regum mater et regimen Phrygum, | secunda in ignes Hecuba fatorum novas | experta leges* [Iuv. ver. 251] *induit vultus feros | circa ruinas rabida latravit suas, | Troiae superstes Hectori Priamo sibi. anth. Lat. 1246 11-2 M an felix aegrae potius subducta senectae? | sic Hecuba flevit Penthesilea minus.* [Liban.] ep. lat. 16 p. 739* *W liberrimus quisque urgente fortuna servus fieri potest. servivit Hecuba, servivit Croesus.* 'The fate of Hekabe,' τὰ τῆς Ἑκάβης, proverbial Plut. comp. Thes. et Rom. 6 § 9. Pelop. 29 § 4. anth. app. 102 71.

273 REGEM PONTI VI 661. xiv 252-5 n. There is a brilliant account of Mithradates vi Eupator (cir. b. c. 130-+63, the year of Cicero's consulship) in Mommsen's history. If he shared with Priam etc. the sorrow of losing wife, brother, sister, and children before his death, the fault was his own, for many of them died by his orders (App. Mithr. 112). Gigantic of stature, hardy and fleet of foot, restless in enterprise, he fought in the thickest of the fight in his old age, could speak all the 21 tongues spoken by his subjects, and was the one formidable obstacle to Roman power in the east before the Parthian wars. To Pontus he added at different times Skythia, Kappadokia, Paphlagonia, Galatia, Bithynia, Lykia, Pamphylia, Bosporos, Kolchis, pushed his frontiers to Caucasus, and gained a footing in Greece proper, where his forces held out at Athens against Sulla, b. c. 86, one of the most memorable of sieges. In his three wars with the Romans he encountered Q. Oppius, L. Cassius, M'. Aquilius, Sulla, Fimbria, Murena, Cotta, Fabius, Triarius, Lucullus, Pompeius; and formed an alliance with Sertorius. From his last battle with the Romans at Nikopolis b. c. 66 he fled with only three attendants, and had a price set upon his head by Tigranes. Even after this (Plut. Pomp. 41 § 2. App. Mithr. 101. 109) he formed a plan for the invasion of Italy. His son Pharnakes, whom he designed for his successor, formed a plot against his life; being deserted by every one, he took poison, but in vain (Iuv. xiv 252 n.); and fell by the hand of a faithful Gaul App. 111. Pauly vi 100-12. DCass. xxxvi 11 he planned the invasion of Italy, choosing rather to die with his kingdom than to survive ingloriously. Cic. acad. ii § 3 Lucullus called M. the greatest king since Alexander; cf. p. Mur. § 32. App. 112 '57 years a king, he waged war 40 years with Rome, was master of the sea from Kilikia to the Ionian gulph.' ib. 119.

274 CROESUM the beautiful story of the interview of Croesus with Solon was questioned on chronological grounds in antiquity (Plut. Sol. 27 § 1); Grauert, Grote book ii c. 11 fin., Curtius, have shewn that, as reported by Hdt., it cannot have taken place; though the two may have met at another time; the travels of Solon lasted from b. c. 593-583; Croesus came to the throne b. c. 560; however DL. i §§ 50. 62 and Suid. speak of later travels; Solon died in Kypros. Duncker Gesch. d. Alterth. i² 596-7 accepts the story in the main, and dates the interview b. c. 560 or 559. M. Sen. contr. 9 § 7 p. 119 29 *ille Croesus, inter reges opulentissimus, memento, post terga victis manibus deductus est.* The story of Croesus, like that of Polykrates, well illustrates the Greek belief in divine Nemesis (ver. 42 n.). After his accession to the throne of Lydia, he added largely to his dominions by conquest (Hdt. i 26-8): many Greeks famed for wisdom came to Sardis, and among them Solon (29). When Solon had seen all the royal treasures, Croesus asked, who was the happiest man that he knew. He

replied Tellos of Athens, for he had begotten good sons, who had also children; and when he died fighting for his country, they *all survived* (30). Next to Tellos Solon ranked Kleobis and Biton of Argos, who died the night after they had drawn their mother, a priestess, to the temple (31). Croesus being angry with his guest for not naming him as the happiest of men, Solon reckons up the days in a life of 70 years, each day exposed to its own accidents; and shews that happiness does not increase in proportion to wealth: 'in every thing we must have regard to the end, how it will fall out at last: for God has shewn prosperity to many, whom afterwards he has plucked up by the roots' (32). Croesus dismisses Solon, thinking him very simple, blind to present prosperity, while he insists on keeping the end in view (33). Vengeance begins to fall on Croesus for his pride; he dreams that his son Atys is killed by the thrust of a spear (34. 38—9). The dream is fulfilled, and Croesus spends two years in mourning (35—46 § 1). Fearing the growing power of Persia, he consults the oracle, which declares, that by crossing the Halys he will ruin a mighty empire (46—56 § 1). He invades Kappadokia (69—71. 73. 75); after an indecisive engagement returning to Sardis, he is besieged by Cyrus, who takes him prisoner, and orders him to be burnt. On the pyre, remembering Solon's lesson, he calls thrice, Solon, Solon, Solon. Cyrus enquiring the meaning of the cry, hears the tale; fearing divine vengeance, and remembering that his own fortune is as uncertain as his captive's, he orders the fire to be quenched; which the bystanders cannot do, when Apollo, moved by the prayers of Croesus, sends a heavy shower (76—87). On the proverbial wealth of Croesus see Pape-Benseler *Κροῖσος*.

274—5 CROESUM QUEM VOX IUSTI FACUNDA SOLONIS RESPICERE AD LONGAE IUSSIT SPATIA ULTIMA VITAE this maxim (Hdt. i 86 § 3) *μηδένα εἶναι τῶν ζώντων δαβιον* (cf. c. 33 Solon δὲ τὰ παρόντα ἀγαθὰ μετὰ τὴν τελευταίην πάντος χρημάτων ὁρᾶν ἐκέλευε) is very frequently cited, esp. in tragedy, of which it is the key-note DL. i § 50 *τὰ θρυλούμενα*. Soph. Trach. 1—3. Oed. r. 1528—30 Erf. Eur. Andr. 100—2 Barnes. El. 952—6. Tr. 510. Iph. A. 161—2. Aristot. eth. N. i 10=11 § 3. Cic. fin. ii § 87 Dav. iii § 76. Ov. m. iii 135—7. Sen. de tranq. an. ii § 12 *rex es: non ad Croesum te mittam, qui rogum suum et escendit iussus et extingui vidit, factus non regno tantum, sed etiam morti suae superstes*. Ios. b. I. v 11=29 § 3 applies the saying to Antiochos Epiphanes of Commagene, who aided Titus at the siege of Jerusalem; Arr. vii 16 § 7 to Alexander, who was *felix opportunitate mortis*. Hence the proverbs paroemiogr. i 315 n. *τέλος ὅρα βίου*. ii 187 *Λυδὸς ἀποθνήσκει σοφὸς ἀνὴρ*, said of Croesus. ib. 665 *τέρμα δ' ὁρᾶν βίοτοιο*, Σόλων λεραῖς ἐν Ἀθήναις. Meurs. Solon c. 26. cf. ecclus. 11 28. Plin. vii § 132 *alius de alio iudicatur dies, et tamen supremus de omnibus, ideoque nullis credendum est*. Charon in Lucian contempl. 10 takes Solon's maxim as a compliment to him and his ferry-boat. cf. 'all's well that ends well.' 'Ende gut, alles gut.' 'Finis coronat opus.' and many other proverbs Wander s.v. *Ende*.

276—282 from Vell. ii 19 b.c. 88 'Sulla returned to Rome, occupied it by force of arms, and drove out from the city twelve ringleaders of revolution, among whom were *Marius* with his son and P. Sulpicius, *ac lege lata exules fecit*; . . . Marius after his sixth consulship and his 70th year, naked and overwhelmed with mire, eyes only and nose rising above the water, was dragged forth from a bed of reeds hard by the *swamp* of Marica, wherein he had concealed himself when flying from the pursuit of Sulla's cavalry. A halter being thrown over his neck, he was led to the prison of the *Minturnensians* by order of the duumvir. A public

slave, a German by nation, was sent with a sword to dispatch him; it chanced that this slave had been taken by him when imperator in the *Cimbrian war*; no sooner did he recognise Marius, than uttering a loud shriek expressing indignation at so great a man's calamity, he threw away his sword and fled from the prison. Then his countrymen, taught by an enemy to compassionate one who was but lately the chief man in the state, furnished him with provisions and clothing and put him on board a ship; but he, coming up with his son near Aenaria, bent his course to Africa, and supported a life of destitution in a hut of the ruins of Carthage; while Marius beholding Carthage, Carthage gazing on Marius, might each comfort the other.' Manil. iv 45—8 *et Cimbrum in Mario, Mariumque in carcere victum: | qui consul toties exsulque et in exsule consul | adiacuit Libycis compar iactura ruinis. | eque crepidinibus* [Iuv. v 8 n.] *cepit Carthaginis orbem.* Flor. ii 9=iii 21 § 6 *initium et causa belli inexplebilis honorum Marii fames.* § 8 *Marium servilis fuga exemit.* § 10 *redit ab Africa Marius clade mxior: siquidem carcer catenae, fuga exilium horrificaverant dignitatem.* Luc. ii 69—138. e.g. 69—75 *post Teutonicos* [Iuv. 282] *victor Libycosque triumphos | exullimosa Marius caput abdidit ulva. | stagna avidi texere soli laxaeque paludes | depositum, Fortuna, tuum; mox vincula ferri | exedere senem longusque in carcere* [Iuv. 276] *paedor. | consul et eversa felix moriturus in urbe | poenas antedabatscelerum.* 79 the Gaul (or German) *viderat immensam tenebroso in carcere lucem.* 90—3 *nuda triumphati iacuit per regna Iugurthae | et Poenos pressit cineres* [Iuv. 277]: *solacia fati | Carthago Mariusque tulit, pariterque iacentes | ignovere deis.* 130—3 *septimus haec sequitur repetitis fascibus annus* [B. c. 86]: *ille fuit vitae Mario modus, omnia passo, | quae peior fortuna potest, atque omnibus uso, | quae melior, mensoque homini quid fata parent.* The exile Ovid draws the same lesson from the fate of Marius Pont. iv 3 45. 47 *ille Iugurthino clarus Cimbroque triumpho, | . . . in caeno latuit Marius cannaque palustri.* ib. 37—8 the reverses of *Croesus* [Iuv. 274—5], and 41—4 of *Pompeius* [Iuv. 283—8].

276 EXILIUM on the flight of Marius see Plut. Mar. 35 § 6—c. 40. 41 § 4. 45 § 5. 43 § 2—3 on his return B. c. 87 Cinna entered Rome, but Marius lingered at the gates, feigning unwillingness to enter while still under the decree of banishment (cf. 42 § 3); if his presence were required, the decree must be formally rescinded; when three or four tribes only had voted, he threw off the mask, ib. 41 § 4 from his flight to his return, a period of more than 70 days, he suffered his beard to grow, and refused the proconsular uniform sent him by Cinna, passing through Italy in tatters and unkempt. cf. App. b. c. i 60. 67. Plut. Sull. 10. Luc. ii 227 *exilibus Mariis.*

CARCER he was committed to the house of Fannia in Minturnae VM. i 5 § 5. ii 10 § 6. viii 2 § 3. Plut. 38. 39 the Gaul who was sent to kill him saw his eyes glaring in the dark cellar, and heard a loud voice 'Man, darest thou kill Gaius Marius?' on which he ran out crying: 'I cannot kill Gaius Marius.' cf. App. b. c. i 61. Luc. ii 73. 79 and Oros. v 19 also speak of a *carcer*.

MINTURNARUMQUE PALUDES Cicero often speaks of his fellow-townsmen fin. ii § 105. p. Sest. § 50. p. Planc. § 26. in Pis. § 43 C. Marius, *quem Italia servata ab illo demersum in Minturnensium paludibus, Africa devicta ab eodem expulsum et naufragum vidit.* p. red. ad Quir. §§ 19, 20. Oros. v 19 p. 343 H Marius *fugiens, cum persequentium instantia circumsaepius esset, in Minturnensium paludibus sese abdidit, e quibus infeliciter lupo obitus ignominioseque protractus, turpi*

autem spectaculo Minturnas deductus contritusque in carcerem, percussorem ad se missum solo vultu exterruit. Hor. ep. i 5 4—5 palustriis Minturnas. To the malaria arising from the swamp Ovid alludes m. xv 716 Minturnaeque graves.

MINTURNARUM a Roman colony of Latium on the via Appia, lying on the right bank of the Liris Garigliano, about 3 miles from the sea Strab. v p. 233; there are still large remains of an amphitheatre and an aqueduct, substructions of a temple, walls and towers. Cluver. Ital. iii 10 pp. 1074—9 gives the authorities in full; see also E. H. Bunbury in dict. geogr.

277 MENDICATUS VICTA CARTHAGINE PANIS Luc. viii 268 an Libycae Marium potuere ruinae | erigere in fascēs? anth. Lat. 415 36—8 o superi, quis fuit ille dies, | quo Marium vidit supra Carthago iacentem! | tertia par illis nulla ruina fuit; ib. 33—5 hope moved Marius to trust himself to the marsh, turpi se credere limo, and to make for the shores of conquered Libya. 39—40 hope carried the exile Pompeius to the boy king [Iuv. 283—8]. 43 hope remained to Priam after Hector's loss [Iuv. 258—72]. Plut. Flam. 21 § 7 (§ 6 he speaks of the reverses of Mithradates [Iuv. 273], and c. 20—1 of those of Hannibal [Iuv. 147—67]) 'the Romans, who mocked the fortunes of Marius a vagabond and a beggar, ἀλωμένον καὶ πτωχεύοντος, in Africa, presently adored him at Rome σφαττόμενοι καὶ μαστιγοῦμενοι.' § 8 Solon's maxim. id. Mar. 40 §§ 5—7 Marius reached Africa, Sextilius the praetor warned him not to land; otherwise he must carry out the decree of the senate and treat him as an enemy of the Romans. Marius replied 'tell him that you have seen C. Marius sitting an exile amid the ruins of Carthage.' M. Sen. contr. 17 § 6 p. 198 CAPITO Minturnensis palus exulem Marium non hausit; Cimber etiam in capto vidit imperantem; praetor iter a conspectu exulis flexit: qui in crepidine [Iuv. v 8n.] viderat Marium, in sella figuravit. ib. 1 § 3 p. 57 quis crederet iacentem supra crepidinem Marium fuisse consulem aut futurum? § 5 P. ASPRENAS quid referam Marium sexto consulatu Carthagini mendicantem, septimo Romae imperantem? Stanley compares the legendary date obolum Bclisario.

278 For the trochaic caesura in the third foot Lupus compares ii 146. iv 120. vi 192. viii 100. 267. xi 133. xiv 137. 242. xv 64. 116. HINC from long life 275.

278—9 QUID BEATIUS more universal than quem beatiorē; so nihil than nemo, οὐδὲν than οὐδὲς vi 459. Hor. s. i 3 18—9 nil fuit umquam | sic impar sibi. Ruddim. ii 103. Ramshorn 956. Spartian. Sev. 21 §§ 5—6 quid Marco felicius fuisset, si Commodum non reliquisset heredem? quid Severo Septimio, si Bassianum nec genuisset? Cic. parad. 2 § 16 C. vero Marium vidimus, qui mihi secundis rebus unus ex fortunatis hominibus, adversis unus ex summis viris videbatur, quo beatius esse mortali nihil possit. For the thought cf. VM. iv 9 § 14 ille Marius, . . . cui post exilium consul creari proscriptoque facere proscriptionem contigit. quid huius condicione inconstantius aut mutabilius? quem si inter miseros posueris, miserrimus, inter felices felicissimus reperietur. Stat. Th. vi 513—7 of Polynices. Plut. Mar. 23 § 1 fortune, or the envy of the gods, or necessity, leaves no great success unalloyed, but diversifies human life with a mixture of good and ill.

280 on the triumphal procession see 36—46 n.; those of Marius over Iugurtha (Plut. 12), and over the Cimbri and Teutones ib. 28 § 9. Hor. c. i 37 30—2 saevis Liburnis scilicet invidens | privata deduci superbo | non humilis mulier triumpho. Prop. ii 1 33 Vulp. Flor. i 38 = iii 3 § 10 Teutobodus, king of the Teutoni, insigne spectaculum triumphi fuit. quippe vir

proceritatis eximiae super tropaea sua eminebat.

ANIMAM of the 13 exx. of hiatus in Iuv. 8 are in this place (Lupus) III 70. VI 274. 468. VIII 105. XII 110 (?). XIV 49. XV 126.

MAM as we say *op. decus, gloria, triumphus.*

281 POMPA ANIMAM OPI-
TEUTONICO VELLEIT DESCENDERE CURRU VIII 249—53. The terror of Rome before these northern hordes, whose time was not yet fully come, was great Flor. I 38=III 3 § 5 *actum erat, ni Marius illi saeculo contigisset.* On the very day of the victory at the Raudii campi it was announced at Rome, as tradition told, by Castor and Pollux §§ 19—21 *hunc tam laetum tamque felicem liberatae Italiae adsertique imperii nuntium . . . populus Romanus accepit . . . per ipsos, si credere fas est, deos.* cf. Plut. 17 for many other portents. This first German immigration (for the women and children marched with the fighting men or rode in wagons) of the Cimbri was at the outset entirely successful; they defeated the consuls 1) Carbo B.C. 113 at Noreia in Carinthia, 2) Silanus B.C. 109 in southern Gaul, 3) Maximus Oct. B.C. 105 with a legatus and proconsul, commanding three armies, in a series of battles at Orange; in these days 80,000 Roman soldiers were slain. Sall. Iug. 114 § 1 *quo metu Italia omnis contremuerat.* § 4 at that time *spes atque opes civitatis in illo [Marius] sitae.* Plut. 11 § 4. 16 § 1 compares the invaders to a cloud and a thunderbolt falling on Gaul and Italy; 11 § 10 to fire, for their speed and violence; 24 § 4 to giants, rending hills, uprooting trees; 26 § 3 to a surging sea. Marius, who had ended the Iugurthine war B.C. 106, was consul 5 years in succession B.C. 104—100, during which he reformed the army, destroyed the Teutones at Aquae Sextiae Aix B.C. 102 (Plut. 11—24. Liv. perioch. LXVIII) and the Cimbri on the campi Raudii, near Vercellae 30 July B.C. 101 (Plut. 24—7. Liv. ib.). He had put off the triumph for the victory at Aix (Plut. 24 § 1. Liv. ib.), and now accepted only one triumph, though two were offered Liv. ib. Plut. 28 §§ 8—9. After the battle of Aix he reserved the choicest arms and spoils for his triumph, offering all else as a burnt sacrifice ib. 22 § 1. cf. the inscription seen by Poggio on the basis of the statue of Marius at Arezzo Orell. 543. corp. inscr. Lat. I p. 290 he waged war as consul with Iugurtha, took him prisoner ET • TRIUMPHANS • IN • SECUNDO • CONSVLATV • ANTE • CVRIVM • SVVM • DVCI • IVSSIT • • • III • COS • TEVTONORVM • EXERCITVM • DELEVIT • V • COS • CIMBROS • FVDIT • EX • ILLIS • ET • TEVTONIS • ITERVM • TRIVMPHAVIT • • • POST • LXX • ANNVM • PATRIA • PER • ARMA • CIVILIA • EXPVL • SVS • ARMIS • RESTITVTVS • VII • COS • FACTVS • EST • DE • MANVBIBVS • CIMBRIC • ET • TEVTON • AEDEM • HONORI • ET • VIRTVTI • VICTOR • FECIT. In return for their great deliverance the people named Marius the third founder of the city, and poured libations to him as to their gods at feasts Plut. 27 § 8. From the history of Marius Aug. civ. D. II 23 § 1 draws the inference *posse homines, sicut fuit Marius, salute viribus opibus honoribus dignitate longaeuitate cumulari et perfrui dis iratis.* ibid. § 2 *omitto quod Marius a miserantibus Minturnensibus Maricae deae in luco eius commendatus est, ut ei omnia prosperaret; et ex summa desperatione reversus incolumis, in urbem duxit crudelem crudelis exercitum.*

283—8 from Cic., whom Vell. and Sen. also follow, Tusc. I § 86 [cf. § 85, the source of Iuv. 258—72] Pompeius struck with a dangerous disease at Neapolis, recovered. The Neapolitans, aye and they of Puteoli too, put on crowns for joy: *volgo ex oppidis publice gratulabantur: ineptum sane negotium et graeculum, sed tamen fortunatum.* Had he then died, would he have been taken from goods or ills? *certe a*

miseris. For he would not have fought with his father-in-law Caesar, would not have taken up arms unprepared, would not have fled from Italy, non exercitu amisso nudus in servorum ferrum et manus incidisset, . . . *non fortunæ omnes a victoribus possiderentur.* qui, si mortem tum obisset, in amplissimis fortunis occidisset, is propagatione vitæ quot, quantas, quam incredibilis hausit fortunas! Vell. ii 48 § 2 if Pompeius two years before the outbreak of war, when he had finished his theatre and the adjoining works, *gravissima temptatus valetudine decessisset in Campania, quo quidem tempore universa Italia vota pro salute eius, primi omnium civium, suscepit, defuisset fortunæ destruendæ eius locus et quam apud superos habuerat magnitudinem, inlibatam detulisset ad inferos.* Sen. cons. ad Marc. 20 §§ 4—5 *cogita quantum boni opportuna mors habeat, quam multis diutius vixisse nocuerit.* Si Cn. Pompeium, *decus istud firmamentumque imperii, Neapoli valetudo abstulisset, indubitatus populi Romani princeps excesserat: at nunc exigui temporis adiectio fastigio illum suo depulit. . . . vidit Aegyptium carnificem et sacrosanctum victoribus corpus satelliti præstitit;* next follows the fate of Cicero (Iuv. 120—6). Liv. ix 17 § 6 *quid nisi longa vita . . .* Magnum modo Pompeium vertenti præbuit fortunæ? App. b. c. ii 28 mentions the sickness of P. Plut. Pomp. 57 it was on the motion of Praxagoras that the Neapolitans *voted sacrifices for the recovery of P.* Their neighbours followed the example, and so the thing went the round of Italy, *cities great and small keeping a festival for many days. Crowds streamed out to meet P., streets, villages, and harbours were thronged with revellers and sacrifices.* Many received him with garlands on head and torches in hand, threw flowers upon him and escorted him in procession. The blind self-confidence engendered by this progress was one main cause of the war. To those who asked with what forces he could check Caesar's march on Rome, P. replied: 'Wherever I stamp my foot in Italy, forces, horse and foot, will start up.' Flor. ii 13=iv 2 § 8 *causa tantæ calamitatis eadem quæ omnium, nimia felicitas.* cf. § 20. §§ 51—2 *felicem utcumque in malis Pompeium, si eadem ipsum quæ exercitum eius fortuna traxisset, superstes dignitatis suæ vixit, ut cum maiore dedecore . . . imperio vilissimi regis, consiliis spadonum et, ne quid malis deesset, Septimii desertoris sui gladio trucidatus, sub oculis uxoris suæ liberorumque moreretur.* Plin. h. n. v § 58 the Nile rose but five cubits this year, the lowest recorded number, *veluti necem Magni prodigio quodam flumine aversante.* ib. vii §§ 95—99 is a summary of the exploits of Pompeius, 'rivaling the lustre not of Alexander only, but almost of Hercules and father Liber,' including the inscription on a shrine of Minerva, built from the spoils of his victories, and the 'preface' of his eastern triumph. Ov. f. v 1 185—90 has a like passage about Manlius: how well had it been for him if he had died in defence of Iuppiter's throne: *vixit, ut occideret damnatus crimine regni.* hoc illi titulum longa senecta dabat.

284 PUBLICA VOTA state services, vows formally voted by the local senates or assemblies. Cic. Att. viii 16 § 1 B. C. 49 the *municipia* treat Caesar as a god; *nec simulant, ut cum de illo aegroto vota faciebant.* ib. ix 5 § 3 *illa . . . de valetudine decreta municipiorum.* DCass. xli 6 §§ 3—4 all the cities of Italy, so to say, vowed *συνήγα ἀπὸ τοῦ θύματος θύειν*, a distinction afterwards accorded to the emperors (as to Gaius Suet. Cal. 14 vows for his return from the islands near Campania), but to no other man.

285 FORTUNA IPSIUS Luc. viii 21—2 *poenæ longi*

Fortuna favoris | exigit a misero. 27—31 longius aevum | destruit ingentes animos, et vita superstes | imperio; nisi summa dies cum fine bonorum | affuit et celeri praevertit tristia leto, | dedecori est fortuna prior. The fortune of Pompeius was no less celebrated than that of Sulla Cic. de imp. Cn. Pomp. §§ 47—9. Petron. 123 239—244. Luc. viii 728—9 *non pretiosa petit cumulado ture sepulchra | Pompeius, Fortuna, tuus.* i 134 of P. *nec reparare novas vires, multumque priori | credere fortunae; stat magni nominis umbra.* ii 725—86 e.g. *lassata triumphos | destituit Fortuna tuos.* viii 700—7, e.g. *felix nullo turbante deorum, | et nullo parcente misero; semel impulit illum | dilata Fortuna manu.* The 'fortune of Caesar' was also proverbial. Heinr. cites Dorville on Char. v 6 p. 484.

FORTUNA URBIS on coins Rasche iii 1162—3 FORTUNA POPULI ROMANI. Eckhel ii 455. iii 141 ΤΥΧΗ ΠΟΛΕΩΣ. Luc. viii 685. Lob. Agl. 595. 286 SERVATUM VICTO CAPUT ABSTULIT PACUV. in Suet. Caes. 84 *men' servasse ut essent qui me perderent?* After escaping from the battle of Pharsalus (9 Aug. 706=6 June 48), Pompeius fled to Egypt, but was put to death before he could land, on the day before his 59th birthday, being the anniversary of his triumph (B. C. 61) over Mithradates, 28 Sept. 706=24 July 48 Fischer röm. Zeittaf. The advisers of Ptolemy Dionysos (Cleopatra's brother, a boy of 13), the eunuch Pothinos, the general-in-chief Achilles, and the Chian sophist Theodotos, resolved to kill P.; Plut. Pomp. 77 § 3 'a dead man,' said the sophist with a smile, 'does not bite,' ib. 78—80 Achilles, with the tribune Septimius and the centurion Salvius, put off in a small boat to receive P.; who on passing from his vessel quoted Sophokles, 'he who goes to a tyrant, is his slave;' in the boat he conned over the Greek speech which he intended to address to the young king. As he rose to leave the boat, he was stabbed, his head cut off and the body flung naked out of the boat, to feast the eyes of the curious. When all had gazed their fill, a faithful freedman Philippos (with Servius Corvus a former quaestor of P. Luc. viii 714 seq. AV. vir. ill. 77) gathered fragments of a fishing boat, enough at a pinch to furnish a pyre for a corpse naked and not entire (*νεκρῷ γυμνῷ καὶ οὐδὲ δλω* Iuv. 288 *cadavere toto*). The head was presented to Caesar when he arrived a few days later (cf. Plut. Caes. 48 § 2). The 'remains' were sent to Cornelia and buried by her in her husband's Alban estate. See on the head of P. Luc. viii 662—690, who describes the embalming. ix 136—144. 1009—92. The tragical end of such unprecedented greatness powerfully impressed the Roman imagination. Prop. iii=iv 11 34—5 *totiens nostro Memphi cruenta malo, | tres ubi Pompeio detrahit arena triumphos.* Petron. 120 63 *Libyco iacet aequare Magnus.* Sen de ir. ii 2 § 3, where he also speaks of the end of Cicero (Iuv. 120—6). id. ep. 4 § 7. Vell. ii 53 § 4 *hic post tres consulatus et totidem triumphos domitumque terrarum orbem sanctissimi ac praestantissimi viri in id evecti, super quod ascendi non potest, . . . vitae fuit exitus,* in tantum in illo viro a se discordante fortuna, ut cui modo ad victoriam terra defuerat, deesset ad sepulturam. Luc. viii 711—821. 833—71. the tomb was shewn to sight-seers by the local guides 821 *monstratum.* 869 *monstrantibus.* ix 1—4. 53—4. App. b.c. ii 84 Pothinos and his men sent the head of P. to Caesar, in hope of reward; the body 'some one' buried on the sand, and erected a cheap tomb over it; Hadrian extemporised an epitaph (cf. DCass. lxxix 11 § 1 A. D. 122. anth. Pal. ix 402. Spartian Hadr. 14 § 4) *τῷ ναοῖς βεβήθωσι πρόσθ' ὁπίσθ' ἐπλετο τύμβος.* Hadrian also brought to light the tomb, then buried in sand, and restored the brazen statues which

the friends of P. had erected. DCass. XLII 5 where the contrast between the greatness of P. and his fall is drawn out at length,—victorious from a stripling in Europe, Asia, Africa, he had pacified the whole Mediterranean, and now met his death there; the former admiral of 1000 sail in a little boat; on the very day of his triumph over Mithradates and the pirates, the day of his greatest glory, he suffered the most grievous shame. VM. v 1 § 10 *quam praeclarum tributae humanitatis specimen Cn. Pompeius, quam miserabile desideratae idem evasit exemplum! nam qui Tigranis tempora insigni regio texerat, eius caput tribus coronis triumphalibus spoliatum, in suo modo terrarum orbe nusquam sepulturae locum habuit, sed abscisum a corpore inops rogi nefarium Aegyptiae perfidiae munus portatum est, etiam ipsi victori miserabile. ut enim id Caesar aspexit, oblitus hostis socii vultum induit, . . . caput autem plurimis pretiosissimis odoribus cremandum curavit.* Alexander Severus Lamprid. 62 § 3 cited the same exx. of great men dying a violent or early death as Iuv. does here, *Alexander, Pompeius, C. Caesar, Demosthenes, Tullius.* Sen. de tranq. 16 § 1 *Pompeius et Cicero [coguntur] clientibus suis praebere cervicem.* brev. vit. 13 §§ 6—7. VM. i 8 § 9. A very familiar commonplace on the tombs of P. and his two sons, in Africa, Europe, Asia (Iuv. 108 n.). anth. Lat. 400—4. 413—4. 454—6 R e.g. 402 (borrowed from Mart. v 74. cf. Sen. ep. 71 § 9) *Pompeius totum victor lustraverat orbem; | at rursus toto victor in orbe iacet. | membra pater Libyco posuit male tecta sepulcro; | filius Hispana est vix adopertus humo. | Sexte, Asiam sortite tenes. divisa ruina est: | uno non potuit tanta iacere solo.* cf. 406. 415 39—40. 838. 845. The site of the tomb was Ostracine Solin. 34 § 1, near mt. Casius and Pelusium Pl. v § 68. Strab. 760. 769. The flight of Pompeius was a topic of *suasoriae* in the schools Quintil. III 8 § 33 (cf. Empor. in rhet. Lat. 571 4 H) *Pompeius deliberabat, Parthos an Africam an Aegyptum peteret.* §§ 55—7 *an pro Caesare fuerit occidi Pompeium? etc.* VII 2 § 6 *quomodo laturus sit Caesar, si Ptolemaeus Pompeium occiderit?*

286—8 HOC CRUCIATU LENTULUS, HAC POENA CARUIT CECIDITQUE CETHEGUS INTEGER VIII 231—244 n. these accomplices of Catilina, P. Lentulus Sura (consul B.C. 71, ejected from the senate for immorality 70, praetor again 63) and C. Cethegus undertook to murder the consul Cicero and the senate, and to set fire to Rome, while Catilina marched with an army from Etruria Sall. 32 § 2. Plut. Cic. 18. App. b.c. II 3. The backwardness of Lentulus destroyed the chances of the conspiracy (Sall. 58 § 4 *so-cordia atque ignavia Lentuli*. Cic. Brut. § 235. DCass. XXXVII 32 § 3); he was full of blind confidence, trusting to certain so-called Sibylline verses and to fortune-tellers: 'it was fated that three Cornelii should be lords of Rome,' i.e. as he supposed, Cinna, Sulla and himself Cic. Catil. III §§ 9. 11. IV §§ 2. 12. Sall. 47 § 2. App. II 4. Quintil. v 10 § 30. Plut. 17 § 4. Flor. II 12=IV 1 § 8. On the night of the famous 5 Dec. 63 (Cic. p. Flacc. § 102 *nonae illae Decembris*. ad fam. I 9 § 12) Lentulus and Cethegus were strangled in the Tullianum, or underground dungeon beneath the Capitol (Burn Rome and the Campagna xxiii. 81) by order of the senate Sall. 55. Vell. II 34 § 4. Plut. Cic. 22 § 2. App. II 6 fin. DCass. XXXVII 36 § 3. 39 § 2. This illegal execution was continually cast in Cicero's teeth, as B.C. 43 by Calenus *ib.* XLVI 20 § 5, where is a play on *Tullius* and *Tullianum*. The mother of Antonius after his father's death married Lentulus, a connexion from which Plut. Ant. 2 § 1 derives the feud between Ant. and Cic. Ant. asserted that the body of Lentulus was not given up to his friends (Cic. Phil. II § 17), or not until his wife begged it of Terentia;

but none of the bodies were refused interment Plut. l.c. Pauly II 682—3. Drumann II 529—33.

CECIDIT Gebhard on Nep. iv 1 § 2.

CETHEGUS II 27 si . . . *Clodius accuset moechos*, Catilina Cethegum. VIII 231 n. He was one of the young (Sall. 52 § 33) rakes, who joined in the democratic plot as a means of cancelling all debts. Having undertaken to dispatch Cicero and knowing well the value of time, he constantly complained of the sloth of Lentulus; for even among conspirators the hierarchy of office was respected; if a consular joined the movement, he must take precedence Sall. 43 §§ 2—4 e.g. *natura ferox, vehemens, manu promptus erat; maxumum bonum in celeritate putabat*. Cic. Catil. III § 10. 16 I foresaw *remoto Catilina non mihi esse P. Lentuli somnum . . . nec C. Cethegi furiosam temeritatem pertimescendam*. IV § 11 *aspectus Cethegi et furor in vestra caede bacchantis*. Luc. II 541—3 *nec magis hoc bellum est, quam cum Catilina paravit | arsuras in tecta faces, sociusque furoris | Lentulus exsertique manus vesana Cethegi*. 288 INTEGER

Apul. VII 24 *moriturus equidem nihilominus, sed moriturus integer*. Here 'entire')('beheaded'; generally)(*saucius* Mühlmann col. 1201—2.

IACUIT CATILINA CADAVERE TOTO XIV 41. Corn. Sev. ap. Sen. suas. 6 § 26 31—5 (first compared by Barth) after speaking of Cicero's mutilation (Iuv. 120 n.) *hoc nec in Emathio mitis victoria Perse, | nec te, dire Syphax, non fecit in hoste Philippo. | inque triumphato ludibria cuncta Iugurtha | afuerunt, nostraeque cadens ferus Hannibal irae | membra tamen Stygias tulit inviolata sub umbras*. The restless energy and great capacity of L. Sergius Catilina is attested by his enemy Cic. p. Cael. §§ 12—4. Catil. III §§ 16—7. Having been one of the most blood-thirsty agents of Sulla (Sen. de ir. III 18 §§ 1—2) he threw himself into the democratic movement with characteristic ardour, declaring that, there being two parties in the state, the one (the aristocracy) feeble, with a weak head (Cicero), the other strong, but without a head; so long as he lived, it should never want a head Cic. p. Mur. § 51; and indeed, beside the plunder of the capitalists, the renewal of the days of C. Marius the democratic captain, and the exaltation of Marius' nephew Caesar against Pompeius, were the chief aims of the conspirators. Catilina joined battle early in B.C. 62 with the troops of the proconsul C. Antonius, led by the capable veteran M. Petreius, at Pistoria in Etruria; during the engagement he discharged the duties of a brave soldier and consummate commander, and when all was lost, charged into the thick of the enemy, and fell fighting Sall. 60—1. DCass. xxxvii 39—40, who contradicts Iuv. 40 § 2 'Antonius sent his head to the city, in order that, being assured of his death, they might be relieved from fear.' Cic. p. Sest. §§ 8—12. Flor. II 12=IV 1 § 12 *Catilina* was found far from his own lines, among corpses of the enemy, *pulcherrima morte, si pro patria sic concidisset*. Ben Jonson in his *Catiline* has worked up the evidence with a master's hand.

CADAVERE TOTO Luc. VIII 697—9 *litora Pompeium feriunt, truncusque vadosis | huc illuc iactatur aquis: adeone molesta | totum cura fuit socero servare cadaver? 707—10 e.g. nullaque manente figura, | una nota est Magno capitis iactura revulsi. 736 lacerum corpus. 752 truncum. 773 trunci cineres. IX 53 truncus. x 379—80 tumulumque e pulvere parvo | adspice, Pompeii non omnia membra tegentem.*

289—345 With low whisper, at sight of Venus' temple, the eager mother craves beauty for her boys, for her girls aloud, even to a very daintiness of desire. 'Yet why rebuke?' she asks; 'Latona's self takes pride in her fair Diana.' Yet Lucretia's fate forbids the wish for features

like Lucretia's; Virginia would fain take Rutilla's hump, giving Rutilla in exchange her own faultless shape. Still greater dangers await the beau: a blooming son keeps his parents on the rack with fear: so seldom is beauty mated with chastity. ['chaste is no epithet to suit with fair']. Though the plain home, taking after the ancient Sabines, may have handed down from sire to son spotless manners, though boon Nature may have done her part, dealing with liberal hand chaste affections, and a face flushed with modest blood (for what more can Nature bestow on a boy, Nature mightier than every keeper and every safeguard?) still the well-favoured youth may never be man; for the seducer's lavish hardihood is bold to bribe the very parents to their children's sin: such trust have they in the power of gifts. No tyrant ever in his cruel fortress unmanned a misshapen stripling, no Nero ever ravished a lad bandy-legged or wen-throated, gorbellied at once and hump-backed. Go to now, and rejoice in your spruce youth, whom greater perils await: he will turn adulterer general to the city and will fear vengeance, such as a wrathful husband may take, nor will be a luckier gallant than Mars that he should never be entrapped. Sometimes however that indignation takes more licence than any law has allowed to indignation; one stabs the paramour to death, another draws blood with the lash; some lechers also are cloystered with the mugilis.—But your Endymion, I say, will prove the adulterer of a wedded dame whom he loves; presently,—when Servilia comes, money in hand,—of one whom he loathes; he will strip her of all her bravery; for what sacrifice will not any matron, be she Oppia or more profligate Catulla, make to her lusts? woman's whole character has its root there. But what harm does beauty to the chaste? nay, what good had Hippolytus of his temperate resolve, or what Bellerophon? For Sthenoboea and Cretan Phaedra alike reddened as scorned by this rebuff, both took fire, both shook for rage: when shame goads hate, then it is that a woman is most ruthless. Choose what advice you think best for him whom Caesar's wife is bent on wedding in her husband's lifetime. The fairest at once and best of a patrician house is hurried off, to be slain poor soul by Messalina's eyes: long since she is seated in state, the flame-red wedding-veil is ready, the coverlet of Tyrian purple is spread on the marriage-bed for all to see; the million sesterces of dowry will be made over in ancient form, witnesses will come to set their seal to the contract, the auspex to declare it blessed of heaven. You thought this a secret, entrusted to a few; she will not marry but in due form of law. Say, Silius, what is your choice. Refuse, and you are a dead man before the lamps are lit; commit the crime, and a little respite will be granted, till the news, stale to the city and to all subjects, may reach the ears of Claudius. He will be the last to learn the stain on his home; meanwhile do you, if a few days' life is worth the price, obey the behest of Messalina: in either case, whichever event you think better and easier, this fair white neck must be offered to the headsman's sword.

289—97 on the fond prayers of parents see Sen. ep. 94 §§ 53—4
*nulla ad aures nostras vox inpune perfertur: nocent qui optant
 . . . illorum amor male docet bene optando. mittit enim
 nos ad longinqua bona et incerta et errantia, cum possimus felicitatem
 domi promere. non licet, inquam, ire recta via. trahunt in pra-
 vom parentes. ib. 60 § 1 etiamnunc optas, quod tibi optavit
 nutrix tua aut paedagogus aut mater? nondum intellegis,
 quantum mali optaverint? o quam inimica nobis sunt vota
 nostrorum! eo quidem inimiciora quo cessere felicius. iam*

non admiror, si omnia nos a prima pueritia mala sequuntur: inter execrationes parentum crevimus. Hor. ep. i 46—8 to Tibullus *di tibi formam, di tibi divitias dederunt artemque fruendi.* | *quid voveat dulci nutricula maius alumno?*

289—90 FORMAM OPTAT PUEBIS MODICO MURMURE VI 539 *lacrimae meditataque murmura* of the votary of Osiris. Sen. ep. 10 § 5 (cf. Macr. i 7 § 6) *verum est quod apud Athenodorum inveni:* 'tunc scito esse te omnibus cupiditatibus solutum, cum eo perveneris, ut nihil deum roges, nisi quod rogare possis palam.' *nunc enim quanta dementia est hominum!* turpissima vota dis insusurrant: si quis admoverit aurem, conticescent, et quod scire hominem nolunt, deo narrant. *vide ergo, ne hoc praecipere salubriter possit:* 'sic vive cum hominibus, tamquam deus videat: sic loquere cum deo, tamquam homines audiant.' id. ben. ii 1 § 4 *vota homines parcius facerent,* si palam facienda essent: *adeo etiam deos, quibus honestissime supplicamus,* tacite malumus et intra nosmetipsos precari. ib. vi 39 §§ 2—5 esp. quam multa sunt vota, quae etiam sibi fateri pudet! quam pauca, quae facere coram teste possimus! Tibull. ii 1 85 Broukh. Hor. ep. i 16 59—60 Obbar. Luc. v 104—5 *haud illic tacito mala vota susurro | concipiunt.* Pers. ii 3—75 Cas. Mart. i 39 5—6 *siquis erit recti custos, mirator honesti,* | et nihil arcano qui roget ore deos. Gataker on Anton. iii 4. Cf. the Pythagorean rule Clem. Al. str. iv 26 § 173 *μετὰ φωνῆς εὐχεσθαι;* so Iustinian novell. 137 6 orders the prayers in the administration of the sacraments to be uttered *μετὰ φωνῆς*, 'with a loud voice,' as our rubrics enjoin. cf. Beveridge on art. 24.

290 ANXIA MATER Prop. III=II 22 43 *tutius et geminos anxia mater alit.* 291 USQUE AD DELICIAS VOTOBUM IV 4. VI 47. 260. XIII 140—1 *ten - o delicias*—extra communia *censes ponendum?* *deliciae* and *delicatus* connote something foppish, fantastic, whimsical, capricious, vain, fine, exquisite, fastidious, nice, choice, geziert; in style (Bonnell lex. Quintil.) affected and far-fetched; *deliciae* 'a pet,' fondled with a doting love. Here the fond mother does not limit her prayers to plain, solid benefits to satisfy her children's wants, but asks heaven for something out of the common way, to content her vanity, to indulge her to the top of her fancy; she will pray e.g. for any charm that happens to be in fashion Sen. ben. iv 5 § 1 *unde illa quoque luxuriam instruens copia? neque enim necessitatibus tantummodo nostris provisum est:* usque in *delicias amamur.* Plin. ii § 167 of the earth *quas non ad delicias quasque non ad contumelias servit homini? . . . aquis, ferro, igne, lapide, fruge, omnibus cruciatur hortis, multoque plus ut deliciis quam ut alimentis famuletur nostris.* Ambr. de paenit. i § 42 *deliciosus . . . et fastidii plenus.* cf. ind. Plin. Dryden 'they must be finished-pieces.'

292 PULCHRA GAUDET LATONA DIANA Hom. Od. vi 102—8 as Artemis strides down the hill *γέγηθε δέ τε φέρεα Ἀηρώ.* she towers above all her nymphs by the head and shoulders, and is conspicuous among all, though all are fair. Aen. i 498—502 as on the banks of Eurotas or ridges of Cynthus Diana leads the dance, encompassed by a thousand Oreads, but she outtops them all: *Latonae tacitum pertemptant gaudia pectus.*

293 LUCRETIA Liv. i 57 § 10 B.C. 510 Sex. Tarquinius was seized with a guilty passion for Lucretia: *cum forma, tum spectata castitas incitat.* The story is admirably told ib. 57—8 and by Ov. f. ii 721—852: authorities in Schwegler i 776 n. 5. Tertullian (exhort. cast. 13. monog. 17. ad mart. 4) applauds her suicide; so Hieron. adv. Iovin. i 49 fin.; Aug. civ.

D. i 19 condemns it (a favorite topic in the schools, for he gives specimens of declamation: '*mirabile dictu; duo fuerunt, et adulterium unus admisit.*' '*si adulterata, cur laudata? si pudica, cur occisa?*'). She is the model of a Roman matron (M. Sen. exc. contr. vi 8 § 3 p. 409 4 *quodsi utique laudare vis nuptias, narra Lucretiam*); and of homely chastity id. contr. 5 § 3 p. 89 15 *refer nunc Verginiam, refer Lucretiam: plures tamen Sabinæ sunt.* VM. vi 1 § 1 *dux Romanæ pudicitiae Lucretia.*

294 VERGINIA her story B. C. 449 is told by Liv. III 44—51 e. g. 44 §§ 1—3 an attempt on female honour the cause of the downfall of the decemvirs as of the kings. App. Claudius was smitten with a passion for the daughter of L. Verginius, a man exemplary in peace and war and in the government of his home. He had betrothed his daughter to L. Icilius: *hanc virginem adultam, forma excellentem Appius, amore amens, pretio ac spe pellicere adortus, postquam omnia pudore sæpta animadverterat, ad crudelem superbamque vim animum convertit.* 48 § 7 after Verginius had stabbed his daughter Icilius Numitoriusque *exsangue corpus sublatum ostentant populo; scelus Appii, puellæ infelicem formam, necessitatem patris deplorant.* 50 § 8 Verginius says, *filiam, quia non ultra pudica victura fuerit, miseram, sed honestam mortem occubuisse.* DH xi 28—40 calls V. (28) '*fairest of all Roman maidens*'; 35 V. before Appius in sordid attire with downcast looks still '*enchanted all men's eyes, so superhuman a grace and charm was in her.*' 39 '*pity for the maiden who had suffered δεινὰ καὶ περὰ δεινῶν διὰ τὸ δρυχὲς κάλλος.*' Cf. 41. authorities for Verginia's fate in Schwegler III 52 n. 2. Over and above its poetical and moral and historical interest the story is of importance as a case in the law of *vindictæ in libertatem*, and as an example of the early betrothals (and marriages Friedländer i³ 467—72) customary in Rome Schwegler 52—65. Oros. III 13 *pius paricida.*

GIBBUM 309. VI 108—9 *mediisque in naribus ingens* | gibbus: the word denotes any swelling or hump.

295—7 FILIUS CORPORIS EGREGII MISEROS PARENTES SEMPER HABET 224 n. VII 218 n. 239 n. Cic. p. Cael. § 6 *quod obiectum est de pudicitia, . . . id numquam tam acerbe feret M. Caelius, ut eum paeniteat non deformem esse natum; sunt enim ista maledicta pervulgata in omnes, quorum in adulescentia forma et species fuit liberalis.* §§ 8. 9 *quoad aetas M. Caelii dare potuit isti suspicioni locum, fuit primum ipsius pudore, deinde etiam patris diligentia disciplinaque munita: qui ut huic virilem togam dedit, . . . nemo hunc M. Caelium in illo ætatis flore vidit nisi aut cum patre aut mecum aut in M. Crassi castissima domo.* §§ 10. 11. Plin. ep. III 16 § 3 *filius decessit eximia pulchritudine, pari verecundia.* VII 24 § 3 *conspicuous forma omnes sermones malignorum et puer et iuvenis evasit.* [Quintil.] decl. 292.

297—8 RARA EST ADEO CONCORDIA FORMÆ ATQUE PUDICITIÆ [Ov.] her. 15=16 288 *lis est cum forma magna pudicitiae.* Ov. amor. III 4 41—2. f. II 161. Petron. 94 *raram fecit mixturam cum sapientia forma.* Sen. ben. III 16 § 3 *argumentum est deformitatis pudicitia.*

298—9 SANCTOS LICET HORRIDA MORES TRADIDERIT DOMUS VI 10. VIII 116. XI 152—5. Vell. II 11 § 1 *C. Marius . . . natus agresti loco, hirtus atque horridus vitæque sanctus.* Plin. ep. III 3 § 5 *vir est emendatus et gravis, paulo etiam horridior et durior, ut in hac licentia temporum.* More in Mühlmann.

299 VETERES IMITATA SABINOS III 85. 169 n. VI 163—4 *intactior omni* | *crinibus effusis bellum dirimente Sabina.* Ov. amor. I 8 39—40. II 4 15 *aspera si visq est rigi-*

dasque imitata Sabinas. III 8 61. m. xiv 797. Cic. p. Ligar. § 32. comm. on Aen. viii 638. Hor. c. iii 6 38—44. epod. 2 39—41. ep. ii 1 25. Colum. i pr. § 19. Liv. i § 4 'the rugged and stern discipline of the ancient Sabines, a race formerly surpassed in purity of manners by no other.' Strab. v p. 228. Schweigler i 243 n. 1. As a hardy race they gave out that they were a colony of Sparta ib. 251—2; the resemblance of national character was often remarked.

300—2 VULTUMQUE MODESTO SANGUINE FERVENTEM TRIBUAT NATURA. QUID ENIM PUERO CONFERRE POTEST PLUS? XI 154. DL. vi § 54 Diogenes the Cynic, seeing a boy blush, said, 'take heart of grace: such is the colour of virtue.' Sen. ep. 11 § 1. *verecundiam, bonum in adolescente signum.*

301 NATURA II 139. XIV 321. XV 132.

303 CUSTODE VII 218 n.

CUSTODE ET CURA NATURA POTENTIOR OMNI OV. m. ix 750—1.

758 *non te custodia caro | arcet ab amplexu, nec cauti cura mariti, | . . . at non vult natura potentior omnibus istis.* Cic. p. Rab. Post. § 4 though he had never seen his father natura ipsa dūce, quae plurimum valet, . . . in paternae vitae similitudinem deductus est.

304 VIRO often used in a pregnant sense, of one who is a man indeed (Fabri on Liv. xxii 14 § 11), who has not forfeited or tarnished his manhood e.g. by unnatural compliances Rosenbaum Lustseuche 116—140. Meier in Ersch u. Gruber 3 sect. ix 149—189. Petron. 81 *quem tamquam puellam conduxit etiam qui virum putavit. quid ille alter? qui...die togae virilis togam sumpsit; qui ne vir esset, a matre persuasus est, qui opus muliebre in ergastulo fecit.* Cic. in Clod. 1 § 6 p. 90 Beier was well content with the verdict *non videri virum venisse, quo iste venisset*, in the sense (schol.) that Clodius was no vir. Apul. physiogn. in Val. Rose anecd. i 111 25 *alius sternutamento subito virum se non esse confessus est.* M. Sen. contr. i pr. § 9 p. 49 *quis aequalium vestrorum, quid dicam satis ingeniosus, satis studiosus, immo quis satis vir est? emolliti enervisque quod nati sunt inviti manent, expugnatores alienae pudicitiae, negligentes suae.* Tac. xi 2. Suet. Vesp. 13. [Quintil.] decl. 3 § 3 *nec pudet accusatorem apud C. Marium . . . obicere militi quod vir sit.* DCass. LXIII 22 § 4 of Nero τὸν ἀνδρα ἐκείνον, εἴτε ἀνὴρ ὁ Σπάρτον γεγαμῆκός, ὁ Πυθαγόρα γεγαμῆκός. See the lexx.

305 IMPROBITAS effrontery iv 106 n. Munro on Lucr. iii 1026 n. Caes. b. c. ii 31 § 4 improbos) (pudentes. Phaedr. i 22 9. iv 8 1. Luc. v 277 i. vota. Cort. v 130 (also vi 29. Justin. xxii 7 § 4) i. spes. Vfl. vi 702 Burm. Freinsh. ind. Flor. Duker on Flor. iii 10 § 17 i. classem. Sen. Med. 340 of the Argo. Plin. ep. vii 30 § 5.

TEMPTARE Hor. c. iii

4 70—1 *integrae | temptator Orion Dianae.*

306 IN MUNERIBUS FIDUCIA Stat. Th. v 167 of the doe in *volucris tenuis fiducia cursu.* Claud. bell. Gild. 436 in *solis longe fiducia telis* (Mühlmann).

307 SAeva IN ARCE TYRANNUS a demagogue, if allowed a body-guard, Thirlwall i² 460 'with its aid made the first step to absolute power by seizing the citadel: an act which might be considered a formal assumption of the tyranny, and as declaring a resolution to maintain it by force.' Hence the familiar phrase *arcem occupavit* = 'assumed the tyranny' Fortunatian. art. rhet. i 6 p. 86 4 H. M. Sen. contr. 27 § 2 p. 267 1. Compare the enterprises of Kylon (Thuc. i 126 §§ 4—5 schol.), of Phalaris (Polyaen. v 1 § 1), of Pisistratos (Phaedr. i 2 5 *arcem tyrannus occupat Pisistratus*), of Dionysios the younger (Nep. 20 3 § 3 of Timoleon *arcem Syracusis, quam munierat Dionysius ad urbem obsidendam, a fundamentis disiecit; cetera tyrannidis propugnacula demolitus est.* VM. vi 2 E § 2. Justin. xxi 2 §§ 9—10 *velut iure regnaret, arcem occupat*

solitamque sibi saevitiam exercet. coniuges principum ad stuprum rapi iubebat, virgines ante nuptias abducebat stupratasque prociis reddebat. Polyasen. v 2 §§ 3—4. Plut. Timol. 13 §§ 2—4 e.g. τὴν ἀκρόπολιν καὶ τὰ τυραννεῖα. 22 §§ 1. 2), Klearchos of Herakleia (Iustin. xvi 4 § 11). Hence the outcry against Valerius Publicola (Liv. ii 7 §§ 6—12. Serv. Aen. iv 410 who explains *regium enim fuit habitare in arcibus propter tutelam*. Schwegler ii 49 n. 4), and Manlius Capitolinus (B.C. 384 Liv. vi 19 § 1 the senate discusses *de secessione in domum privatam plebis, forte etiam in arce positam, et imminenti mole libertati*. 20 § 13 a law *nequis patricius in arce aut Capitolio habitaret*. Schwegler iii 258 n. 3. 259 n. 1. 287. 290. 299). Lucr. v 1108—9 *condere coeperunt urbes arcemque locare* | *praesidium reges ipsi sibi per fugiumque*. Contrast Liv. iii 45 § 8 *duas arcēs libertatis tuendae*. vi 37 § 10. Plut. Cat. min. 33 § 3 (cf. Crass. 14 § 2) when Illyricum and Gaul, with four legions, was assigned to Caesar for five years, Cato warned his countrymen that they were installing the tyrant in the *citadel* by their own votes. Geographers noted such strongholds Plin. iv § 47 *Bizye arx regum Threciae*. v § 50 *Memphis quondam arx Aegypti regum*. iii § 82 *Tiberi principis arce nobiles Capreae*. Plin. pan. 47 § 4 *magno quidem animo parens tuus* [Nerva] *hanc ante vos principes arcem publicarum aedium nomine inscripserat, where the arx is that of Domitian*. Iuv. iv 145 n. cf. the definitions of the grammarians Poll. ix § 40 τὰς δὲ τὴν ἀκρόπολιν καὶ βασιλείον ἀν τις εἴποι καὶ τυραννεῖον. Ascon. Cic. divin. in Caec. § 18 *arx interdum sedes tyranni, id est regis, dicitur*. In the rhetorical exercises on tyrannicide (Iuv. 113 n.) the *citadel* continually occurs Quintil. vii 4 § 22. M. Sen. contr. 27 §§ 1. 2. 17. [Quintil.] decl. 274 p. 529 *Burm. hominem occidere non licet, tyrannum licet: expugnare domum fas non est, arcem expugnabit optimus quisque*. ib. 288 *primus tyrannus: . . . occupavit tamen arcem alter*. ib. 267 pp. 503—4. 271 p. 520. 282 *tyrannus cum in arcem duci iussisset cuiusdam sororem*. 329 p. 669. 345 p. 728. Calpurn. decl. 13 fin. Lucian. tyrannic. 7 fin. 9. 16. 19. cf. Stob. fl. xlix 8. 14. Luc. iv 800 Cort. (and from him Freund s. v.). Sen. clem. i 19 § 6. Tac. xiv 31 Ern. xv 69. Prud. cath. 5 80 *arcis iustitium triste tyrannicae*. Tertull. apol. 4 Herald and Oehler *vim profitemini et iniquam ex arce dominationem*. Polyb. in Suid. ἀκρόπολις. geopon. xi 2 fin. Strab. xvi p. 761 of the Jewish temple: 'they observed a certain decorum with respect to their *citadel*, not detesting it as a *stronghold of tyranny*, οὐχ ὡς τυραννεῖον βδελυττομένον, but exalting and reverencing it as a sanctuary.' DChrys. I p. 65 R a version of the 'Choice of Herakles.' Hermes shews him a mountain with two peaks, the one called 'the royal peak,' sacred to king Zeus, the other *τυραννική*, named after Typhon. Themist. 21 p. 256^a *καθαριετέον ἐξ ἀκροπόλεως τὴν τυραννίδα*. Sopat. in Walz rhet. v 160 l. 18. 161 a debate whether tyrannicide means l. 1 'to expel from the *citadel*,' or l. 6 'to mount the *citadel*, to fight with the guards, to slay a tyrant.' The word is often used allegorically Phil. leg. alleg. ii 23 i p. 83 M if you do not make war on the affections, 'gaining immunity and authority they will climb to the *citadel of the soul*, and, in *tyrant* fashion, will storm and ravage the soul.' id. de agric. 11 i p. 307 'the *tyrant* and natural enemy of cities is a man, of body and soul and of all that concerns both, the most embruted mind, τὴν ἀκρόπολιν ἐπιτετειχικῶς ἐκδύστω.' Arr. Epict. iv 1 § 86—8 'how is the *citadel* overthrown? Not by sword, or by fire, but by rules of reason. For if we shall have demolished that *citadel* which is in the city, shall we have demolished that of fever also? that of fair women? in a word, the *citadel*

within us, and have we cast out our inward tyrants? . . . With this we must begin, hence we must demolish the *citadel*, cast out the *tyrants*.' cf. Inv. 20 n. p. 72.

CASTRAVIT VI 366—378. Winer Real-

wörterb. *Verschnittener*. Rein Criminalr.² 422—4. Hdt. viii 105. Slaves (and a Nero regarded all mankind as his slaves) were treated as chattels, and mutilated with as little scruple as the inferior animals. Paulus Aegin. vi 68 with Adams' n. 'the purpose of our art being to restore those parts which are in a preternatural state to their natural, the operation of castration professes just the reverse: but since we are sometimes compelled against our will [as Heliodorus was Inv. vi 373] by persons of high rank to perform the operation, we shall briefly describe the mode of doing it.' M. Sen. contr. 33 § 17 p. 322 28 principes . . . viri contra naturam divitias suas exercent; castratorum greges habent, exoletos suos, ut ad longiorem patientiam impudicitiae idonei sint, amputant et, quia ipsos pudet viros esse, id agunt ut quam paucissimi sint. his nemo succurrit delicatis et formosis debilibus. Fortunatian. art. rhet. i 15 p. 93 27 H the theme of a controversia 'tyrannidis tempore speciosum filium pater amico commendavit. vocavit ad se patrem eius tyrannus et tormentis expressit, ubi esset filius: satellites misit ad amicum, amicus puerum occidit, tyrannus re cognita se necavit: amicum mater pueri caedis accusat; adest ei pater.' hic enim dicit puerum maiore a se pudoris iniuria liberatum, a parallel to Virginia's death. Nep. 21 2 § 2 of the elder Dionysius id quod in tyranno non facile reperitur, minime libidinosus. DCass. lxx 28 § 9 τὰ γε οὐκήματα [=lupanaria] τὰ ἐν αὐτῷ τῷ παλατίῳ ἀποδειχθέντα, καὶ τὰς γυναῖκας τὰς τῶν πρώτων τοὺς τε παῖδας τοὺς τῶν σεμνοτάτων, οὓς ἐς αὐτὰ καθίζων ὕβριζεν, ἐκκαρπούμενος ἐπ' αὐτοῖς πάντας ἀπλῶς τοὺς μὲν ἐθελοντὰς τοὺς δὲ καὶ ἄκοντας, ὅπως μὴ καὶ δυσχεραίνειν τι νομισθῶσι. lxxii 28 § 3 of Nero παῖδα ἀπελευθερον ὃν καὶ Σπύρον ὠνόμαζεν, ἐκτεμῶν, because of his likeness to Sabina. cf. lxxiii 13 § 1. lxxvii 2 § 3 καίπερ καὶ αὐτὸς Ἐάρῃον τιπὸς εὐνούχου ἐρῶν, ὅμως, ἐπειδὴ καὶ ὁ Τίτος λυχρῶς περὶ τοὺς ἐκτομίας ἐσπουδάκει, ἀπηγόρευσεν ἐπὶ ἐκείνῳ ὕβρει μηδένα εἶναι ἐν τῇ τῶν Ῥωμαίων ἀρχῇ ἐκτέμνεσθαι. cf. Suet. Dom. 7. Stat. s. iv 3 13—5. Brisson. ant. iur. ii 21. Quintil. v 12 §§ 17—9. Protection was required even from the cradle Mart. ix 8 3. 5—8 iam cunae lenonis erant. . .

| immatura dabant infandas corpora poenas. | non tulit Ausonius talia monstra pater. | idem qui teneris nuper succurrit ephebis, | ne faceret steriles saeva libido viros. DCass. lxxviii 2 § 4 Nerva repeats the prohibition. Sen. fr. 34 in Aug. civ. D. vi 10 § 2 cruel self-mutilations of fanatics, as the Galli; no tyrant ever so cruel, as false gods: taeterrimi et in fabulas traditae crudelitatis tyranni laceraverunt aliquorum membra, neminem sua lacerare iusserunt. in regiae libidinis voluptatem castrati sunt quidam, sed nemo sibi, ne vir esset, iubente domino manus intulit. Philostr. soph. ii 4 § 3 a controversia of Antiochos of Aegae: a tyrant having abdicated on the score of weak health, a eunuch, made such by him, slew him and is accused of murder. The accusers rely on the compact under which the tyrant had abdicated; the assassin replies: 'with whom did he make this agreement? with children, women, youths, old men, men; but I have no name in the treaty.' Io. Chrys. hom. 37=38 in Matth. p. 423^b τὸ γὰρ γυναῖκας διασπᾶν καὶ παῖδας ὕβριζεν νέους . . . τῶν τὰς ἀκροπόλεις κατεilahφότων ἐστί.

308 PRAETEXTATUM i 78 n.

RAPUIT 332. vii 168 n.

hence our 'rape,' 'ravish.'

NERO Suet. 28.

LOBIPEDEM ii 23 loripedem rectus derideat, Aethiopem albus,

Plin. v § 46 among the fabulous races of Africa himantopedes lori-pedes quidam quibus serpendo ingredi natura est.

309 STROMOSUM Cic. in Vat. § 4 Halm inflato collo, tumidis cervicibus. cf. Gesner and Foreell.

UTERO used of males, both man and beast, by Verg. Luc. Plin. Cels. Therefore the ingenious conj. of C. Vales. *itero* is needless. GIBBO 294 n.

310 I NUNC ET 166 n. Prop. III=II 29 22 i nunc et noctes disce manere domi! Mart. spect. 23 6. i 42 6. VFl. III 169 'i nunc', ait, 'Herculis armis.' Aen. IX 631 i, verbis virtutem inlude superbis! Sidon. ep. i 3 pr. Sav. i nunc et . . . move.

310—1 IUVENIS SPECIE LAETARE TUI, QUEM MAIORA EXSPECTANT DISCRIMINA 295—6 n. Capitolin. Maximin. 28 § 3 infamabant eum ob nimiam pulchritudinem . . . maxime senatores, qui speciem istam velut divinitus lapsam incorruptam esse noluerunt. Sen. cons. ad Marc. 24 § 3 adolescens rarissimae formae in tam magna feminarum turba viros corruptentium nullius se spei praebuit, et cum quarundam usque ad temptandum [Iuv. 305] pervenisset inprobitas [Iuv. ib.], erubuit [Iuv. 301] quasi peccasset, quod placuerat. Tac. vi 49 Sex. Papinius committed suicide: causa ad matrem referebatur, quae pridem repudiata adsentationibus atque luxu perpulisset iuvenem ad ea quorum effugium non nisi morte inveniret: the mother was banished for ten years, donec minor filius lubricum iuventutis exiret. The adulterer in Lucian Peregr. 9, who, on entrance into manhood, is taken in the act of adultery, is beaten with many stripes, and at last escapes only by leaping from the roof *παφάνιδι τὴν πυγὴν βεβρυμένος*, is a paragon of beauty, nature's own handiwork, the ideal (*καλὸν*) of Polykleitos. [Quintil.] decl. 18 argument 'speciosum filium, infamem, tamquam incestum cum matre committeret, pater in secreta parte domus torsit et occidit in tormentis.' § 9 'speciosus,' inquit, 'fuit.' Non magis hoc facinus in matre est, quam crimen in filio. 'speciosus fuit: ut hoc obici possit, ut debeat, adice, et adulter, et raptor, in illa matrona maritali dolore [Iuv. 315] paene percussus, in illa virgine publica subclamatus invidia: quamquam haec quoque intra notos decurrunt inventutis excursus.

IUVENIS XIV 23 n.

311 MAIORA greater than those named 304—8; see 316—7. 339—45.

311—2 ADULTER PUBLICUS Hor. c. II 8 7—8 *iuvenumque prodis* | publica cura. M. Sen. contr. 12 § 6 p. 152 1 *misit in domum nostram publicum puerum* (i. e. not, as in the other exx. 'stale,' 'common to all bidders,' but 'everybody's and nobody's child'). Sen. ep. 88 § 37 among idle school questions, *an Sappho publica fuerit*. cf. Lys. de caede Erat. § 16 p. 93 he has corrupted not only your wife, but many others, *ταύτην γὰρ τέχνην ἔχει*. Anaxandrid. in Stob. fl. LXVIII 1 *ἀλλ' ἔλαβεν ὥραλαν τις οὐδὲν γίγνεται* | *μᾶλλον τι τοῦ γήμαντος ἢ τῶν γειτόνων*.

312—3 MARITI EXIGERE IRATIST ['possibly the original reading: when the *et*, as so often happened, was omitted, then *debet* or *debert* would be a natural addition, and P would omit *exigere* for the metre.' H.A.J.M.] P has *mariti irati debet*, Rigault and Jahn *maritis iratis d.*, many MSS. *mariti exigere irati debent*, which exhibits the progress of interpolation. The *exigit autem* of 314 refers to our *exigere*.

IRATI Paul. sent. II 26 § 7 *inventi in adulterio uxore maritus ita demum adulterum iratus occidere potest, si eum domi suae deprehendat*.

313—4 NEC ERIT FELICIOR ASTRO MARTIS, UT IN LAQUEOS NUMQUAM INCIDAT i. e. nec erit eius astrum felicius etc. 247 n. 'nor will he be more fortunate than Mars, whom Vulcan ensnared in the arms of his wife Venus.' The story was

sung by Demodokos the minstrel at the court of Alkinoos Hom. Od. viii 266—369; esp. the comments of the gods 329. 332 οὐκ ἀπερὰ κακὰ ἔργα... τὸ καὶ μοιχάγρι' ὀφέλλει. In Hom. Il. v 363 Ares gives Aphrodite his chariot; complains to Zeus (ib. 883) on her behalf against Diomedes; she takes him by the hand (xxi 416), when he is wounded by Athene. In Hes. theog. 939 cl. 945 they are man and wife. cf. VFl. ii 208 *Mavortia coniux*. Stat. s. i 2 53. schol. Aristoph. av. 885. Ov. a. a. ii 561—590 *fabula narratur toto notissima caelo*, | *Mulciberis capti Marsque Venusque dolis*, etc. 578 *disponit laqueos*. 580 *impliciti laqueis*. id. amor. i 9 39—40. tr. ii 377—8. m. iv 171—189 *adulterium Veneris cum Marte*. cf. Iuv. vi 59. xvi 5. comm. on Hyg. f. 148. Fulgent. myth. ii 10. VFl. ii 98—100. Verg. g. iv 345—6. Stat. s. i 2 59—60. Th. iii 273—6. vii 62. Philostr. Ap. vii 26 § 5. Nonn. v 578—585. Wernsdorf-Lemaire p. l. m. iii 324—343 (or anth. lat. 253 R) *Reposiani concubitus Martis et Veneris e.g. 143—6 criminis exemplum si iam de numine habemus*, | *quid speret mortalis amor? quo vota ferenda?* | *quod numen poscat, quo sit securus adulter!* | *Cypris amat, nec tuta tamen*. anth. ib. 202. 272. 749. Nikolaos in Walz rhet. gr. i 384 speech of Zeus on seeing Ares δεσμώτης. In art Ares and Aphrodite are often grouped together, as on the chest of Kypselos Paus. v 18 § 5. cf. Xen. Ephes. i 8. The scene was represented on the stage Cypr. ad Donat. 8 p. 10 17 *exprimunt in pudicam Venerem, adulterum Martem*. Arnob. iv 25 'who has related that Mars *dum genialibus insultat alienis, haesisse in laqueis involutum? non commentarii vestri, non scaenae?*' esp. Lucian de salt. 63 where a dancer acts in dumb show each character in turn. Claud. Magnes 22—39 a description of a Venus of loadstone attracting a Mars of iron. The comic and satirical writers did not overlook so obvious a subject of banter Lucian deor. dial. 12 § 2. 15 § 3. 17. 20 § 2. gallus 3. philopatr. 6—7; see generally on the adulteries of the gods id. Prom. 16—7. necyom. 3. Philosophers from very early times took exception to the gross anthropomorphism of such teaching e.g. Xenophanes fr. 7 Homer and Hesiod ascribed to the gods all lawless deeds which are among men a shame and reproach, κλέπτει μοιχεύειν τε καὶ ἀλλήλους ἀπατεύειν. Plat. Rep. iii 390^a expressly condemns, as injurious to morals, the hearing 'Ἀρεὺς τε καὶ Ἀφροδίτης ὑπὸ Ἡφαίστου δεσμών. Aristot. pol. ii 9 1269^b 28 sees in the legend an allegory of the chivalrous gallantry of warlike races: cf. Plut. Pelopid. 19 § 2 Harmonia rightly called child of Ares and Aphrodite, for states live in concord when strength is wedded to sweetness. [Plut.] vit. Hom. 101—2 gives a physical interpretation: Aphrodite is the φιλία 'attraction,' Ares the νεῖκος 'repulsion,' of Empedokles; Helios detects them, Hephaestos binds them, Poseidon looses them; i.e. the warm, dry element, and its opposite, the cold and moist, by turns combine and dissolve all things. Harmonia is their daughter, for a due combination of high and low notes produces harmony. Athen. i. p. 14^a (cf. schol. and Eust. Hom. Od. viii 267) regards Demodokos as curing the voluptuous Phaeakians by a homoeopathic remedy. Many other attempts to escape the difficulty in Eust. and schol. ib. 266—369. The most tasteless of all makes of the loves of Ares and Aphrodite a conjunction of their planets [Lucian] de astrol. 22. The Christian fathers follow in the steps of the philosophers, [Iust. mart.] or. ad gent. 3 'Let Hephaestos put away jealousy, and not be envious because, elderly as he was and lame, he had been hated, and Ares, as young and fair, loved.' id. de monarch. 6 calls Ares and Aphrodite τοὺς τῆς μοιχείας ἀρχηγούς. Tatian apol. 34. Athenag. 21 bids Homer 'be

silent,' *οὐ δὲ μοι . . . τὴν μοιχείαν αὐτοῦ διέξει καὶ τὰ δεσμῶν.* Clem. Al. protrept. 2 § 38. Firm. Matern. 9. 13. Minuc. Fel. Oct. 23 § 7. Arnob. v 41. Lact. epit. 8. inst. i 10. Aug. de util. ieiun. § 9 *Vulcanus et Mars inimici sunt, et iustam causam habet Vulcanus . . . odit enim miser uxoris adulterium; nec tamen audet cultores suos a Martis templo prohibere . . . Eunt de templo Martis ad templum Vulcani: magna indignitas! nec tamen ne sibi irascatur maritus, quod ad eum venit de templo Martis adulteri. habent cor, sciunt lapidem sentire non posse.* id. civ. D. iii 3. Greg. Naz. or. 4 116. 5 32. Athanas. or. c. Graec. 12 i p. 13 Ben. Prud. perist. 10 183—5 of the pagan heaven incesta fervent; *furta moechorum calant; fallit maritus, odit uxor paelicem, deos catenae conligant adulteros.* cf. 212—3. UT IN LAQUEOS NUMQUAM INCIDAT Vulcat. Avid. Cass. 2 *ipse sponte . . . fatales laqueos inciderit.*

314—6 EXIGIT ILLE DOLOR PLUS QUAM LEX ULLA DOLORI CONCESSIT dolor is technical in this use Aen. ix 137. Ov. m. i 736—7 Iuppiter to Iuno *numquam tibi causa doloris | haec erit.* Phaedr. iii 10 16. 28. [Quintil.] decl. 277 p. 535 Burm. *hoc ius scriptum est mariti dolori, i.e. p. 536 adultera dimissa non redit in manum mariti. nec hoc tantum in lege est, ut adulterae supplicium differri non possit: sed illud etiam, ut non tantum adulterae pereant. nam lex, cum occidere mihi adulterum cum adultera permittat, manifeste illud ostendit, non posse eos diversis temporibus occidi.* ib. 279 p. 542 of a boy husband puto *non-dum habebat mariti dolorem. ad vulnera adulteri et caedem et tristissimum occidendi hominis ministerium, magno quodam impetu et, ut sic dixerim, furore opus est.* ib. 18 § 9 (ver. 310 n.). Paul. sent. ii 26 § 5 maritus, qui uxorem deprehensam cum adultero occidit, *quia hoc impatientia iusti doloris admisit, lenius puniri placuit.* dig. xxix 5 3 § 3 if the husband, having taken his wife in adultery, slay her, because he is forgiven, we must say that the slaves not of the husband only, but of the wife, must be set free, *si iustum dolorem exsequenti domino non restiterunt.* ib. XLVIII 5 2 § 8 the husband to be preferred to the father of the guilty wife as accuser: *nam et propensiore ira et maiore dolore executurum eum accusationem credendum est.* ib. 39=38 § 8 bis. cod. ix 9 § 4 *si legis auctoritate cessante inconsulto dolore adulterum interemit, quamvis homicidium perpetratum sit, tamen, quia et nox et dolor iustus factum eius relevat, potest in exilium dari.* ib. 15 vindictam . . . *quam maritali dolore percussus reposcis.* ib. 30=29 verus dolor. anth. lat. 253 R 160 of Vulcan *vix sufficit ira dolori.* 164—6 *multum dolor addidit arti. | quam cito cuncta gerunt ars numen flamma maritus | ira dolor!*

315—6 PLUS QUAM LEX ULLA DOLORI CONCESSIT Hor. s. ii 7 46—71. In Athens (and according to Lys. de caede Eratosth. § 2 cl. Xen. Hier. 3 § 3 in other Greek states) the man who detected another in unlawful commerce with his wife, mother, sister, daughter, concubine, might avenge himself (Lys. ib. §§ 25—34. Dem. in Aristocr. §§ 53—6 p. 637. Polyb. ii 56 § 15. Plut. Sol. 23 § 2. Paus. ix 36 § 8) by slaying the offender. Sometimes the adulterer was fettered until he gave security for the payment of a fine; he might bring an action for unjust detention, *ἀδικὸς εἰρηθῆναι ὡς μοιχόν*, but if he lost it, his adversary was allowed to take vengeance upon him at his pleasure, only *ἀνεῖ ἐγχειρίδιον* (Dem. in Neaer. § 66 p. 1367). Such vengeance sometimes took the form of *παραιλύσις* and *ραφανιδωσις* (corresponding to the Roman vengeance with the *mugilis*, and intended no doubt to brand the culprit as a pathic Aristoph. nub. 1083 cf. Ael. v. h. xii 12,

Hor. s. i 2 45, see schol. and comm. on Aristoph. Plut. 168. ran. 516. Lysistr. 89. 151. eccles. 724. Lucian. Peregr. 9. Suid. *μοιχός* ad fin. *παρὰ τὴν λέξιν*. ὁ Λακιδάδαι. Küster ib. *ῥαφανίς*. comm. on Hesych. *Λακιδάδαι*. *ῥαφανιδωθῆναι*. *στείλειν*. paroem. gr. i 467 L. Taylor lect. Lys. xi pp. 301—8. Meier u. Schömann att. Proc. 327—332. Becker Charikl. iii² 320—6. Pauly i² 194—5. The sanctity of Roman marriage was guarded in the earliest times by the *patria potestas*; the husband who surprised his wife in the act of adultery, might slay her on the spot (Cat. in Gell. x 23 § 5), and kill (Calp. Flacc. decl. 11. schol. Cruq. Hor. s. i 7 61. Sen. de ira i 21 § 3 sub gladium mariti *venit uxor morte contempta*, ex. of *libido magni animi*), flog or mutilate (Plaut. Curc. 25—38. mil. 1395—1426. Poen. iv 2 40. Ter. eun. 957. Mart. ii 60. 83. iii 85. 92. cf. Deiphobus in Aen. iv 494—501. the threats of Progne in Ov. m. vi 612—8) the paramour. If the father or husband killed one of the guilty parties, he was required to kill both schol. Cruq. Hor. s. ii 7 61. M. Sen. contr. 4 p. 83. 24 p. 243. Quintil. v 10 § 104. vii 1 §§ 6—8. decl. 284. 291. 335. 347. 379. In order to check the growing laxity of manners (Hor. c. iii 6 17—32) Augustus ordained the *lex Iulia de adulteriis coercendis* B.C. 17 Hor. c. iv 5 21—4. Ov. f. ii 139: Plut. apophth. Aug. 9 p. 207. Iuv. ii 37. Brisson ad leg. Iul. in op. min. ed. Trell. 178—226. dig. XLVIII 5. cod. Theod. ix 7. cod. ix 9. inst. iv 18. Paul. ii 26. collat. iv. The guilty wife forfeited half her *dos* and a third of her estate; marriage with her was counted *lenocinium*; the adulterer forfeited half his estate; the two were relegated to different islands Paul. ib. § 14. Tac. an. ii 85. Plin. ep. vi 31 §§ 4—6. Private revenge was restricted: the father, adoptive or natural, might kill the daughter still under *patria potestas*, or given by him in *manum viri*, in his own or his son-in-law's house; but he must be called in by the son-in-law, and kill at once (*in continenti, prope uno ictu*) both the criminals Quintil. iii 11 § 7. v 10 § 104. collat. iv 2 §§ 2—6. cc. 8. 9. 12 §§ 1—2. Paul. ib. §§ 1—2. dig. ib. 21—24 (=20—23). 33=32. The husband was no longer allowed to kill the wife at all, nor the adulterer unless he were a freedman, slave, gladiator or *bestiarius*, *pandar*, actor, stage-dancer or singer, who had been condemned in a public trial collat. iv 3. 10. 12. Paul. ib. §§ 4—7. dig. ib. 23=22 § 4. 25=24. 39=38 § 9. 43=42. cod. ix 9 4. See Rein Criminalr. 835—856, who gives all the known exx. of trials for adultery. id. in Pauly i² 195—7. Rudorff röm. Rechtsgesch. i 87—9. Quintil. iii 6 §§ 17. 27 case in which what may legally be done in one way is charged to have been in another: *adulter loris caesus vel fame necatus*. cf. § 52. v 10 § 39 *occidisti adulterum, quod lex permittit; sed quia in lupanari, caedes est*. vii 1 §§ 7—8. Fortunatian. i 6 in rhet. lat. p. 85 24 H. ib. 9 p. 88 l. 11.

316—7 *SECAT ILLE CRUENTIS VERBERIBUS* Hor. s. i 2 37—46 *audire est operae pretium, procedere recte | qui moechos non vultis, ut omni parte laborent, | utque illis multo corrupta dolore voluptas | atque haec rara cadat dura inter saepe pericla. | hic se praecipitem tecto dedit: ille flagellis | ad mortem caesus: . . . quin etiam illud | accidit, ut cuidam testis caudamque salacem | demeterent ferro. iure omnes: Galba negabat*. Ascen. vit. Sall. ap. Acron. ib. 41 says that Hor. alludes to Sallust, who, when detected by Milo in adultery with his wife Fausta, Sulla's daughter, was by him *caesus flagellis*. cf. Varr. in Gell. xvii 18. VM. vi 1 § 13 *ut eos quoque, qui in vindicanda pudicitia dolore suo pro publica lege usi sunt, strictim percurram, Sempromius Musca C. Gellium deprehensum in adulterio flagellis cecidit. C. Memmius L. Octavius similiter deprehensum pernis contudit, Carbo Attienus a Vibieno, item*

Pontius a P. Cerennio deprehensi castrati sunt. Gnaeum etiam Furium Brocchum qui deprehenderat familiae stuprandum obiecit. quibus irae suae indulsisse fraudi non fuit. Quintil. v 10 § 8 iuris confirmatio huiusmodi est: ex maiore, si adulterum occidere licet, et loris caedere.

317 QUODDAM MORCHOS ET MUGILIS INTRAT Schol. 'a fish with large head, tapering off to the tail, qui in podicem moechorum deprehensorum solebat inmitti.' Catull. 15 15—19. A scorpion was employed for the same purpose Plat. com. in Ath. p. 54 Casaub. The *mugilis* (m. cephalus Linn. *κερπεδς* Bonitz ind. Aristot. Athen. 306^e—308^d with Schweigh. n. iv 285. Cuvier hist. des poissons, Par. 1836, xi 19 cited by Siebold) was chosen from its wedge-like form (Ath. 307^b *σφινκτας*). The law allowed personal vengeance dig. XLVIII 5 23 = 22 § 3 qui occidere potest adulterum, multo magis contumelia poterit iure adficere. cf. Valck. on Eur. Hipp. 415. Lips. exc. on Tac. an. iv 42. On the form see Phocas ii 5 p. 414 20 K *hic pugil hic mugil; sed Iuvenalis hic mugilis nominativum dixit.*

318 SED FIET ADULTER resuming the *fet adulter* of 311: so igitur, verum, veruntamen, are used Zumpt § 739. Hor. s. i 1 27 Heind. sed tamen.

TUUS ENDYMION your blooming son cf. i 61 n. v 139 *Aeneas*. Apul. m. i 12 *hic est . . . carus Endymion, hic catamitus meus*. Endymion is a patronymic from *ἐνδυμος*, and that from *ἐνδύω*; i.e. according to some, Endymion is a personification of sleep, and the name denotes the stealthy approaches of slumber; according to Welcker Götterl. i 557—9 it denotes the visit of the goddess, her entrance into Endymion's cavern; the lingering of her rays on the grey rocks of Latmos, as it stands out in sharp outline against the blue sky, became in the legend the parting kiss with which she reluctantly tears herself from her Endymion. The image of the setting moon, when Selene was changed into the coy Artemis, became a handsome huntsman resting in the cavern, or a shepherd of the hills. He who is wedded to a goddess cannot live, and so Endymion sleeps in his adyton on mt. Latmos in Karia (Paus. v 1 § 4 = 5) a sleep that knows no waking (Welcker). The Eleians also laid claim to Endymion and shewed his tomb (Paus. ib.), as did the Karians in a cave near the river Latmos Strab. p. 636. Hes. s. v. Sleep appears by his side in many sarcophagi and pictures (described by O. Jahn archäol. Beitr. 51—73; e.g. the well-known bas-relief in the capitol). Näke on Valer. Cato 165—9 has collected the jests to which the story gave rise. Plut. Num. 4 § 3 has some interesting remarks on legends like this, comparing that of Egeria etc. John Fletcher the faithful shepherdess i 3 (ii 38—9 Dyce) tells the 'tale of love' well: 'how the pale Phoebe, hunting in a grove, | first saw the boy Endymion, from whose eyes | she took eternal fire that never dies; | how she convey'd him softly in a sleep, | his temples bound with poppy, to the steep | head of old Latmos, where she stoops each night, | gilding the mountain with her brother's light, | to kiss her sweetest.' See Theokr. iii 49 schol. xx 37. Apollod. i 7 5. Schol. Apollon. iv 57. Catull. 66 5—6. Prop. iii = ii 15 15—6. Cic. Tusc. i § 92. Ov. tr. ii 299. a. a. iii 83. her. 17 63—4. amor. i 18 43—4 *aspice, quot somnos tu veni donarit amato* | *Luna. neque illius forma secunda tuae*. Lucian deor. dial. xi. Quint. Smyrn. x 128—137. Hyg. f. 271. Serv. g. iii 391. Nonn. ind. ed. Köchly. Claud. nupt. Hon. 114—5. Rationalistic explanations in Plin. ii § 43 of the moon's changes *quae singula in ea deprehendit hominum primus Endymion, ob id amore eius captus fama traditus*. Fulgent. myth. ii 19.

319 CUM DEDERIT SERVILLA NUMMOS vi 355—365.

320 ILLIUS Serviliae.

321—3 Iuv. lashes the follies, vices and urimes of women i 22—3. 37—44. 55—7. 69—72. ii 68—9. iii 45. vi. viii 128—130. x 220. 223—4. xi 186—9. xiii 191—2. xiv 25—30. **322** OFFIA 220.

CATULLA ii 49. Mart. viii 53.

323 DETERIOR Mart. ii 34 6 o mater, qua nec Pontia deterior.

TOTOS HABET ILLIC FEMINA MORES ad Heren. iv § 23 maiores nostri, si quam unius peccati mulierem damnabant, simplici iudicio multorum maleficiorum convictam putabant. 'quo pacto?' quoniam, quam impudicam iudicabant, ea veneficii quoque damnata existimabatur... viros ad unum quodque maleficium singulae cupiditates impellunt: mulieres ad omnia maleficia cupiditas una ducit. DH. ii 25. Quintil. v 11 § 39. M. Sen. contr. 18 § 6 p. 205 12. Tac. an. iv 3 neque femina amissa pudicitia alia abnuerit. Mart. xi 104 16.

324 CASTO QUID FORMA NOCET? Ov. m. ii 572 forma mihi nocuit.

QUID PROFUIT ib. 589 quid tamen hoc prodest?

325 HIPPOLYTO. BELLEROPHONTI the Joseph, as Ph. and Sth. are the Potiphar's wife, of Greece. paroem. gr. i 257 Leutsch Ἰππόλυτον μιμήσασθαι, ἐπὶ τῶν σωφρονεῖν βουλευμένων. ib. 20 n. ii 76 n. and on B. ib. i 54. ii 751. cf. Tenes (Bayle s. v. Muret. v. l. i 12). Serv. Aen. iii 209 Phineus... Cleobulam... habuit uxorem et ex ea duos filios, quibus superinduxit novercam; quos noverca ad patrem tamquam stupri adfectatores detulit: ob quam rem eos Phineus caecavit. Apul. x 2—12.

HIPPOLYTO Ov. f. v 309—310 Hippolyte infelix, velles coluisse Dionen, cum consternatis diripereris equis. Mart. viii 46 2. Auson. id. 15 24—5 pudicum | perdidit Hippolytum non felix cura pudoris. cf. Hofman lex. Pauly s. v. Virbius. In tragedy Sophokles treated the subject in his Phaedra (fr. 600—20 Dind.) which Welcker identifies with his Theseus fr. 333 a. 333 b. The Hipp. of Eurip., which won the prize B.C. 428, and is therefore called στεφανίας, (the lost Ἰ. καλυπτόμενος (Poll. ix 50. schol. Theokr. ii 10) 'the veiled H', in which Phaedra had unblushingly declared her passion, and which failed to gain the prize; it is this first Phaedra (for so it is often called) that drew forth the wrath of Aristoph. thesm. 163. 497. 546—550. ran. 849—50. 1043—52 where Ph. is coupled with Stheneboea, as corrupting the morals of the spectators. cf. Bode hell. Dichtk. iii 1 482; see the fragments 431—50 Dind. In the existing play the two goddesses, Artemis and Aphrodite, are as deeply interested as the human actors; the choice of Hippolytos between the two is well compared by Welcker (kl. Schriften ii 472—4) to the 'Choice of Hercules' Iuv. 361 n. See on both plays Welcker gr. Trag. 736—49. Sen. Hippolytus (or Phaedra). Ov. m. xv 497 seq. Paus. i 22 § 1 his tomb was shewn at Athens; a curse was said to have occasioned his death; no barbarian who has but learnt the Greek language is ignorant of Phaedra's passion, and her nurse's bold attempt to gratify her. § 2 a tomb of H. is also at Troezen; where is a myrtle, with the leaves perforated, not by nature, but by Phaedra with her hair-pin in an access of passion. ii 31 § 6=4 Pausanias saw at Troezen a temple of Artemis built by H. ib. 32 § 10 and also the tree in which the reins were entangled, when H. was thrown out of his car. ib. § 1 virgins before marriage offered their hair to H., whose tomb was known, but not exhibited; the Troezenians would not admit that he had been torn asunder by horses, but identified him with the constellation auriga. § 3 stadium of H. and the temple of Aphrodite the watcher (κατασκόπια) above, on the spot where Ph. used to watch the athletic feats of Hipp. cf. ix 16 § 4.

GRAVE PROPOSITUM see Phaedra's threat Eur. Hipp. 730—1 τῆς νόσου δὲ τῆσδ' ἐμοὶ | κοινῇ μετασχὼν σωφρονεῖν μαθήσεται. 994—9. 1002—8 (passages of an Orphic cast). ib. 102 ἀγρός. 79—87. 102—113. 1454. 1364—9 δδ' ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ | δδ' ὁ σωφροσύνη πάντας ὑπερσυχῶν | προὔπτον ἐς Αἶδην στεῖχω κατὰ γῆς | δλέσας βίοντα, | μόχθους δ' ἄλλως τῆς εὐσεβίας | εἰς ἀνθρώπους ἐπόνησα. Sen. Hipp. 229—32. 236. 483—579.

BELLEROPHONTI accused by Sth. (in Hom. Anteia) wife of his host Proetus II. vi 150—211. Soph. treated the subject in his Iobates, Eur. in his Sth. Hor. c. iii 7 13 ut Proetum mulier perfida credulum | falsis impulerit criminibus nimis | casto Bellerophonti | maturare necem refert. The 'labours' of Bellerophon (Chimaera, Solymi, Amazons) are nearly as famous as those of Hercules Pauly i² 2338.

326 NEMPE 110 n.

HAEC Haupt conj. Jahn² haec P ω. Haec would grammatically refer to Sth., but ver. 327 requires that it should denote Phaedra. [Markland 'haec ex hac voce videtur patere excidisse aliquid, in quo nomen Phaedrae positum fuerit: aliter enim nemo scire potest vocem haec ad Phaedram referri, ut debet.'] hac repulsa (so ω. Haupt. Jahn². repulso PS) = castae formae repulsa, the chaste beauty of H. and B. was a rebuff to Ph. and Sth. Stheneboea is subject to erubuit. Kiaer cites iv 60—1. vi 248—50. vii 20—1. 63—5. x 41—2. 287—8.

CEU not used (Ribbeck) for the explicative ut, but rightly (in comparison) as vi 573. vii 237. ix 2. x 231. tamquam really is often used as Ribbeck takes ceu here sat. iii 222 n. add Tac. xvi 8 pr. Silanum increpuit, tamquam disponderet imperii curas. Plin. ep. iv 22 § 2. Eutr. i 13 (12). cf. Tursellinus c. 261. Dräger synt. Tac. p. 69. So quasi Plin. ep. i 16 § 5 and often in Gellius. Kiaer (who strangely takes repulsa as partic., and omits haec altogether) rightly interprets 'as if she had been slighted,' which she had not been, though Ribbeck says 'das erlittene fastidium ... ein sehr reelles ist.' It was not from disrespect that Hipp. turned a deaf ear to Phaedra's suit. She who had done the wrong, is indignant as if she had suffered wrong: he must sin to please her, or he affronts her. She treats incest as a compliment due to her, its refusal as scorn and disdain. An exact parallel in iii 278—301, where the drunken buck summons the man whom he has assaulted.

327 CRESSA Phaedra, daughter of Minos, king of Krete. See Racine. Sen. Hipp. 85—91. 113—128 Phaedra traces in her passion the inheritance of her mother Pasiphaë, e.g. 127—8 nulla Minois levi | defuncta amore est. iungitur semper nefas. cf. 143—52. 170. 176—7 natura totiens legibus cedit suis, | quotiens amabit Cressa? 688—93. Pasiphaë is named Eur. Hipp. 358 cf. 716. Ov. her. iv 53. m. xv 500.

EXCANDUIT excandesco does not, as Ribbeck thinks, mean 'erblassen.' see lexx. 'Her pride, fired at the cold refusal—burns.'

328 SE CONCUSSERE Flor. i 35 = iii 1 pr. non leviter se Numidia concussit.

MULIER etc. 321 n.

329 Aen. v 5 6 duri magno sed amore dolores | polluto, notumque furens quid femina possit.

STIMULUS Luc. ii 234 irarum movit stimulos. Cic. p. Sest. § 12 quos stimulos admo-verit homini. id. Tusc. iii § 35.

330 SUADENDUM theme of a suasoria i 16 n.

CUI ei, cui. NUBERE 338.

CAESARIS UXOR 333.

vi 115—135 respice rivalet divorum, Claudius audi | quae tulerit. dormire virum cum senserat uxor etc. The marriage of (Sen. apocol. 13 § 4)

C. Silius consul designatus with Messalina and their deaths A.D. 47 in Tac. xi 12 *novo et furori proximo amore distinebatur. nam in C. Siliū, iuventutis Romanæ pulcherrimum, ita exarserat, ut Iuniam Silanā, nobilem feminam matrimonio eius exturbaret vacuque adultero poteretur. neque Silius flagitii aut periculi nescius erat: sed certo, si abnueret exitio et nonnulla fallendi spe, simul magnis præmiis, opperiri futura et præsentibus frui pro solacio habebat. illa non furtim, sed multo comitatu ventitare domum, egressibus adhaerescere, largiri opes, honores, postremo, velut translata iam fortuna servi liberti paratus principis apud adulterum visebantur. ib. 26 A.D. 48 iam Messalina ... ad incognitas libidines profuebat, cum abrumpi dissimulationem etiam Silius, sive fatali vaccordia an imminetium periculorum remedium ipsa pericula ratus, urgebat: quippe non eo ventum ut senectam principis opperirentur ... segniter hac voces acceptae ... nomen tamen matrimonii concupivit ob magnitudinem infamiae ... cuncta nuptiarum sollempnia celebrat. sat. xiv 329—31. DCass. lx 31. Other paramours of Mess. Plautius Lateranus Tac. xiii 11; the handsome actor Mnester ib. 28. 36 (he protests *aliis largitione aut spei magnitudine*, sibi ex necessitate culpam. DCass. lx 22 §§ 3—5 Claudius, at her bidding, ordered Mnester to do whatever she required of him; this was her frequent practice. 28 §§ 3 4. 31 § 6), Polybius (ib. § 2).*

331 OPTIMUS the one example in Iuv. of the 2nd foot contained in one dactylic word L. Müller de re metr. 216. It is found in Catullus, Cato, Verg. Prop. and oftener in Hor. On the character of Silius DCass. lx 31 § 7 ἀντὶ ἀγαθὸς ἐροῦν ἴερο.

FORMOSISSIMUS

Tac. xi 28 *iuvēnem nobilem dignitate formae, vi mentis ac propinquo consulatu maiorem ad spem accingi.* cf. ib. 36 Traulus Montanus, a knight, *modesta inventa, sed corpore insigni, accitus ultro noctemque intra unam a Messalina proturbatus erat, paribus lasciviis ad cupidinem et fastidia.*

332 GENTIS PATRICIAE Schwegler iii 104 n. 3 "Liv. x 8 § 9 *semper ista audita sunt . . . vos solos gentem habere.* Hence we find for 'patrician' not unfrequently *vir patriciae gentis* (iii 27 § 1. 33 § 9. vi 11 § 2. vii 39 § 12), a mode of expression never used of a plebeian. And for 'patrician order' *patriciae gentes* (x 15 § 9. Gell. x 20 § 5. xvii 21 § 27), but never *plebeiae gentes*." The father of S. was distinguished by victories over the Gauls and Belgæ (Tac. iii 42—3. 45—6. iv 18), but the Silii were plebeians.

RAPITUR Heinsius on Ov. m. iv 694.

333 MESSALINAE but Messalla [Lachmann Lucr. i 313. J. E. S.]

334 FLAMMEOLO perhaps ἀπὸς λεγόμενον ii 117—24 *quadringenta dedit Gracchus sestertia dotem | . . . segmenta et longos habitus et flammea sumit.* vi 225 schol. *permutatque domos et flammea conerit.* Tac. xv 33 of Nero A.D. 64 *nihil flagitii reliquerat quo corruptior ageret, nisi . . . uni ex illo contaminatorum grege (nomen Pythagorae fuit) in modum sollempnium coniugiorum denupsisset. inditum imperatori flammeum, dos et genialis torus et faces nuptiales.* Suet. Ner. 28. Plin. xxi § 46 *lutei video honorem antiquissimum, in nuptialibus flammeis totum feminis concessum.* Luc. ii 360—1 *non timidum nuptae leviter tectura pudorem | lutea demissos velarunt flammea vultus.* Mart. xi 78 3. xii 42 2—5 *hac qua lege viro nubere virgo solet. | praeluxere faces, velarunt flammea vultus. | . . . dos etiam dicta est.* Petron. 26. Claud. cons. Hon. et Mar. 285. Tert. de virg. vel. 11 p. m. *etiam apud ethnicos velatae ad virum ducuntur.* Martian.

Cap. § 114. Rossbach die röm. Ehe (Stuttg. 1853) 276. Marquardt v (1) 46 the veil reaches below the knees. Rich. cf. ἀνακαλυπτήρια Meineke on Menand. fr. n. 359. Pierson on Moeris 288. Philostr. soph. II 25 § 4.

TYRIUS I 27 n. Catull. 64 47—9. Plin.

IX § 137 *trichlinaria* of *purpura Tyria dibapha*.

GENIALIS VI 22. 226. 268. Hor. ep. I 1 87 *lectus genialis in aula est*. Sen. exc. contr. VI 6 p. 288 27 K *versae sunt in exequias nuptiae mutatusque genialis lectus in funebrem*. Cic. p. Cluent. § 14 *lectum illum geniale, quem . . . filiae suae nubenti straverat, . . . sibi ornari et sterni . . . iubet; nubit genero socrus nullis auspiciis*. Ascon. in Cic. p. Mil. § 13. Serv. Aen. VI 603. Forbiger Rom I³ 363. n. 248. Marquardt v (1) 53—4. Rich. Arn. II 67 *cum in matrimonia convenitis, toga sternitis lectulos et maritorum genios advocatis*. Also called *adversus* (Prop. V=IV 11 85) as fronting the entrance of the atrium.

HORTIS I 75 n. the gardens of Lucullus on the Pincian or *collis hortorum* Becker I 591. Burn Rome and the Campagna 259—60. Tac. XI 1; whither Messalina fled after the discovery of her crime (32), and where she was slain (37—8). DCass. IX 31 § 3.

335 STERNITUR Ov. m. VI 431 *Eumenides stravere torum*.

RITU ANTIQVO XIV 221. Lipsius (on Tac. ann. II 86) seems mistaken in applying the words to the amount, though *decies centena* (1,000,000 sesterces) was though a large, not an unusual dowry VI 137 *bis quingena dedit*. Sen. cons. ad Helv. 12 § 6 *pantominae decies sestertio nubunt*. Mart. XI 23 34 *decies mihi dotis in auro | sponsa dabis*.

336 VENIET CUM SIGNATORIBUS AUSPEX cf. 341 n. So in the marriage of male with male II 119 *signatae tabulae, dictum 'feliciter'*. On the marriage tablets cf. IX 75—6 *tabulas quoque ruperat. et iam | signabat*. Ramsay on Cic. p. Cluent. §§ 156—7. Marquardt v (1) 46. Suet. Claud. 26 *quam* (Mess.) *cum comperisset C. Silio etiam nupsisse dote inter auspices consignata supplicio adfecit*. ib. 29 *illud omnem fidem excesserit quod nuptiis, quas Messalina cum adultero Silio fecerat, tabellas dotis et ipse consignaverit, inductus, quasi de industria simularentur ad avertendum transferendumque periculum, quod imminere ipsi per quaedam ostenta portenderetur*. Tac. XI 27 *haud sum ignarus fabulosum visum iri tantum ullis mortalium securitatis fuisse in civitate omnium gnara* [Iuv. 341] *et nihil reticente, nedum consulem designatum cum uxore principis* [Iuv. 330], *praedicta die, adhibitis qui obsignarent velut suscipiendorum liberorum causa convenisse, atque illam audisse auspicium verba, subisse, sacrificasse apud deos; discubitu inter convivas, oscula complexus, noctem denique actam licentia coniugali*. DCass. IX 31 § 2 she would in due form of contract (*κατὰ συμβόλαια*) have wedded all her paramours, if she had not been detected and killed *ἐν τῷ πρῶτῳ*. Quintil. V 11 § 32 *nihil obstat, quominus iustum matrimonium sit mente coeuntium, etiamsi tabulae signatae non fuerint: nihil enim proderit signasse tabulas, si mentem matrimonii non fuisse constabit*.

AUSPEX 334 n. (Cic. p. Cluent.). Becker II (3) 69. Marquardt v (1) 45—6. Cic. de div. I § 28 *nihil fere quondam maioris rei, nisi auspiciato, ne privatim quidem, gerebatur, quod etiam nunc nuptiarum auspices declarant, qui re omitta nomen tantum tenent*. ib. § 3. VM. II 1 § 1. Luc. II 371 *iunguntur taciti contentique auspice Bruto*. Serv. Aen. I 346. IV 45. 166. Plin. X § 21. Stat. s. I 2 229—30 *socialia omina*.

337 Markl. 'vel ex loco suo motus, vel spurius videtur hic versus.' If

the verse is genuine, *tu* must be Silius.

338 NON NISI LEGITIME VULT NUBERE II 185—6 *liceat modo vivere: fient, | fient ista palam*, cupient et in acta referre. Sen. Thyest. 689—90 *servatur omnis ordo, ne tantum nefas | non rite fiat*. 695 *nulla pars sacri perit*. AV. Caes. IV § 6 of Messalina quasi iure adulteris utebatur.

QUID PLACEAT, DIO Sen. ben. II 21 § 2 *quid ergo placeat dicam*.

339 NI VELIS, PEREUNDUM ERIT 141—2 n. 205. 340. 365. VII 50. XI 16. XII 115. Ov. amor. I 2 38. tr. II 33—4. v 12 51—2. Quintil. pr. § 25. Mart. I 68 4. Tac. an. III 54 pr. Zumpt § 524 n. 1. Madvig § 348 e. Aristot. eth. N. VII 14 § 8 *ἐλ τοῦ ἡ φύσις ἀνὰ ἡ ἐπὶ, ἀεὶ ἡ αὐτὴ πρᾶξις ἡδίστη ἔσται*. ib. I 10 § 8 Zell. Xen. mem. I 5 § 2. Kühner § 819 b. Matth. § 524 3. Madvig gr. Synt. § 135 1 b.

PEREUNDUM ERIT Tac. XI 36 *nec cuiquam alii ante pereundum fuisse, si Silius rerum poteretur*. as Vinicius had been poisoned by Messalina DCass. LX 27 § 4 *ὁρῶντι οὐκ ἠθέλησέν οἱ συγγεῖσθαι*. So C. Appius Silanus ib. 14 §§ 2—3. Tac. XI 12 (quoted on 330). AV. Caes. IV §§ 6—8 *extincti cum suis plerique ingenio seu metu abstinentes, dum pervagatis mulieris artibus peti se a petitis criminatur. dehinc atrocius incensa nobiliores quasque nuptas et virgines scortorum modo secum prostituerat, coactique mares uti adessent. quod si quis talia horruerat, adfecto crimine in ipsum omneque familiam saeviebatur*.

LUCERNAS Hdt. VII 215 § 1 *περὶ λύχων ἀφός*. Mart. x 19 18.

340 SI ADMITTAS, DABITUR 339 n.

TAS 255. VI 494. So Plaut. Ter. Cic.

MORA Mühlmann do col. 500 cites exx. of *dare pausam, tempus, moram*.

340—1 DUM RES NOTA URBI ET POPULO CONTINGAT PRINCIPIS AUREM DCass. LX 31 §§ 3 4 Messalina gave a sumptuous marriage feast, and presented Silius with an imperial mansion, into which she conveyed the most precious treasures of Claudius, and finally declared him consul. All this, *heard and seen before by all others, was unknown at least to Claudius*. ib. 18 §§ 1—2 she made many ladies prostitute themselves in her palace, before their husbands' eyes; the husbands who refused to be parties to their own dishonour she put to death; yet all these scandals, so heinous and so notorious, τὸν Κλαύδιον ἐπὶ πλείστον ἔλαθεν. 22 §§ 3—5 she issued coinage bearing the head of the dancer Mnester, who resisted all her advances, until she requested Claudius to order him to obey her in all things; τὸ δ' αὐτὸ τοῦτο καὶ πρὸς ἄλλους συγχρόως ἐπραττεν ὥς γὰρ εἰδότες τε τοῦ Κλαυδίου τὰ γιγνώμενα καὶ συγχωροῦντός οἱ ἀκολασταίνεν ἐμοιχεύετο. 28 §§ 3 4 a tumult arose when Messalina withdrew Mnester from the stage; Claudius expressed his wonder, and the people, 'believing that he was really ignorant of what was going on, were grieved that he alone knew not what was being done in his palace, news which had already found its way to our enemies.' cf. Tac. XI 36. ib. 13 after the open adultery of Messalina with Silius *Claudius* matrimonii sui ignarus. Narcissus (Iuv. xiv 329—331 *divitiae Narcissi, | indulsit Caesar cui Claudius omnia, cuius | paruit imperiis uxorem occidere iussus*) informed Claudius of the marriage by means of two of his mistresses (Tac. XI 29): Calpurnia falling on Caesar's knees exclaims that Messalina has married Silius, and requests that Narcissus may be called; who says that he will not reproach Silius with the adultery or reclaim the plate, slaves and other property that Messalina had conveyed to him; he might enjoy them Tac. XI 30 *sed redderet uxorem rumperetque tabulas nuptiales*. 'an discidium'

SCELUS ADMIT-

DABITUR

inquit 'tuum nosti? nam matrimonium Silii vidit populus et senatus et miles: et ni propere agis, tenet urbem maritus.' On the stolid apathy of Claudius cf. ib. 35. 37. 38. Iuv. iii 238 n.

342 DEDECUS ILLE DOMUS SCIET ULTIMUS Tac. xi 25 *isque illi [to Claudius] finis insecitiae erga domum suam fuit: haud multo post flagitia uxoris noscere ac punire adactus.* Pompeius in Luc. v 778—9 *quod si sunt vota deisque | audior, eventus rerum sciet ultima coniux.* Sen. fragm. 63 L. Sullae, *felicis, si non habuisset uxorem, Metella palam erat impudica, et, quia novissimi mala nostra discimus, id Athenis cantabatur et Sulla ignorabat, secretaque domus suae primum hostium convicio didicit.* So B. c. 2 the flagrant excesses of Iulia in the very forum and rostra came late to the knowledge of Augustus DCass. lv 10 § 12 *ὅπῃ ποτε φαρδύσας.* § 13 he conjectured before that her life was irregular, but was not assured of it; *οἱ γὰρ τοὶ τὰς ἡγεμονίας ἔχοντες πάντα μᾶλλον ἢ τὰ σφέτερα γινώσκουσι.* Nep. ix 3 § 1 *defecerat a rege Tissaphernes,* neque id tam Artaxerxi, quam ceteris, erat apertum.

345 PRAEBENDA EST GLADIO PULCHRA HAEC ET CANDIDA CERVIX 269—270. Gron. on Liv. xxv 16 § 19 *praeberentes corpora pecorum modo inulti trucidentur.* Sen. tranq. an. 11 § 5 *eo magis convulneraberis et confoderis, quia nescis praebere iugulum: at tu et vives diutius et morieris expeditius, qui ferrum non subducta cervice nec manibus oppositis, sed animose recipis.* ib. 16 § 1. id. vit. beat. 27 § 3 *Socrates says praebere me non aliter quam rupes aliqua in vadoso mari destituta, quam fluctus non desinunt...verberare.* id. brev. vit. 13 § 7. ep. 4 § 7 *Gaius Caesar iussit Lepidum Dextro tribuno praebere cervice, ipse Chaereae praestitit.* ib. 82 § 12 *Brutus...cum periturus mortis moras quaereret, evocatus ad mortem iussusque praebere cervice: 'praebere' inquit 'ita vivam.'* Savaro on Sidon. ep. i 11 fin. p. 90 has other exx. of *pr. cervicem.* Plin. viii § 58 of a lion which had a bone sticking in its throat, one *Elpis evellit praebenti et qua maxime opus esset adcommodanti.* M. Sen. contr. 25 § 8 p. 253 (*iubet*) *miserum stare ad praebendas cervices immotum.* Serv. Aen. x 867 explaining TERGO EXCEPTUS *equo se praebente susceptus.* Prud. perist. i 55. Ov. her. 7 126 *praeberim sceleri brachia nostra tuo.* Ov. m. xiii 475—6 *ipse etiam flens invitusque sacerdos | praebita coniecto rupit praecordia ferro.* Sen. de ir. i 16 § 5 *cervicem noxio imperabo praecidi.* cf. Lips. on Tac. xv 67 *admonitusque fortiter protendere cervice.* Passive, unresisting, tame submission is commonly connoted by *praebeo* (*praehibeo* = *παρέχω*); and in fact Silius when brought to the tribunal did not attempt a defence or ask for a delay; but only that his death might be hastened Tac. xi 35. The kneeling gladiator, awaiting the mortal stab, is said *praebeere iugulum.* Arr. Epikt. i 1 § 19 *Lateranus [Iuv. 17 n.] stretched out his neck to the headsman's sword a second time, after one ineffectual stroke.*

346—366 Conclusion. Is nothing then to be sought by our vows? If you wish my counsel, leave the gods themselves to decide what is meet for us, what can promote our welfare. Do they withhold what we like? They will bestow instead what is best. Dearer to them is man than to himself. Transported by passion and blind desire we ask for wife and child; what children they will be, and what manner of wife, is known to heaven. Still, that you may also put up some petition and offer some humble meat-offering, ask for a mind sound in a sound body; a spirit brave, fearless of death, reckoning life's close one of kind Nature's boons,

equal to any toil, ignorant of anger or of desire, esteeming the labours and cruel pains of Hercules choicer than all Sardanapallus' dalliance and feasts and couches of down. I point to nothing but what yourself may give to yourself. The only road to peace lies through virtue. Fortune, thou hast no divinity, if but wisdom be with us; it is we that make of thee a goddess and set thee high in heaven. Upton (Spenser II 650—1) compares modern poets and some of our collects.

346—353 Xen. mem. I 3 § 2 'Sokrates prayed to the gods for the gift of good things generally, ἀπλῶς, considering that *the gods know best what kinds of things are good.*' [Plat.] Alc. II 143^a a prayer Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐξαμένους καὶ ἀνείκτοις | ἄμμι δίδου, τὰ δὲ θεῶν καὶ εὐξαμένους ἀπερέκου. ib. 148^a 'the Lakedaemonians also, either as vying with this poet, or from their own judgement, both officially and individually offer up on all occasions a prayer of this kind, τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς τοὺς θεοὺς δοῦναι κελεύοντες αὐ σφίσιν αὐτοῖς. one will never hear any of them praying for more than this.' So Pythagoras DS. x 9 § 7 declared that the wise ought to pray for good things from the gods on behalf of the foolish; for the foolish do not know what is really good. § 8 in prayers we ought to pray for good things ἀπλῶς, not naming any in particular, as authority [Iuv. 56—113], beauty [Iuv. 289—345], wealth [Iuv. 12—27], and the like; for each of these often ruins those who obtain it at their desire; their prayers are a curse. cf. DL. VIII § 9. ib. VI § 42 Diogenes blamed men for praying for reputed, not real, goods. Menand. monost. 336 μή μοι γένοιθ' ἃ βούλομαι ἀλλ' ἃ συμφέρει. Gataker on Antonin. v § 7. Max. Tyr. II = 30. Epiktet. enchir. 8 § 52. Euseb. in Stob. fl. I 85 (I 39 10 M). Matt. 26 39. Wetstein on Matt. 6 10.

346 NIL ERGO OPTABUNT HOMINES? Lupus (19 20) cites other exx. of interruptions like this I 101. 160 seq. II 70. 132—5. IV 130. V 74. 135. 166. VI 136. 142. 161. 219. 286. 492. 642. VII 98. 158. 215. VIII 39. 183. 211. X 67. 71. 81—8. XIII 71. 174—5. XIV 60—2.

347—8 PERMITTES IPSIS EXPENDERE NUMINIBUS, QUID CONVENIAT NOBIS REBUSQUE SIT UTILE NOSTRIS Plaut. Ps. 683—5 *stulti hauscimus frustra ut simus, quom quid cupienter dari | petimus nobis: quasi quid in rem sit possimus noscere. | certa amittimus, dum incerta petimus.* VM. VII 2 E § 1 Sokrates, an earthly oracle as it were of human wisdom, thought that we ought to beseech the immortal gods only to give us good things, because they alone knew *quid cuique esset utile, nos autem plerumque id votis expeteremus, quod non inpetrasse melius foret..... desine igitur stulta [mortalium mens] futuris malorum tuorum causis quasi felicissimis rebus inhiare et te totum caelestium arbitrio permitte, quia qui tribuere bona ex facili solent, etiam eligere aptissime possunt.* Plat. legg. III 687^a we must not pray that all things may follow our will, but rather that our will may follow wisdom. ib. VIII 801. Plat. Kriton 43^d a saying of Sokrates: 'if such be heaven's will, so be it.' Epikt. fr. 15 in Stob. fl. IV 92. Herakleitos ib. III 83. Arr. Epikt. II 16 §§ 28. 42. 46—7. Nearly all of these passages are compared by Schneider christliche Klänge, Gotha 1865, with the Christian rule Matt. 6 8 and 10. 20 22. Lu. 22 42. Jo. 5 30. cf. Leighton's works ed. West v 248.

350 CARIOR EST ILLIS HOMO QUAM SIBI XV 143—8. Grang. cites the beautiful words of Sen. ben. II 29 e.g. § 6 carissimos nos habuerunt di immortales habentque, et qui maximus tribui honos potuit, ab ipsis proximos conlocaverunt: magna accepimus, maiora non cepimus. ib. IV 4—9.

351—2 CARCA MAGNAQUE CUPIDINE DUCTI CONIUGIUM PETIMUS PARTUMQUE UXORIS [Plat.]

Alc. II 142^b 'so you will find that some have prayed for the birth of children, and when they have been born, have fallen into the greatest calamities and sorrows' etc. Sen. ben. III 11 § 1 in liberis tollendis nihil iudicio tollentium licet: tota res voti est. id. ep. 59 § 2 we commonly say magnum gaudium nos.....ex nuptiis aut ex partu uxoris percepisse, quae adeo non sunt gaudia, ut saepe initia futurae tristitiae sint.

352—3 ILLIS NOTUM, QUI PUERI QUALISQUE FUTURA SIT UXOR Sen. cons. ad Marc. 17 § 6 (Natura speaks) tu si filios sustuleris, poteris habere formosos et deformes poteris: fortasse muti nascentur. id. ben. IV 32 § 1 it is probable that the gods are indulgent, as to some for their parents' and ancestors' sakes, so to others for the sake of their posterity. nota enim illis est operis sui series omniumque illis rerum suas per manus ituram scientia in aperto semper est, nobis ex abdito subit et quae repentina putamus, illis provisa veniunt ac familiaria. DL. VI § 63 Diogenes, when some were sacrificing to the gods for the gift of a son, asked: *περὶ δὲ τοῦ ποδαπὸς ἐκβῆναι οὐ θέρε*; DCass. LXIX 20 § 3 τὸ μὲν γεννώμενον, ὁπόσον δὲ δόξῃ τῷ δαίμονι, γίγνεται. QUALIS UXOR PROV. 19 14.

354 et not only submit to what is appointed, but also prefer a petition. et=etiam 43. 320. I 57. II 143. III 305. IX 27. XI 177. XIV 4. 228 (Kiser).

355 EXTA e.g. lungs, liver and heart. CANDIDI DIVINA TOMACULA PORCI satirical exaggeration, Mart. XI 57 4. cf. for the tone I 84. On the offering XIII 117—8 alba porci | omenta. A pig was slaughtered on the occasion of a marriage Varr. R. R. II 4 § 9 nuptiarum initio antiqui reges ac sublimes viri in Etruria, in coniunctione nuptiali nova nupta et novus maritus primum porcum immolant. § 10 Prisci quoque Latini et etiam Graeci in Italia idem facitasse videntur. In the reliefs on the sarcophagus preserved in S. Lorenzo's church, between Rome and Tivoli, which represent marriage ceremonies, we find a *papa* ready to offer a swine. Roszbach Untersuchungen ü. d. röm. Ehe 378—81. In the time of Iuv. it was still the practice for the bride, on entering her new home, to rub the door-posts with swine's (or wolf's) fat. ib. 356—9. Plin. XVIII § 135 proxuma in communibus adipi laus est, sed maxime suillo, apud antiquos etiam religiosius. certe novae nuptae intrantes etiamnum sollemne habent postis eo attingere. Athen. III 96^a the Argives sacrificed a pig to Aphrodite.

DIVINA a feast for gods. TOMACULA (from τέμνω) 'mince-meat,' 'sausages' Petr. 31 served piping hot on a grid-iron tomacula super craticulam argenteam ferventia posita. ib. 49. Mart. I 41 9—10 hawked about the streets fumantia qui tomacula raucus | circumfert tepidis cocus popinis.

356 ORANDUM EST UT SIT MENS SANA IN CORPORE SANO Hor. C. I 31 17—19 *frui paratis et valido mihi, | Latoe, dones ac, precor, integra | cum mente*. Petron. 88 *quis, inquam, venit in templum et votum fecit, si ad eloquentiam pervenisset? quis, si philosophiae fontem attigisset? ac ne bonam quidem mentem aut bonam valetudinem petunt, sed statim antequam limen Capitolii tangant, alius donum promittit, si propinquum divitem extulerit, alius, si thesaurum effoderit, alius, si ad trecenties sestertium salvus pervenerit*. ib. 61 *omnes bonam mentem bonamque valetudinem sibi optarunt*. Sen. ep. 10 § 4 *votorum tuorum veterum licet deis gratiam facias, alia de integro suscipe: roga bonam mentem, bonam valetudinem animi, deinde tunc corporis. quidni tu ista vota saepe facias?* DCass. LXIX 20 § 3 ἀριμελὴ καὶ ἀπρίνον.

357 FORTEM POSCE ANIMUM, MORTIS TERRORE

CARENTEM VIII 83—4. Cic. Tusc. II § 43. Verg. g. II 490—2. Hor. s. II 7 84. ep. II 2 207. Sen. cons. ad Marc. 20 e.g. § 1 o ignaros malorum suorum quibus non mors ut optimum inventum naturae laudatur exspectaturque. ep. 4 e.g. §§ 3—4 nullum magnum, quod extremum est. mors ad te venit: timenda erat, si tecum esse posset. necesse est aut ne perveniat aut transeat. 'difficile est' inquit 'animum perducere ad contemptionem animae.'..... § 5 plerique inter mortis metum et vitae tormenta miseri fluctuant: et vivere nolunt et mori nesciunt. See many other passages in Haase's ind. mors. The Stoics argued (1) that nothing natural is evil; (2) that life as such is no good; (3) that nothing glorious is evil, but death may be glorious; and elaborated a theory of suicide, which was illustrated by many examples, esp. *Catonis nobile letum*. Baumhauer vet. philosoph. doctr. de morte voluntaria, Trai. ad Rh. 1842, 218—9. 320. Arr. Epikt. I 9 §§ 13 14. 24 §§ 4 6 Muson. ap. Stob. fl. xxix 78 II 15 14 and 23 M. See the doctrine of Sokrates in Plat. apol. 40^a seq. Phaed. 61^a seq. 80^b seq. Plut. cons. ad Apoll. 12—3. pp. 107—8; that of the Epicureans in DL. x §§ 81. 124—7. Lucr. III 37—93. 830—977. Sext. Emp. Pyrrh. hyp. III § 229 seq. Zeller III² 1 387—8. The question 'whether death is an evil' is fully discussed in Cic. Tusc. I §§ 9—119. See Lasaulx Studien 459—494 'de mortis domitu in veteres.' Nägelsbach hom. Theol.² 376—80. nachhom. Theol. 392—9. Wetst. on Hebr. 2 15. The frequent occurrence of *in pace*, *spiritus in pace*, and the olive branch in early Christian inscriptions, tells of the 'better hope' which had lit up the grave.

358—9 QUI SPATIUM VITAE EXTREMUM INTER MUNERA PONAT NATURAE NO CAESURA IN 3rd or 4th foot, so XIV 108 *inviti quoque avaritiam exercere iubentur*. cf. Lachmann on Lucr. VI 1067. L. Müller de re metr. 369. With the thought cf. Cic. Cat. mai. § 5 it is not probable that Nature, like an idle poet, should slur over the last act of life. Plin. VII § 190 *perdit profecto ista dulcedo credulitasque* [the belief in immortality] *praecipuum naturae bonum, mortem*. Sen. cons. ad Marc. 19 §§ 4—5 *cogita nullis defunctum malis adfici, illa quae nobis inferos faciunt terribiles, fabulam esse . . . luserunt ista poetae et vanis nos agitavere terribilibus. mors dolorum omnium exsolutio est et finis*. In many passages Seneca approaches to the Christian view of death and the life to come ep. 102 § 23 *per has mortalis aevi moras illi meliori vitae longiorque proluditur*. § 26 *dies iste, quem tamquam extremum reformidas, aeterni natalis est*. Sil. XI 186—8 *nullo nos invida tanto | armavit natura bono, quam ianua mortis | quod patet*. cf. Zeller III 1 187—8. Lightfoot on Phil. pp. 286. 320—3. Wetst. on Phil. 1 21.

359 QUOSCUMLQUE INDEFINITE = QUOSLIBET III 156. 230. XIII 56. 89. XIV 42. 117. 210. cf. x 271 *utcumque*. Observe the rime *labores potiores labores* 359—361. cf. L. Müller de re metr. 457—8 and Cic. Tusc. I §§ 69. 85. Ri. Johnson against Bentley p. 87 citos Aen. III 656—7. IV 256—7. V 385—6. VI 843—4. VIII 620—1. cf. Hom. Od. IX 185—6 n. Aen. II 124—5. Ov. m. VIII 360—1. 386—7. Hor. a. p. 99—100. On the repetition of *labores* see n. on 191—2. XIV 47—8.

360 NESCIT IRASCI Sen. de ir. II 6 argues against the doctrine that *virtute turpibus irata esse debet*. see on the Stoic 'apathy' Cic. fin. III § 35. Tusc. IV §§ 10 seq. 34 seq. acad. I § 38. DL. VII §§ 113—4. Zeller III 1 204—216. CUIPAT NIHIL 4—5 n. Chrysippus in Sen. ep. 9 § 14 *sapientem nulla re egere, et tamen multis*

illi rebus opus esse.

361 HERCULIS II 19—20

peiores, qui talia verbis | Herculis invadunt. VIII 14 n.

HERCULIS AERUMNAS Plaut. Pers. i 1 2 seq. cf. the labours of Bellerophon, Perseus, Theseus, Ulixes, and of Psyche in Apuleius (Friedländer *r*³ 445 seq.). Cic. fin. ii § 118 to an Epicurean *percontare ipse te, perpetuisne malis voluptatibus perfruens in ea quam saepe usurpabas, tranquillitate degere omnem aetatem sine dolore,.....an cum de omnibus gentibus optime mererere,.....vel Herculis pati aerumnas?* sic enim maiores nostri labores non fugiendos tristissimo tamen verbo aerumnas etiam in deo nominaverunt. ib. v § 95 *ut ubi virtus sit resque magnae et summe laudabiles virtute gestae, ibi esse miseria et aerumna non possit, tamen labor possit, possit molestia.* A Stoic paradox was that virtue is sufficient for happiness Cic. parad. ii § 16 *nec vero ego M. Regulum aerumnosum nec infelicem nec miserum unquam putavi.* id. fin. iii § 42. v §§ 79—83 *Regulus as happy as Metellus.* Quintil. viii 3 § 26 *aerumnas quid opus est [dicere]? tamquam parum sit si dicatur quid horridum.* cf. Forcell. Orig. c. Cels. iii 66 cites as acknowledged examples of perfect life, among heroes Herakles and Odysseus. Sen. const. sap. 2 § 1 the gods have given to us in Cato a more certain model of a sage than they gave to early ages in Ulixes and Hercules. *hos enim Stoici nostri sapientes pronuntiaverunt, invictos laboribus, contemptores voluptatis et victores omnium terrarum.* id. ben. i 13 § 3 in contrast with Alexander, a brigand from childhood, *Hercules nihil sibi vicit: orbem terrarum transivit non concupiscendo, sed vindicando.* cf. the famous myth of Prodicus (Xen. mem. ii 1 § 21. Cic. off. i § 118 Beier). Hercules is distinctly called a philosopher. Max. Tyr. 21 § 6 *Herakles was wise; yet not for himself wise, but his wisdom extended over every land and sea.* It was he that was the exterminator of beasts of prey, chastiser of tyrants, liberator of slaves, legislator of the free, establisher of righteousness, inventor of laws, truthful in words, reformer in deeds. But if Herakles had chosen to retire and live at ease and in leisure, and to pursue an inactive wisdom, he would have been instead of Herakles a sophist, and no one would have dared to call him son of Zeus. ib. 3 § 7. 5 § 8. 31 § 7. 38 § 7 on the pleasure and reward which he derived from his labours. Chron. pasch. i 78 Bonn 'in the days of king Phoenix was Herakles the philosopher, surnamed the Tyrian, who discovered the purple dye.' Tzet. chil. v 129—33 Herakles wrote an inscription (in hexameters which are given 135—7), for he was universally accomplished, poet, astrologer, philosopher, magician, physician, and all else that Orpheus and other authors describe him to have been. Serv. Aen. i 741 *constat enim Herculem fuisse philosophum: et est ratio, cur omnia illa monstra vicisse dicatur.* More than one treatise of Antisthenes, founder of the cynic school, bore the name of Herakles DL. vi §§ 16. 18. He shewed that labour was a good by the examples of Herakles and Cyrus ib. § 3. Eus. praep. ev. xv 13 § 7 p. 816^b *Ἀντισθένης, Ἡρακλεωτικός τις ἀνὴρ τὸ φρόνημα.* epist. Socrat. 9 Aristippos to Antisthenes in mockery: 'I will send you large white beans, that when you have exhibited *Herakles* to your pupils, you may have something to munch.' cf. Auson. epigr. 27. 28. Kleantes was called a second Herakles DL. vii § 170. Apul. fl. iv 22 of Crates, follower of Diogenes, *quod Herculem olim poetae memorant monstra illa immania hominum ac ferarum virtute subegisse orbemque terrae purgasse, similiter adversum iracundiam et invidiam atque libidinem ceteraque animi humani monstra et flagitia philosophus iste*

Hercules fuit. eas omnes pestes mensibus exegit, familias purgavit, malitiam perdomuit; seminudus et ipse et clava insignis. id. mag. 22 for the resemblance in exterior between the hero and the Cynics. They bear the club Aug. civ. D. xiv 20 we still see Cynic philosophers; *hi enim sunt, qui non solum amictiuntur pallio, verum etiam clavam ferunt.* id. c. Acad. iii § 17 of the braggart Academic *de omnium scholis non ferulis, quod esset deformius quam molestius, sed illorum palliatorum clavis et fustibus proicietur. non enim magnum negotium erit contra communem pestem velut Hercules quaedam postulare auxilia Cynicorum.* Sidon. ep. iv 11. ix 9 p. 579 *non caesariem pascere, neque pallio aut clava velut sophisticis insignibus gloriari.* Prud. hamart. 401 *hinc gerit Herculeam vilis sapientia clavam.* The Cynic Alkidamas Lucian conviv. 16 to a bride *προτινω σοι, ὦ Κλεανθί, Ἡρακλέους ἀρχηγέτου.* And when all laughed, *ἐγαλάσατε, ὦ καθάρματα, εἰ τῇ νύμφῃ προδπιον ἐπὶ τοῦ ἡμετέρου θεοῦ τοῦ Ἡρακλέους;* he then compares himself to his patron god in indomitable strength, in freedom of mind, in robust body, which he exhibits in order to prove his point; he might have done some mischief with his club, if he had not chanced to espy a large cake. The Cynic asks ib. Cynic. 13 'do you think that *Herakles*, the bravest of all men, a man divine and justly esteemed a god, roamed abroad because of his unhappiness, with no attire but a skin, and with none of your wants? nay, he was not unhappy, who relieved others also from suffering; nor yet poor, who was master of earth and sea,' etc. id. vit. auct. 8 Diogenes is asked 'Whom do you emulate?' "*Herakles.*" 'Why then do you not also don the lion's skin? for as to the club, in that you are like him.' "This threadbare cloak is my lion's skin, like him I wage war upon pleasures, not by order, but of my own free will, making it my vocation to purge life of them." id. Demon. 1 Sostratos of Boeotia, a contemporary called *Herakles* by the Greeks, for his bodily strength and his labours in suppressing brigandage, making roads through trackless wilds and building bridges. DChrys. or. 4 i 151—2 R 'men of old called by the name of sons of Zeus those who enjoyed virtuous training, and were brave of soul, trained like the famous *Herakles*.' Iulian or. 6 p. 187 S 'the more generous Cynics aver that the great *Herakles* also, as he became the author of our other blessings, so also left to mankind the chief pattern of this [Cynic] life too.' Eus. pr. ev. xv 4 797^b 'those *Herakleian* and divine doctrines, that virtue is a thing strong and exquisitely fair, never lacking anything for happiness, never parted from it, but though poverty, disease, disgrace, torments, burning pitch and the cross, and all sufferings of tragedy should pour upon him at once, still the just man is happy and blessed.' The Christian fathers have an easy task in accepting the challenge *Quis vituperavit?* [Iust. mart.] or. ad gent. 3. Theodoret. gr. aff. cur. viii p. 113 27 *ἀνδρα οὐ σφόδρα οὐδὲ φιλοσοφίαν ἡγαπηκότα, ἀλλ' ἀκολασία καὶ λαγνεία ξυνεζηκότα.* Clem. Al. protr. 2 § 33. Arnob. iv 26. (Partly from Brucker. I have not seen G. C. Mezger de Hercule sapientis stoici exemplo. Aug. Vind. 1829. 4to).

362 PLUMA i 159 n. Tibull. i 2 77. Sen. de prov. 3 § 10 of Maecenas *tam vigilabit in pluma, quam ille [Regulus] in cruce* etc. Mart. ix 92 3 4 *dat tibi securus vilis tegeticula somnos, | pervigil in pluma Gaius ecce iacet.* Cypr. ad Donat. 12 of the rich man *cum epulis marcidum corpus torus mollior alto sinu condidit, vigilat in pluma nec intellegit miser, speciosa sibi esse supplicia, auro se alligatum teneri, et possideri magis quam possidere.* Cic. Att. x 8 § 7 *nisi forte me Sardanapalli*

vicem in meo lectulo mori malle censueris quam in exilio Themistocles. Max. Tyr. 10 § 9.

SARDANAPALLI schol. S. rex

Assyriorum luxuriosus. de quo Tullius in tertio de republica sic ait: S. ille vitii multo quam nomine ipso deformior. Contrasted with Hercules also by Kleomedes meteor. ii § 91 *ἐξ τῶν Σ. ἐπινοήσεται περὶ καρτερίας τῷ Ἡρακλεῖ συγκρίνεσθαι ἐπιχειροῦντα.* His effeminacy proverbial paroem. gr. ii 207 Leutsch Σαρδ. ἐπὶ τῶν ἀβροδιατρῶν. ib. 600 *πᾶναβρος Σ. ἐπὶ τῶν τρυφόντων καὶ πολυόλβων.* ib. i 449. Epiktet. diss. iii 22 § 30 'Happiness is not in royalty. Else Nero would have been happy and Sard.' See Bähr's Ctesias 424—436. DS. ii 21—28. Iust. i 3 S. the last king of Assyria, *vir muliere corruptior.* Arbactus, general of the Medes, having with difficulty gained admission to his presence, found him *inter scortorum greges purpuras colo nentem et muliebri habitu, cum mollitia corporis et oculorum lasiovia omnes feminas anteiret, pensa inter virgines partientem. quibus visis indignatus tali feminæ tantum virorum subiectum tractantesque ferrum et arma habentes parere, progressus ad socios quid viderit refert: negat se ei parere posse, qui se feminam malit esse quam virum.* The plot is successful; Sard. burns himself with his treasures. cf. Oros. i 19. Plut. de Alex. fort. 1 2 p. 326^f Fortune placed the royal diadem on the head of S. *πορφύραν ζάλοντι.* ib. 2 3 p. 336 anyone seeing the life or tomb (for they are the same thing) of S. would say that it was a trophy constructed of Fortune's blessings. id. comm. notit. 13 § 4 p. 1065. [Plut.] pro nobil. 10 § 2 in Stob. fl. lxxxviii 12 Sokrates more noble than S. Lucian dial. mort. 2 § 1 S. in the lower world laments, remembering τῆς πολλῆς τρυφῆς. ib. 20 § 2 Menippos wishes to cuff, or to spit upon S. *ἀνδρογύνῳ γε ὄντι.* cf. necyom. 18. rhet. praec. 11 *πᾶναβρόν τινα Σ.* Iupp. conf. 16 Σ. *θῆλυς ὤν.* Iupp. trag. 48 think of the poverty of Sokrates, Aristides, Phokion, *ἐν ὅσοις δὲ ἀγαθοῖς Καλλίας καὶ Μειδίας καὶ Σ. ὑπερρυφῶντες.* DChrys. 1 i 1 12 D. not even Marsyas or Olympos could have roused S. *ἐκ τοῦ θαλάμου παρὰ τῶν γυναικῶν.* ib. 2 i 27 20 his jewels. ib. 3 i 51 27 proverbial for his softness. ib. 62 ii 202 full account of his effeminate dress, attitude, complexion, *ὅν οὐκ ἦν διαγνώμα τῶν παλλακῶν.* ib. 64 ii 207 28. 78 ii 280 8 'thinking S. to be envied, who said that he spent his life in feasting and wantonness with eunuchs and women.' Tert. de pallio 4 p. 938 Oehler. Mart. xi 11 5 6 *te potare decet gemma, qui Mentora frangis* | in scaphium moechæ, Sardanapalle, tuæ. Athen. 294^a. 412^d. 528^c—530^c. Aug. civ. Dei ii 20 fin. DCass. lxxviii 22 § 5. lxxix 1 § 1. 2 § 4. 10 § 2. 11 § 3. 13 (in this book a nickname of Avitus or Pseudantoninus). Clem. Al. str. i § 159. paed. iii § 70. Opposed to Cyrus Max. Tyr. 21 § 8. ib. 1 § 5. 3 §§ 3. 9. 13 § 7. The authorities for two epitaphs of S. are collected in Nâke's Choerilus 196—256; the one in Assyrian characters at Anchiale Strabo 672 (cf. Arr. anab. ii 5 § 4. Ath. 530^b) 'S. son of Anakyndaraxes built Anchiale and Tarsus in one day: eat, drink, and be merry, *ἐσθιε, πῖνε, παῖζε*, for all else is not worth this' (a snap of the fingers, cf. 1 Cor. 15 32); the other a Chaldean inscription on the tomb of Sard. at Nineveh, translated by Choerilus (Ath. 529^f) into Greek. DChrys. 4 i 89 20 Dind. Ath. 335^f seq. 412^d. Clem. Al. str. ii § 118. DS. ii 23 ταῦτ' *ἔχω ὅσ' ἐφαγον καὶ ἐφύβρισα καὶ μετ' ἔρωτος | τέρνῃ ἐπαθόν, τὰ δὲ πολλὰ καὶ δλβια κείνα λέλειπται*, an epitaph, as Aristotle (Cic. Tusc. v § 101 Dav. finn. ii § 106. cf. Ath. 335^f) says, fitter for an ox than a king. On S. the conqueror, the mighty hunter, his stately palaces, and rich library of brick books, of which fragments are preserved in the British Museum, see Rawlinson's five great monarchies

c. 9. Brandis 'Assyria' in Pauly ¹, and Georgii art. Sard. ib. with the authorities cited. Modern writers place him (or them, for some make as many as four of the name) at dates varying from the 10th to the 7th cent. B.C. In classical antiquity he is the typical voluptuary, and the last king of Assyria. Moderns (O. Müller, Movers etc.) find in him the Asiatic Hercules. W. C. Koopmans de Sard. Amst. 1819.

363 MONSTRO XIV 256. Gronovius on Sen. de ben. iv 28 shews that the word is technically used of physicians' prescriptions.

QUOD IPSE TIBI POSSIS DARE Cic. n. d. iii §§ 86—8 *hoc quidem omnes mortales sic habent, externas commoditates, vineta, segetes, oliveta, ubertatem frugum et fructuum, omnem denique commoditatem prosperitatemque vitae a dis se habere; virtutem autem nemo umquam acceptam deo rettulit. nimirum recte; propter virtutem enim iure laudamur et in virtute recte gloriamur: quod non contingeret, si id donum a deo, non a nobis haberemus.....iudicium hoc omnium mortalium est, fortunam a deo petendam, a se ipso sumendam esse sapientiam.* id. Cat. mai. § 4. Hor. ep. i 18 111—2 *sed satis est orare Iovem, quae ponit et aufert, | det vitam, det opes; aequum mi animum ipse parabo.* Obbar ib. cites many parallels. cf. the distinction in Epikt. man. 1 between the things which are and the things which are not ἐφ' ἡμῖν. It is the Stoic ἀνδρακεία Sen. ep. 9 § 19. 27 § 3 *aliquod potius bonum mansurum circumspecte.* nullum autem est, nisi quod animus ex se sibi invenit. 31 § 3 *unum bonum est.....sibi fidere.* 41 § 1 *bonam mentem, quam stultum est optare, cum possis a te inpetrare.* 80 §§ 3—5. Lasaulx Studien 146 adds Isokr. ad Demon. § 34. Liv. xxxvii 45 § 11; but also passages from Bias, Pindar, Simonides, Kallimachos, which agree with Christian principle 1 Cor. 4 7. Markland cites in contrast 2 Cor. 3 5. Phil. 2 13.

SEMITA properly a narrow track Phaedr. iii prol. 38 *ego illius pro semita feci viam.* Mart. vii 61 4 *et modo quae fuerat semita, facta via est.* Often used metaphorically Hor. ep. i 18 103 *fallentis semita vitae.* Obbar on Hor. ib. 17 26. Sil. xv 102.

365 366 the same verses XIV 315 316 n.

NULLUM NUMEN HABES Ov. f. vi 241 *Mens quoque numen habet. amor. iii 9 18 sunt etiam, qui nos (poets) numen habere putent.* [Sen.] Oct. 933 *nullum pietas nunc numen habet.* Mart. viii 80 6 *et casa tam culto sub Iove numen habet.*

HABES, SI SIT 339 n. PRUDENTIA Sen. ep. 85 e. g. § 2 *prudens beatus est et prudentia ad beatam vitam satis est.* §§ 36—8.

366 XIII 18 n. 20. Preller röm. Myth.¹ 552—64. Philem. in Clem. Al. str. v § 129 οὐκ ἐστὶν ἡμῖν οὐδέμνη ῥύχη θεός. Sen. n. q. iii pr. §§ 11—15. ep. 74. 98 e. g. § 2 *errant,.....qui aut boni aliquid nobis aut mali iudicant tribuere fortunam.* de prov. 6 § 6. de const. sap. 15 § 3 *vincit nos fortuna, nisi tota vincitur.* cf. Haase's ind. s. v. fortuna. Plin. ii § 22 *invenit.....sibi ipsa mortalitas numen.....toto quippe mundo et omnibus locis omnibusque horis omnium vocibus Fortuna sola invocatur ac nominatur,.....adeoque obnoxiae sumus sortis, ut sors ipsa pro deo sit, qua deus probatur incertus.* Lact. iii 29 § 1 *fortuna ergo per se nihil est.* § 7 *is plane vulgi et imperitorum opinionibus credit, qui Fortunam putant esse, quae hominibus tribuat bona et mala. nam simulacrum eius cum copia et gubernaculo fingunt, tamquam haec et opes tribuat et humanarum rerum regimen obtineat.* § 17 *Fortunae vocabulum sibi inane finxerunt: quod quam longe a sapientia sit remotum, declarat Iuvenalis*

his versibus NULLUM.....LOCAMUS. § 18 stultitia igitur et error et caecitas et, ut Cicero [Acad. i § 29] ait, ignoratio rerum atque causarum Naturae ac Fortunae nomina induxit. Ang. civ. Dei iv 18 19.

ADDENDA.

- 30 Greg. Naz. or. 4 72 τὴν Ἡρακλείτου κατῆφειαν.
 36 four white horses Serv. Aen. iv 543. cf. DH. ii 84.
 50 VERVECEM Synes. 51^b *el γὰρ ἐπέλθοι φιλοσοφεῖν τοῖς κριοῖς*. In the schools Odysseus and Dēmokritos were the stock examples of the topic 'though he came of a little birthplace, he won renown' Theon progymn. in Spengel rhet. ii 111 23.
 55 GENUA Serv. Aen. iii 607 *physici dicunt esse consecratas numinibus singulas corporis partes.....genua Misericordiae: unde haec tangunt rogantes*.
 71 EPISTULA Tac. iii 44 many blamed Tiberius, because in tanto rerum motu libellis accusatorum innumeret operam. *an Sacrovirum maiestatis crimine reum in senatu fore? extitisse tandem viros, qui cruentas epistulas armis cohiderent*.
 117 CUSTOS ad Herenn. iv § 65 pedisequo puerorum. App. b. c. iv 30.
 271 272 CANINO RICTU Serv. Aen. iii 6.
 274 R. Schubert de Croeso et Solone fabula. Reg. 1868.
 277 Ov. Pont. iv 3 45—47 *ille Iugurthino clarus Cimbroque triumpho, | quo victrix totiens consule Roma fuit, | in caeno Marius iacuit cannaque palustri*. ib. 37 38 *Croesus* (Iuv. 274 275). 41—43 *Pompeius* (Iuv. 283—6).
 314 LAQUEOS Sen. Hippol. 124 125 *Venus | per nos catenas vindicat Martis sui*.
 325 HIPPOLYTO Welcker gr. Trag. 394—402.
 342 DEDECUS ILLE DOMUS SCIET ULTIMUS Hier. ep. 147 § 10 (1093^e) *solemus mala domus nostrae scire novissimi ac liberorum et coniugum vitia vicinis canentibus ignorare*. Bayle s. v. *Héloise* n. 9.
 361 HERCULIS AERUMNAS Minuc. 36 § 8 *omnes adeo vestri viri fortes, quos in exemplum praedicatis, aerumnis suis inclyti floruerunt*. Lact. v 17 § 16. Macrobi. i 11 § 45. Herakles taught Evander Plut. ii 278^e. Cf. the speech of Virtue to Scipio Sil. xv 78 79.
 362 SARDANAPALLI cf. B. Niesse de Sardanapalli epitaphio duplici (dissert. with ind. lectt. Marburg 1880, 4to).

XI

At the time of the Megalesian games (193), early in April, Iuv. invites his friend Persicus to a frugal dinner.

THE rich epicure is admired; the poor, derided: our housekeeping and our whole plan of life should be in just proportion to our means (1—38). Many, it is true, neglect this golden rule; they riot for a while at Rome, and then retire to Baiæ, to avoid their creditors (38—55).

To-day, my friend, you may judge whether I practise the frugality which I preach; whether I live like the worthies of those good old times when heaven itself guarded our city (56—119), or, like their pampered descendants, can relish no meal but such as is served on the costliest tables, by the most expert and elegant slaves (120—161). Let richer men enliven their feasts by voluptuous songs and dances: here you may listen, if you will, to Homer or his rival Virgil (162—182).

Leave then all care behind you; leave to younger men the dissipation of the Circus, and spend the festival with me in enjoyments better suited to our years (183—208).

Whether Persicus is a real or fictitious character does not appear; it is not certain that Iuvenal would have hesitated to address a living friend in such verses as 186 seq.

Cf. Hor. s. II 2. ep. I 5. Mart. v 78. x 48. xi 52. Plin. ep. I 15; on luxurious furniture Clem. Al. paed. II c. 3; and on the frugal life of the old Romans VM. IV 4.

1—23 the cost of our table must be proportioned to our means; what is due state in Atticus, is stark madness in Rutilus. Many men waste their estate in dainty living, till at last they are fain to enlist as sword-players, and put up with the hodge-podge of the trainer's barrack.

1 21 22. 171—8. cf. VIII 182 n. ATTICUS TI. Claudius Atticus (father of Herodes Atticus), who discovered an immense treasure, the entire enjoyment of which was allowed him by Nerva (Philostr. soph. II 1 § 3. Zonar. XI 20). He was twice consul (Philostr. § 1. Suid. Ἡρώδης), 'the first time before 859 u.c., for he must have been the Atticus consular legate of Syria in the tenth year of Trajan (Eus. h. e. III 32 §§ 3. 6).' BORGHESE ŒUVRES v 532—3.

LAUTUS I 67 n. Varro in Gell. XIII 11 § 5. 2 RUTILUS XIV 18 a
poor noble. MAIORE CACHINNO III 100. CACHINNO III 152—3 n.

3 APICIUS IV 23 n. Apion the grammarian wrote a mono-

graph on his luxury *Ath.* 294f.

4 CONVICTUS I 145 n.

Quintil. vi 3 § 27 in convictibus et quotidiano sermone. Mart. xii praef. civitatis aures, quibus assueveram, quaero, et videor mihi in alieno foro litigare. si quid est enim, quod in libellis meis placeat, dictavit auditor. illam iudiciorum subtilitatem, illud materiarum ingenium, bybliothecas, theatra, convictus, in quibus studere se voluptates non sentiunt, ad summam omnia illa, quae delicati reliquimus, desideramus quasi destituti. cf. Friedländer i³ 333. 343—8.

THERMAE

vii 233 n. Mart. v 20 8—10 of an easy life of enjoyment, sed gestatio, fabulae, libelli, | campus, porticus, umbra, virgo, thermae, | haec essent loca semper, hi labores.

STATIONES Plin. ep. i 13 § 2 plerique in stationibus sedent, tempusque audiendi fabulis conterunt. ib. ii 9 § 5 ambio domos stationesque circumeo. Gell. xiii 13 § 1 cum ex angulis secretis librorum ac magistrorum in medium iam hominum et in lucem fori prodisssem, quaesitum esse memini in plerisque Romae stationibus ius publice docentium aut respondentium, an quaestor populi Romani a praetore in ius vocari posset. dig. xlvii 10 15 § 7 ad stationem vel tabernam. Thorlacii prolusiones et opusc. acad. Copenh. 1806 n. 5. συστάσεις. λέσχαί. Special stations near the forum for provincial towns Suet. Ner. 37. Plin. xvi § 236.

5 DE RUTILLO supply loquuntur

xiii 181. xiv 189. Madvig § 447 d. Nägelsbach § 183.

VALIDA AC IUVENALIA MEMBRA AS)(iuvenilis iuvenalis connotes praiseworthy qualities, manly vigour. Verg. Aen. v 475 quae fuerint iuvenali in corpore vires. Ov. am. i 5 22 quam iuvenale femur! So iuvenaliter. See Mühlmann and Döderlein Synon. v 49.

6 GALEAE VII 33 patiens cassidis. he might have won honour in the field of battle [Quintil.] decl. 9 § 9 facinus indignum, illum animum, illum ardorem non contigisse castris, non bellicis certaminibus, ubi verae virtuti nulla pugnandi lege praemium praescribitur! Calpurn. decl. 50 'INFAMIS NON MILITET. vir fortis in piratas incidit; rescipit patri de redemptione; illo cessante, redemit eum lanista et rudem ei in harena dedit. reverso belli tempore denuntiat militiam imperator.' cf. Iuv. viii 199 n.

FERTUR 'is reported;' it is the fabula of every lounge.

7 COGENTE VIII 193 n. The tribune (cf. vii 228 n.) has not indeed assigned over Rutilus's estate to his creditors, and so driven him to engage himself to the lanista for his bread; (Rutilus is not damnatus ad ferrum dig. xxviii 1 8 § 4. Gai. i 13. Ulp. i 11); but yet he has not interposed to save him from a degradation worse than slavery (viii 199 n.). Prohibeo was the technical form of intercessio on behalf of a citizen Gell. vi=vii 19 § 5, and the chief function of the tribunate was jealously to guard the freedom of Roman citizens. Mommsen Staatsrecht i³ 27 n. 2. 255 n. 2. 266 n. 7.

SED NEC Ov. Pont. i 1 19 nec vos hoc vultis, sed nec prohibere potestis. Mart. vi 75 4. x 18 2 (cited xii 97 n.) Hand. iv 117.

NEC PROHIBENTE Stat. s. i 2 193 nec me prohibente.

8 v 122 n. Sen. ep. 87 and 99 (cited viii 199 n.). Quintil. decl. 9. 302 'quidam ut patrem sepeliret, auctoravit se: die munere productus sub titulo causae rudem postulante populo accepit: postea patrimonium statutum per leges equitibus acquisivit, prohibetur gradibus' (the law enacting 'gladiator in quattuordecim gradibus ne sedeat') p. 586 Burman si creditor post datam pecuniam operas remisisset, diceres eum gladiatorem fuisse!...illum ergo maiores prohibuerunt theatro, qui utilitate, qui gula se auctorasset. Freeman who engaged themselves as gladiators (se auctorabant), were sworn to obedience Petron. 117 in verba Eumolpi sacramentum iuravimus,

uri, vinciri, verberari ferroque necari et quicquid aliud Eumolpus iussisset, tamquam legitimi gladiatores domino corpora animasque religiosissime addicimus. Sen. ep. 37 §§ 1 2 illius turpissimi auctoramenti verba sunt: 'uri, vinciri ferroque necari.' ab his, qui manus harenae locant et edunt ac bibunt, quae per sanguinem reddant, cavetur, ut ista vel inviti patiantur. cf. [Quintil.] decl. 9 § 22 venit in harenam homo nec sceleratus nec infelix. equando, iudices, hoc audistis? cf. Hor. s. ii 7 59 Heindorf. The lanistae are called doctores (VM. ii 3 § 2 ex ludo C. Aurelii Scauri doctoribus gladiatorum arcessitis vitandi atque inferendi ictus subtiliorem rationem legionibus ingeneravit. Quintil. decl. 302. Friedländer ii^s 356—7 doctores myrmillonum from inscriptions) or magistri (Cic. de or. iii § 86 magister hic Samnitium...quotidie commentatur); their lessons, dictata Suet. Caes. 26 Casaubon. Tert. ad mart. 1 nec tantus ego sum, ut vos alloquar; verumtamen et gladiatores perfectissimos non tantum magistri et praepositi sui, sed etiam idiotae et supervacui quique adhortantur de longinquo, ut saepe de ipso populo dictata suggesta profuerint.

scribiturus esse cf. publ. sch. Lat. gr. § 99 1 a p. 346.

LANISTAE III 158 n. Sen. ep. 87 § 15 quod contemptissimo cuique contingere ac turpissimo potest, bonum non est; opes autem et lenoni et lanistae contingunt. Spartian. Hadr. 18. Quintil. decl. 9 § 22. 278. The fallen noble's rex, from whom he receives laws, is a lanista! cf. v 170—3 n. on the voluntary slavery of trencher-knights. [Quintil.] decl. 9 § 7 tenenti servilia arma et ignominiosa morte perituro. § 22 illud vero existimo gravius, nomen gladiatoris accipere, subire dominum lanistam. an ille animus rediret in cellulam, ferret saginam, magistrum, personam denique sceleris? ib. § 15 fin. piratis lanistisque. § 12 fin. calamitatum nearum gradus, piratam, lanistam.

10 Hor. s. i 2 9 omnia conductis coemens obsonia nummis.

MACELLI 64 n. v 95 n. Ter. eun. 255—8 ad macellum ubi advenimus, | concurrunt laeti mi obviam cuppedinarii omnes, | cetarii, lanii, coqui, fartores, piscatores, | quibus et re salva et perditā profueram.

11 QUIBUS IN SOLO VIVENDI CAUSA PALATO EST XII 50 51. Gell. xix 2 § 7 (thence Macr. ii 8 § 16. cf. Wytt. on Plut. ii 21*) Socrates quidem dicebat multos homines propterea velle vivere ut ederent et biberent, se bibere atque esse ut viveret. Aug. de magistro 9 § 26. Sil. iii 330. VIVENDI CAUSA VIII 84 n.

12 EGREGIUS many exx. of such forms (e.g. sobrior, industrior) in Kühner (1877) i 370. Haase on Reisig p. 172. Neue ii^s 112—4. 689. cf. Madvig adv. i 117. Sen. de clem. i 13 § 2 noxior. Piissimus, which Cic. ridicules as a barbarism in Antonius (Phil. 13 § 43), is found in Tac. Sen. etc.

13 ET CITO CASURUS I 33 34 magni delator amici | et cito rapturus. On the rare use of the part. see Kiaer 185.

PERLUCENTE II 78. Sen. Herc. f. 1001 perlucet omnis regia. Holyday 'he's set | on riot most, that still is most in debt, | and soon must fall; you may see through the rent.'

14 INTEREA while ruin threatens. gustus here (cf. visus) concrete of the thing tasted = sapor. Colum. iii 2 § 5 a site for a vineyard in quo gustus nobilis pretiosusque fuit. Petron. 77 fin. profer et unguentum et ex illa amphora gustum (of wine), ex qua iubeo lavari ossa mea.

ELEMENTA through air, earth, and water v 94 n. Luc. x 155—169 e.g. infudere epulas auro, quod terra, quod aer, | quod pelagus, Nilusque dedit, quod luxus inani | ambitione furens toto quaesivit in orbe, | non mandante fame. Quintil. v 10 § 21. Gell. vi=vi 16 § 6 peragrans gulae et in sucos inquirentis industriam atque has undique

vorsum indagines cuppediarum; the chapter gives from Varro *περὶ ἐδεσμάτων* a list of dainties quae profunda ingluvies vestigavit with their homes. DCass. LXV 3 § 1 the whole reign of Vitellius was οὐδὲν ἄλλο ἢ μέβαι τε καὶ κῶμοι· πάντα τε γὰρ τὰ τιμιώτατα καὶ ἀπ' αὐτοῦ τοῦ ὥκεανοῦ... καὶ ἐκ τῆς γῆς καὶ ἐκ τῆς θαλάσσης συνήγerto (some dishes retained the name 'Vitellian'). Hier. ep. 52=2 ad Nepotian. § 6 († 281st ed. Ven. 1766) *novi et genera et nomina piscium, in quo litore concha lecta sit calleo: saporibus avium discerno provincias; et ciborum pretiosorum me raritas ac novissime damna ipsa delectant.* ib. 12 (266^d) *quid prodest molestias quasdam difficultatesque ciborum quaerere.*

16 ADTENDAS... IUVANT x 339 n. XIII 144. Madvig § 348 n. 3. publ. sch. gr. § 214. Roby § 1574.

MAGIS ILLA IUVANT, QUAE PLURIS EMUNTUR 14 n. 120—9. v 94 n. Hor. s. II 2 15—52. Petron. 93 ales Phasiacis petita Colchis | atque Aefrae volucres placent palato, | quod non sunt faciles; at albus anser | et pictis anas renovata pennis | plebeium sapit. ultimis ab oris | attractus scarus atque arata Syrtis | siquid naufragio dedit, probatur. | nullus iam gravis est. amica vincit | uxorem. rosa cinnamum veretur. | quicquid quaeritur, optimum videtur. ib. 119 7—8 non vulgo nota placebant | gaudia, non usu plebeio trita voluptas. Sen. ep. 122 § 14 omnia concupiscenti aut contemnenti, prout magno aut parvo empta sunt, fastidio est lumen gratuitum. § 18 causa tamen praecipua mihi videtur huius morbi vitae communis fastidium. id. qu. nat. IV 13 §§ 3 4. id. cons. Helv. 10 § 5 o miserabiles, quorum palatum nisi ad pretiosos cibos non excitatur! pretiosos autem non eximius sapor... sed raritas et difficultas parandi facit... omnes regiones pervagantur, maria traiciunt et, cum famem exiguo possint sedare, magno irritant. ib. §§ 2—3. Quintil. v 12 § 19 numquam tamen hoc continget malis moribus regnum, ut, siqua pretiosa fecit, fecerit et bona. Plin. XXII § 3.

17 ERGO therefore, since they like expense for its own sake, they make no conscience of pawning the family plate.

PERITURAM I 18 n.

Phaedr. III 2 5. to be squandered on their appetite. 18. OPPOSITIS so in Catullus's pun 26. Ellis Furi, villula nostra non ad Austri | flatus opposita est neque ad Favoni. | ...verum ad milia quindecim et ducentos. | o ventum horribilem atque pestilentem!

MATRIS IMAGINE FRACTA he defaces a silver medallion of his mother, and pawns it as old silver. Plin. XXXV § 4 imaginum quidem pictura, qua maxime similes in aevum propagabantur figurae, in totum exolevit. aerei ponuntur clipei, argenteae facies, surdo figurarum discrimine statuarum capita permutantur, vulgatis iam pridem salibus etiam carminum. adeo materiam conspici malunt omnes quam se nosci. et inter haec pinacothecas veteribus tabulis consuunt alienasque effigies colunt, ipsi honorem non nisi in pretio ducentes, ut frangat heres furisque detrahat laqueus. Silver statues ib. XXXIII § 151.

19 QUADRINGENTIS 400 sesterces.

CONDIRE to load

with dainties.

19 20 GULOSUM FICTILE a contradiction in adiecto like III 182 183 ambitiosa paupertate. Hier. ep. 107 =7 ad Laetam § 10 faciant hoc cultores Isidis et Cybeles, qui gulosa abstinentia Phasidis aves ac fumantes turtures vorant, ne scilicet Cerealia dona contaminent.

20 FICTILE his plate is in pawn, so that he must eat his delicacies off earthenware. III 168 n. fictilibus cenare pudet.

sic schol. 'cum non

habeant, unde manducant, distrahent se ad ludum.'

MISCELLANEA schol. 'cibus gladiatorum,.....ideo miscellanea, qui omnia, quae apponuntur eis, miscent et sic manducant.' Quintil. decl. 9 § 5 *alebat* devotum corpus gravior omni fame sagina et inter debita noxae mancipia *contemptissimus* tiro gladiator.....*discebam quotidie scelus*. ib. § 10 *quid praestiti?*.....*quod lanista gladiatori, exiguum stipem et cibos semper petendos*.

LUDI VIII 199 n. [Quintil.] decl. 9 § 21 in ludo fui: qua poena nullam ulteriorem scelera noverunt, cuius ad *comparationem ergastulum leve est*.....*morabar inter sacrilegos, incendiarios et, quae gladiatoribus una laus est, homicidas, inclusos turpiore custodia et sordido cellarum situ*.

21 ERGO since so many are ruined by luxury, men give it a bad name in those of narrow means; while in the rich it is extolled as generosity or taste 1. VIII 182.

RUTILO 2. NAM not found in this position in prose authors. Hand Tursell. iv.3. Bentley on Hor. s. ii 6 78. Orelli ib. 3 20.

22 VENTIDIO divite. 23 SUMIT the subject is *haec eadem parare*, which is also the subject of *est*.

23—38 in all things great and small 'know thyself,' attempt nothing beyond thy power; thus Socrates disregarded natural philosophy in comparison with self-knowledge Plat. apol. 19^b. Phaed. 96 seq. rep. 529. Xen. m. i 1 § 11. iv 7 § 6. cf. Sen. ep. 88. Encyclopaedic learning was in fashion, even in poetry (in imitation of the Alexandrine school) cf. Lucan, the Aetna etc.

24 ATLAS Aen. iv 481 maximus Atlas. ib. 246 seq. Probably the scholiasts may have disputed (Düntzer) about the absolute or relative height of the mountain thus honoured with a superlative VII 234—6 n.

25 HIC Herm. in Halm on Cic. Vatin. § 24 gives other exx. of relative sentences, in the second clause of which, instead of repeating the relative, the writer employs the demonstrative. The sentence is one, in which two contrasted clauses are connected as coordinate, in such a way that while the two together suit the meaning of the context, one of them, taken apart from the other, will not. Hom. Ψ 577—8. Cic. Catil. i 1. Stürenb. on Cic. p. Arch. p. 161. p. Mil. § 33. Phil. 2 § 110 l. 6 n. de fin. i § 15 Madvig. Liv. ii 12 § 2 C. Mucius,.....*cui indignum videbatur*, populum Romanum servientem, cum sub regibus esset, nullo bello nec ab hostibus ullis obsessum esse, liberum eundem populum ab isdem Etruscis obsideri. Teuffel on Hor. s. ii 7 109. Plin. ep. i 12 § 13. 16 § 8. Quintil. ii 7 § 3. x 3 § 29. Lact. de ira Dei 10 § 44. Eur. Andr. 269 seq. IT. 116—7. Schmidt on Aesch. PV. 507. Isae. 7 § 39. Antiph. in Harpocr. s. v. *σρασιώτης* (Sauppe ii 138). DChrys. or. 26 i 316 13 Dind. Cobet v. l.^a 569. Madvig adv. i 453. Hand Tursell. i 350. Herbst on Quintil. x 2 § 5. Here it is not for the study of African geography that the man is despicable, but for neglecting more necessary studies. Cic. Planc. § 41 Holden. 26 ARCA x 25 n. XIV 259 260 *aerata multus in arca | fiscus*. Catull. 23 l Furi, *cui neque servus est neque arca*. Cic. parad. 6 l § 44 *animus hominis dives, non arca appellari solet*. Phaedr. iv 12 2. Gron. on Sen. ep. 81. Hor. s. i 1 67. Brisson or Dirksen (and inscr. ind.) under *arcarius*.

27 SACCULUS XIV 138. Catull. 13 7 8 *nam tui Catulli | plenus sacculus est aranearum*. Mart. complaining that he had spent his little all on a wealthy orbus v 39 7 *excussi loculosque sacculumque*. id. xi 3 6. *Saccus* and *sacculus* are frequent in the jurists (see Dirksen's manuale).

E CAELO II 40. Stat. s. i 1 2 Hand

caelone peractum | fluxit opus? Quintil. i 6 § 16 (cf. Pareus ad l. p. 75 Burman) *non enim, cum primum fingerentur homines, analogia demissa caelo formam loquendi dedit.* Tert. apol. 4 *si lex tua erravit, puto, ab homine concepta est: neque enim de caelo ruit.* Heerwagen on Liv. xxii 29 § 3.

Ε CAELO DESCENDIT ΓΝΩΘΙ ΣΕΑΥΤΟΝ
Xen. Kyrop. vii 2 §§ 20—25 oracle given by the Delphic Apollo to Kroesos. memor. iv 2 §§ 24—30 inscription at Delphi with commentary. Plat. Phileb. 48^a seq. where, referring to the Delphic inscription, he distinguishes three kinds of self-ignorance, relating to mind, body and estate. Protag. 343^b Heindorf (the seven sages met at Delphi and dedicated in Apollo's temple the first-fruits of their wisdom, γράψαντες ταῦτα ἃ δὴ πάντες ἑμνοῦσι, γνῶθι σεαυτὸν καὶ μηδὲν ἄγαν. cf. Paus. x 24 § 1). Phaedr. 229^a 230^a (cf. Tert. de an. 17 p.m.). Alkib. i 124^b. 129^a. 132^c. Charmid. 164^b—165^b. Ridiculed by Aristoph. nub. 842 γνῶσει δὲ σεαυτὸν ὡς ἀμαθὴς εἶ καὶ παχύς. Philemon in Stob. fl. xxi 4 τὸ γνῶθι σεαυτὸν οὐ μάτην εἰ ἴσθ' ὅτι | τὸ ῥῆμα τοῦτο δόξαν ἐν Δελφοῖς ἔχει. Menand. ib. xxi (the book is headed περὶ τοῦ γν. σ.) 2 and 5. Philo de somn. i 10 (i 629 M). Stob. ib. 26 from the work of Porphyry περὶ τοῦ γν. σ. ascribed to Phemonoe the first priestess, to Phanothoea, Bias, Thales, Chilon; Klearchos said that it was Apollo's response to Chilon when he asked what was man's highest good; Aristotle ἐν τοῖς περὶ φιλοσοφίας said that the inscription was there before Chilon's time. The question of authorship let us leave unsettled: one thing at all events is indisputable, that it was spoken either by God or not without God. [Heraclit.] fr. 106 Bywater ἀνθρώποισι πᾶσι μέτεστι γιγνώσκειν ἑαυτοὺς καὶ σωφρονεῖν. Plut. ii 116^d two of the Delphic maxims most necessary for life γνῶθι σεαυτὸν and μηδὲν ἄγαν, each of which contains the other: he cites Ion τὸ γνῶθι σεαυτὸν, τοῦτ' ἔπος μὲν οὐ μέγα | ἔργον δ' ὅσον Ζεὺς μόνος ἐπίσταται θεῶν. ib. 161^b Wytt. 385^d. Plut. Demosth. 3 § 1. DL. i § 40 Menage. paroemiogr. i 391. ii 19 Leutsch. anthol. Pal. ix 366 1 (transl. in Hygin. fab. 221 and by Aus. vii sap. sent. ad fin.) ἐπὶ σοφῶν ἐρέω κατ' ἔπος πόλιν, οὐνομα, φωνήν. | 3 Χίλων δ' ἐν κολῇ Λακεδαιμόνι, γνῶθι σεαυτὸν. Boiss. anecd. i 127 n. 138. Iulian 211^c. Cic. legg. i § 58. Tusc. i § 52 Davies. de fin. v § 44 we must study nature: *aliter enim nosmet ipsos nosse non possumus. quod praeceptum quia maius erat, quam ut ab homine videretur, idcirco assignatum est deo. iubet igitur nos Pythius Apollo noscere nosmet ipsos.* Varro's sat. Menippea γνῶθι σ. (12 fragments after Bücheler's Petron. 1872 179 180). Ov. a. a. ii 499 500 lead your disciples, says Apollo, to my temple, *est ubi diversum fama celebrata per orbem | littera, cognosci quae sibi quemque iubet.* Sen. cons. ad Marc. 11 § 2 *hoc videlicet illa Pythiis oraculis ascripta, nosce te.* ep. 94 § 28. Plin. vi § 119. Minuc. Fel. 5 § 5. Tert. apol. 48 *tu homo, tantum nomen, si intellegas te vel de titulo Pythiae discens.* Aus. lud. vii sap. 'Iudius' 1—3 *Delphis Solonem scripse fama est Atticum | γνῶθι σεαυτὸν quod latinum est 'nosce te.' | multi hoc Laconis esse Chilonis putant.* ib. 'Chilon' 6—15. Macr. Sat. i 6 § 6. comm. i 9 § 2 (quotes our text). Sidon. c. 2 163. 15 50. anthol. 358. 973 Meyer. Ambr. in ps. 118 serm. 2 § 13 Moses far older than the philosophers who ascribed the saying to Apollo. Bernard serm. de divers. 40 § 3. serm. in cant. 36 §§ 5—7. Special treatises by Abelard (? his ethics or scito te ipsum, printed in Pez anecd. iix 2), Sir John Davies (his fine poem nosce te ipsum). A tract by John Mason (†1763) 'self-knowledge' has been often printed (Germ. by A. Wagner Leipz. 1822, modern Greek by Αδωνδς Corfu 1821). See F. A. Bohren de septem sapientibus Bonn

1867. Karsten de effatis delphicis μηδὲν ἄγαν et γ. σ. in symb. lit. Batav. 11 57 seq. On the self-examination inculcated by the ancient moralists see Reinhard christl. Moral Wittenb. 1815 v 128—32. cf. Rothe theolog. Ethik § 872.

28 FIGENDUM ix 94 *tacitas nostras intra te fige querellas.*

29 CONIUGIUM Aesch. PV. 890=916 Blomfield τὸ κηδεύσαι καθ' ἑαυτὸν ἀριστεύει μακρῶ. Kallim. epigr. 1 16 οὕτω καὶ σύ γ' ἴων τὴν κατὰ σαυτὸν ἔλα. Plut. 11 13^f Wytt. DL. 1 80 Menage. paroem. 1 314. 11 674 Leutsch. Ov. her. 9 82 *si qua voles apte nubere, nube pari.* Aus. vii sap. sent. 'Solon' 2 *par pari iugator coniux: quicquid impar, dissidet.* Chaucer the milleres tale pr. 'he knew not Caton, for his wit was rude | that bade a man shulde wed his similitude. | men shulden wedden after hir estate.'

IN PARTE Tac. xiv 33 *comitantes in partem agminis acciperet.*

SENATUS Sen. contr. 9 (= 11) § 17 *census senatorium gradum ascendit, census equitem Romanum a plebe discernit.*

30 ACHILLIS for the contest between Ajax and Ulixes for the arms of Achilles cf. vii 115 n. x 84 n.

31 THERSITES contrasted with Achilles as viii 269—71. Epikt. diss. 11 23 § 32 the one the type of beauty, the other of ugliness. Themist. or. 7 p. 86^a in Homer we hear not only Achilles claiming the prisoners, but even the ridiculous Thersites. Vopisc. Aurel. 1 Iunius Tiberianus to Vopiscus: *ergo Thersiten . . ceteraque illa prodigia vetustatis et nos bene scimus et posteri frequentabunt, and shall Aurelian remain unknown?* Spengel rhet. 11 119 29. Thersites as a candidate for Achilles' arms a stock example of the schools 'Sokrates' in Stob. fl. iv 119 οὐτε τὰ τοῦ Ἀχιλλέως δπλα τῷ Θερσίτῃ οὐτε τὰ τῆς τύχης ἀγαθὰ τῷ ἄφρονι ἀρμόττει. Luc. adv. ind. 7 you have often bought Homer, let some one read to you 11. 11 where is described *δημηγορῶν παγγέλοιος ἀνθρώπος, δίδστροφος τὸ σῶμα καὶ λεωβημένος. ἐκείνοις τοίνυν ὁ τοιοῦτος εἰ λάβοι τὴν Ἀχιλλέως πανοπλίαν*, would that make him fair and strong, would he leap the river and slay Hektor? Nay, ἀλλὰ καὶ γέλωτα ἂν ὀφλίσκάνοι χωλεῶν ὑπὸ τῇ ἀσιδί κ.τ.λ. Iuv. like Soph. (Philokt. 445 schol.), supposes Thersites to have survived Achilles: otherwise Arktinos (in whose Aethiopsis, Prokl. chrestom. ad calc. Hephaest. 478 Gaisf. Ἀχιλλεύς Θερσίτην ἀναίρει, λοιδορηθεὶς πρὸς αὐτοῦ καὶ ὀνειδισθεὶς τὸν ἐπὶ τῇ Πενθεσιλείᾳ λεγόμενον ἔρωτα. cf. Mure lit. anc. Gr. 11 282), Chaeremon (in his tragedy Ἀχιλλεύς Θερσιτοκτόνος, Welcker Griech. Trag. 111 1086), Quintus Calaber (Posthom. 1 742 seq.), Tzetzes (Posthom. 205. ad Lykophr. 999) and Eustath. (11. 11 219).

TRANSDUCEBAT viii 17 n. Mart. vi 77 4 5 being poorer than Iros, younger than Parthenopaeus, stronger than Artemidorus in the heyday of his victories, why do you insist on being carried in a palanquin by six Cappadocians? *rideris multoque magis traduceris, Afer, | quam nudus medio si spatiere foro.* Sen. ben. 11 17 § 5 *malignis lusoribus propositum est confusorem traducere.* cf. Ov. met. xiii 103 seq.

32 SEU the connexion having been interrupted by the parenthesis (*neque... Ul.*) a new sentence follows in the ind.

tu Bentley on Hor. o. 1 9 16. s. 11 6 83 ille. Luc. 11 637—9 *nec Pharnacis arma relinquis | admonéo nec tu populos utraque vagantes | Armenia.* so ille Aen. 1 3 Forbiger. cf. the Homeric δ γε Kühner gr. Gr. 11² 565. 735.

33 TE CONSULE Pers. iv 52 *tecum habita, et noris quam sit tibi curta suppellex.*

34 VEHEMENS δεινός. CURTIUS MATHO schol. 'iactanticuli, qui tantum buccas inflant, et nihil dicunt.'

MATHO 1 82 n. vii 129. Mart. x 46 *omnia vis belle,*

Matho, dicere. dic aliquando | et bene; dic neutrum; dic aliquando male. id. vi 33. vii 10 § 4 (his extravagant lust). 90. viii 42. xi 68. ib. iv 81 (of a pertinacious declaimer) Schneidewin reads Maron.

BUCCAE III 35 notaeque per oppida buccae. Mart. i 41

18. so i 140 gula.

noscenda vulgi natura.

35 NOSCENDA Tac. iv 33

MENSURA vi 357—9 nulla

pudorem | paupertatis habet, nec se metitur ad illum | quem dedit haec posuitque modum. Plin. ii § 4 quasi vero mensuram ullius rei possit agere qui sui nesciat. Hier. ep. 61=75 ad Vigilant. § 3 prudentis hominis est nosse mensuram suam.

SUI Zumpt

§ 424. Ramshorn pp. 532—3. The possessive pron. seldom stands for the objective gen.

37 MULLUM iv 15 n.

gobio i.e. the price of a gobio Plant. asin. 589—590 **verberarem | asinos si forte occeperint clamare hinc ex crimina.** id. truci. 646. Persa 817 boves bini hic sunt in crimina. ib. 264. Gudgeon (*gobio fluviatilis*), Fr. *goujon*, is a derivative (cf. *Dibio Dijon*). Mart. xiii 88 in *Venetis sint lauta licet convivium terris, | principium cenae gobius esse solet.* Colum. viii 17 § 14 *exiguusque gobio.* Aus. idyll. 10 132 *gobio non maior geminis sine pollice palmis*, etc. Aristippus, when taunted for his tame submission to the insolence of Dionysius DL. ii § 67. 'εἴτε οἱ μὲν ἀλυσὶς' εἴτε 'ὁτι μὲν οὐκ αἰσθάνεται τῇ θαλάττῃ, ὡς κωβιδὸν θηράσων' ἐγὼ δὲ μὴ ἀνδραγαθῶν κέρματι παύσθηναι, ὡς βλάνον λαβῶν;' cf. HSt. Paul. Aegin. i 163 Adams. **38 LOCULIS i 89 n. Mart.** (supra 27 n.).

38—55 When you have sold your all to fill your maw, and gluttony grows with want, what will your end be? You will pawn the ring from your finger, the badge of your birth, and beg. Not an 'unripe' funeral, but a broken old age is the prodigal's worst terror. Borrowing, bankruptcy, flight, these are the stages of ruin. Nor are they ashamed of failure; but for the games, not a tie binds them to their home. Modesty is laughed out of town; no drop of modest blood remains to flush the cheek.

38 DEFICIENTE CULINA c*ina P. crumena** p w prob. from Hor. ep. i 4 11 *non deficiente crumena.*

39 GULA i 140 n. v 90 n.

EXITUS vii

129 n.

40 MERSIS Ov. m. viii 843—4 iamque fame patrias altique voragine ventris | attenuarat opes. Hor. ep. i 15 § 1 Obbar. Phaedr. iv 5 9. Hence *vorago*, *gorges*, *barathrum*, applied to gourmands. Macr. iii 13 (=ii 9) § 6 *ut taceam Gurgitem a devorato patrimonio cognominatum*,.....*Metellus Pius in quam foveam luxus et superbiae successuum continuatione pervenit?* Apul. mag. 75 fin. Iuv. xiv 9. **41 ARGENTI GRAVIS** plate Sen. tranq. i § 7 *argentum grave rustici patris, sine ullo opere et nomine artificis.*

42 A DOMINIS from the owner's house and estate, so *extre* in Ter. with *ab Thaide*, *a me*, *abs te*, *a patre*.

m. ii 115. xi 296.

NOVISSIMUS EXIT same words in Ov.

NOVISSIMUS vi 355—6 haec tamen argenti superest quodcumque paterni | levibus athleticis et vasa novissima donat. In the time of Varro (l. l. vi § 59) Aelius Stilo and others branded the use of *novissimum*=*extremum* as a neoterism. Gell. x 21 Cic. also eschewed it, though used by M. Cato and Sall. Such owners are stript of everything.

EXIT it passes out of the family. Cic. Verr. ii § 61 *ad istum illos nummos, qui per simulationem ab isto exierant, revertisse.* It is a legal term dig. xxxi 77 § 11 'I charge my heirs not to alienate my Tusculan estate, et ne de familia nominis mei exeat.' ib. § 28. 88 § 6. xxxii 38 § 1. 94. Gaius defines *deminutum*

ib. v 3 21 *quod usucaptum esset et ob id de hereditate exiit*. Orelli inscr. 4386—7.

43 ANULUS last of all of their ring, the symbol of equestrian rank 129. i 28. vii 16 n. 89. cf. Suet. Caes. 83 *cum in adloquendo exhortandoque saepius digitum laevae manus ostentans affirmaret, se ad satisfaciendum omnibus, per quos dignitatem suam defensurus esset, anulum quoque aequo animo detracturum sibi*. Mart. ii 57 7 8 of one who sauntered in purple about the saepia with a crowd of retainers and brand-new palanquin oppigneravit modo modo ad Cladi mensam | vix octo nummis anulum, unde cenaret. id. viii 5. Apul. mag. 75 *cum undique versum tabulis flagitaretur,.....negat posse dissolvere, anulos aureos et omnia insignia dignitatis abiecit, cum creditoribus depaciscitur*. Friedländer i⁴ 269—275.

43 POLLIO ix 6—8 *non erit hac facie miserabilior Crepereius | Pollio, qui triplicem usuram praestare paratus | circumit et fatuos non invenit*.

44 45 see the account of Apicius iv 23 n. Kiaer 162—4 makes *luxuriae* gen. and places these lines (44 45) as the reply to the question *quis exitus?* after 41, saying truly (cl. i 144 *hinc subitae mortes*) that rakes had reason to fear an early death, and that '*mors non metuenda est, sed morte magis senectus*,' is vapid. But the gen. seems harsh, and the transposition needless. 'Not an early funeral (that standing terror to Roman *superstitio* x 241 n.), but old age worse than death is what luxury has to dread.'

44 FUNUS ACERBUM Plaut. asin. 595 *acerbum funus filiae faciet*. Aen. vi 429 *funere mersit acerbo*. Servius ad l. '*ac. immaturo*: translatio a pomis est.' id. ib. iii 64. xi 143. Cic. Tusc. iii § 29 translates *θαρδρὺς τ' ὀψοῦς, aut mortem acerbam*. Nep. Cimon 4 § 4. Liv. vii 1 § 8 *mors quam matura, tam acerba* (Madvig's *quamvis.....tamen* is needless). Sen. ad Marc. 9 § 2 *tot praeter domum nostram ducuntur exequiae: de morte non cogitamus. tot acerba funera: nos togam nostrorum infantium, nos militiam et paternae hereditatis successionem agitamur animo*. id. ep. 99 § 18. 122 § 10 *quantulum enim a funere absunt, et quidem acerbo, qui ad faces et cereos vivunt?* Tac. xiii 17 p.m. Plin. ep. v 5 § 4 *mihi autem videtur acerba semper et immatura mors eorum, qui immortale aliquid parant*. ib. 16 § 6 *o triste plane acerbumque funus! o morte ipsa mortis tempus indignius!* Curt. ix 6 § 19 *unicum bonum diuturnam vitam existimantes saepe acerba mors occupat*. Quintilian had lost his children vi pr. § 4 *quos utique inmeritos mors acerba damnavit, erepta mihi prius matre eorundem, quae nondum expleto aetatis undevicesimo anno duos enixa filios, quamvis acerbissimis raptis fatis, felix decessit*. Publil. Syr. 396 *nil non acerbum prius quam maturum fuit*. 360 *mors infanti felix, iuveni acerba, sera nimis seni*. The word is frequent in the epitaphs of children. Orelli 4836. anthol. Meyer 361 12. 1236 7. 1248 2. 1254 2. 1258 5. 1268 11. Auson. prof. 3 5. parental. 11 2. 14 1 and 12 *indole maturus, funere acerbus obis*, 20 5. 29 6. Luc. catapl. 5 *ὀμφακταί νεκροί*. Orelli 6063.

45 LUXURIAE ii 34 35 *vitia ultima fictos | contemnunt Scauros et castigata remordent*. x 120 *ingenio manus est et cervix caesa*.

46 CONDUCTA Hor. s. i 2 9 *conductis...nummis*. So Plaut. most. 520 Lorenz, *locare argenti nemini nummum queo*.

47 DOMINIS the owners (lenders) of the money=*fenoris auctoribus*.

49 VERTERE solum schol. '*exsiliium pati*.' Cic. pro Caec. § 100 *qui volunt aliquam poenam subterfugere aut calamitatem, eo solum vertunt, hoc est sedem ac locum mutant*. Petron. 81 *conturbavit et libidinis suae solum vertit*. BAIAS iii 4 n. Sen. ep. 51 § 1 *Baias*,

quas postero die quam attigeram reliqui, locum ob hoc devitandum, ... quia illum sibi celebrandum luxuria desumpsit. § 3 diversorium viti-
orum. § 3 illic sibi plurimum luxuria permittit, illic, tamquam aliqua
licentia debeatur loco, magis solvitur. §§ 11—13. 55 § 7. Cic. ep. fam.
ix 2 § 5. p. Cael. §§ 27. 35. 38 cuius in hortos, domum, Baias iure suo
libidines omnium commearent. 47. 49. Friedländer ii³ 106—9.
Spartian. Hadr. 25. Stat. s. iii 2 17. Klausen Aeneas i 551. Eunap.
p. 459 20—23 Didot 'Gadara, warm baths in Syria, second only to
Baias, to which none can compare, in the Roman empire.' Symm. ep.
i 8. 7. 8. 47. ii 17. 26. v 93. vi 9. 22. 67. vii 16. 24. 73. Sidon. c. 18. Baias
(Baja), the Brighton of Rome, lay to the south-west of the sinus Baianus,
on the coast of Campania. It was sought for its situation, its warm
springs, and its fisheries. Mart. xi 80 1—4 litus beatæ Veneris aureum
Baias, | Baias superbae blanda dona naturae, | ut mille laudem, Flacce,
versibus Baias, | laudabo digne non satis tamen Baias. id. vi 42 7. 43.

OSTREA IV 141 n. VIII 86 n. Mart. x 37 11 12 ostrea
Baianis... non liventia testis | quae domino pueri non prohibente
vorent. id. viii 82. Three glass cups have been found with inscriptions
descriptive of the chief buildings on the coast of Puteoli; the name
ostriaria occurs twice Jordan Topogr. d. St. Rom Berl. 1871 ii 145. Aus.
epist. 7 1 ostrea Baianis certantia. 9 30 (the whole ep. is on the habitat
of oysters) vel quae Baianis pendent stuantia pilis. As here the
debtor, so the criminal (i 49) enjoys himself the more in exile. Varr. fr.
549.

50 CEDERE FORO x 25 n. Hor. s. ii 3 18. schol. 'tantum est illis
deserere patriam suam vel forum [the bourse, the stock-exchange], quan-
tum est qui a Subura, frequentissima regione, ad Diocletianas migret,
ubi solitudo est.' dig. xvi 3 7 § 2 quoties foro cedunt nummularii. Sen.
ben. iv 39 § 2 pecuniae etiam male creditae exactio est, et appellare de-
bitorem ad diem possum, et, si foro cesserit, portionem feram. Cic. p.
Rabir. Post. § 41 nisi C. Caesaris incredibilis in hunc liberalitas existi-
tasset, nos hunc iampridem in foro non haberemus. Plaut. epid. i 2
16 mersos... foro. In foro versari is said of one who is solvent Cic.
p. Flacc. § 70. cf. de imp. Pomp. § 19 haec fides (credit) atque haec,
ratio pecuniarum, quae Romae, quae in foro versatur. Plaut. Persa
435 436 (of argentarii) ubi quid credideris, citius extemplo a foro |
fugiunt, quam ex porta ludis quom emissus lepus. ib. 442—3. Ter.
Ph. 921. ad. 277. Iulian p. 340^a del μισὼ τὰς ἱπποδρόμους, ὥσπερ οἱ χρή-
ματα ὠφληκότες τὰς ἀγοράς. Becker iii (2) 55.

51 ESQUILIAS III 71 n. Hor. s. i 8 14 nunc licet Esquilii habitare
salubribus. hence Augustus Suet. 72 aeger in domo Maecenatis [on
the Esquil.] cubabat. id. Tiber. 15.

FERVENTI SUBURA
the Subura (v 106 n. x 156 n.), was the busiest part of ancient Rome
(iii 5 n. Mart. v 22), with many shops (Mart. vii 31 9 seq. quicquid
vilicus Umber aut Calenus, | aut Tusci tibi Tusculive mittunt, | ... id tota
mihi nascitur Subura. id. x 94 5) and brothels (Pers. v 32. priap. 40.
Mart. vi 66. xi 61 3. 78 11).

52 ILLE both in Greek
and Latin a neuter pronoun, when the subject of a sentence, takes (by
attraction) the gender of the predicate; here for illud solum (caruisse sc.)
we have ille by attraction to dolor, and illa by attraction to maestitia.
Ov. Pont. iii 3 3 4 dum tibi quae vidi referam; seu corporis umbra, | seu veri
species, seu fuit ille sopor. Vell. ii 60 § 3 hunc protinus Antonius consul
superbe excepit (neque is erat contemptus, sed metus). Quintil. x 1 § 112.
3 § 17. Fabri on Liv. xxi 10 § 12. Jahrb. xci (1865) 722 seq. Plaut.
capt. 750 vis haec quidem herclest. cf. Caesar's cry when assailed by his

murderers Suet. 82 *ista quidem vis est*. Cic. Phil. 2 § 54 l. 2 n. Plin. ep. iv 2 § 4 *nec dolor erat ille, sed ostentatio doloris*.

53 CIRCENSIBUS x 81 n. Plin. ep. ix 6 *omne hoc tempus inter pugillares ac libellos iucundissima quiete transmissi*. 'quemadmodum' inquis 'in urbe potuisti?' circenses erant, quo genere spectaculi ne levissime quidem teneor. nihil novum, nihil varium, nihil quod non semel spectasse sufficiat. quo magis miror, tot milia virorum tam pueriliter identidem cupere currentes equos, insistentes curribus homines videre, etc. cf. Julian (on ver. 50). Iuv. vi 85—7 *inmemor illa domus et coniugis atque sororis | nil patriae indulsit, plorantesque improba natos, | ut que magis stupeas, ludos Paridemque reliquit*.

54 SANGUINIS x 301. XIII 242. 55 EFFUGIENTEM VI 19. Hes. op. et d. 199 ἀδαντῶν μετὰ φύλον ἱόντων προλιπόντ' ἀνθρώπους | Αἰδῶς καὶ Νέμεσις. ['I should think the effugientem of Pw more picturesque and forcible than fugientem: the quasi-caesura, ef | fugientem would be like that in several verses of Lucr. as ii 1059; and of Virgil and Hor. as magnanimi Iovis in | gratum as | cendere cubile, non quivis videt in | modulata etc. Iuv. himself xiv 108 ex | ercere: x 358 is even harsher.' H. A. J. M.].

56—63. cf. Hor. s. ii 2 89—93. 7 22—38. ep. i 7 35 *nec somnum plebis laudo satur altitium*. To day, Persicus, you shall prove whether I practise the plain living that I preach, or whether, after bawling 'make gruel, cook,' I whisper 'sweet-meats buy.' You will find my board patriarchal as Evander's when he entertained Hercules or Aeneas.

57 PERSICE the (unknown) friend whom Iuv. invites to dinner.

58 SILIQUAS Hor. ep. ii 1 123 *vivit siliquis et pane secundo*. Pers. iii 55. PULTES xiv 171 n. resembling the Italian polenta.

59 IN AURE Hor. s. i 9 9 10 *in aurem | dicere nescio quid puero*. Valoc. on Eur. Hipp. 936.

PLACENTAS Lucil. in Prisc. i 506 Hertz *iucundasque puer qui lamberat ore placentas*. Hor. s. ii 8 24. Mart. iii 77 1—3 *nec nullus, nec te delectat, Baetice, turdus, | nec lepus est unquam, nec tibi gratus aper. | nec te liba iuvant, nec sectae quadra placentae*. Cato r. r. 76=77.

60 PROMISSUS Phaedr. iv 25=24 15 *ad cenam mihi promitte*. Plin. ep. i 15 § 1 *heus tu. promittis ad cenam nec venis*. Sen. ben. iv 39 § 3. ep. 82 § 21. Sen. suas. 2 § 12 *Sabinus Asilius...cum hanc sententiam Leonidae rettulisset* ἀριστοποιεῖσθαι ὡς ἐν ἄδου δειπνησομένων, ait: ego illi ad prandium promississem, *ad cenam remuntiassem*.

61 EVANDRUM Aen. viii 100 *tum res inopes Evandrus habebat*. ib. 359—65 *ad tecta subibant | pauperis Evandri: . . . haec inquit limina victor | Alcides subiit; haec illum regia cepit. | aude hospes contemnere opes, et te quoque dignum | finge deo, rebusque veni non asper egenis*. The entertainment on a seat of turf, Aeneas having the post of honour, a maple chair, ib. 180—3 *viscera tosta ferunt taurorum onerantque canistris | dona laboratae Cereris Bacchumque ministrant. | vescitur Aeneas simul et Troiana iuventus | perpetui tergo bovis et lustralibus extis*. cf. Ov. m. xiv 456. mythogr. Vat. i fab. 202. Schwegler i 351—2. 357. 443.

VENIES 65 *veniet*.

TIRYNTIUS both as adj. (anth. Pal. ix 237 λειοντοπιδλης. Kallim. Dian. 146 ἀκμων. Ov. T. heros. Stat. T. pubes), and subst. (Verg. Ov. Stat.) applied to Hercules. His mother Alcmena is Tiryntia in Ov. (cf. Eur. Alk. 838).

62 CONTINGENS SANGUINE CAELUM VIII 7. Sen. apoc. 9 § 5 Hercules says *cum divus Claudius et divum Augustum sanguine contingat, nec minus divam Augustam aviam suam, quam ipse deam esse iussit, ...censeo uti divus*

Claudius ex hac die deus sit. Sil. VIII 295—6 *summumque per altos* | attingebat avos caelum.

63 the two heroes, before their admission among the gods, pass through a discipline of purification, the one washed in the Numicius, the other refined in the fires of Oeta.

AQUIS Tibull. II 5 43 44 *illic sanctus eris* [says the Sibyl to Aeneas], *cum te veneranda Numici* | *unda deum caelo miserit indigetem.* Ov. m. XIV 581—608. Serv. Aen. IV 620. VII 150. 797. DH. I 64. Tertull. ad nat. II 9. Arnob. I 36 *indigetes illi qui in flumen repunt et in alveis Numici cum ranis et pisciculis degunt...flammis alter [Hercules] concrematus Oetaeis.* Aug. c. D. XVIII 19 *Aeneam, quoniam quando mortuus est non comparuit, deum sibi fecerunt Latini.* The grave of Aeneas was shewn in many places DH. I 54. Festus p. 269 Romam. Schwegler I 287—8. 295. 299. 300. Preller röm. Myth.¹ 520.

FLAMMIS Soph.

Tr. Sen. Herc. Oet. Arnob. I 41. IV 25 Hildebrand. Minuc. Fel. 22 § 7 Hercules ut hominem exuat, Oetaeis ignibus concrematur. Sil. III 43 44 *fulget sacratis ignibus Oete, | ingentemque animam rapiunt ad sidera flammae.* According to Iuba (hist. rom. I fr. 13 Müller from Plut. qu. rom. 59) Hercules taught Evander's people letters. cf. Tac. XI 14.

64—76 bill of fare cf. Hor. s. II 2 120—5.) (a sumptuous bill in Macr. III 13 (= II 9) § 12.

64 FERCULA I 94 n.

ORNATA Scholte cites Varr. r. r. III 9 § 17 *gallinae in ornatibus publicis solent poni cum psittacis.* Sen. ep. 95 § 27 *multorum ferculorum ornamenta coeant.* Mart. XIII 91 2 *ambrosias ornent munera rara dapes.*

MACELLIS 10. VI 40.

Mart. x 56 3 4 *dives et ex omni posita est instructa macello | cena tibi.* Burn Rome and the Campagna 221. 230. Hor. s. II 3 229 Heind. Marquardt v (2) 121.

65 TIBURTINO XIV 87 n. Here Iuv. had an estate.

66 HAEDULUS Hor. s. II 2 120 121 *bene erat non piscibus urbe petitis, | sed pullo atque haedo.* Mart. x 48 13 14 *una ponetur cenula mensa | haedus inhumani raptus ab ore lupi.*

INSCIUS HERBAE unweaned.

67 SALICTI Verg. g. II 434—6 *salices humilesque genestae | aut illae pecori frondem... | sufficiunt.* ib. III 175.

68 ET MONTANI like ending of the verse 71. 138. II 145. III 17. 120. 273 *ad cenam si.* IV 87. VI 296. VIII 218. x 88. XIII 191. XIV 165. in v 38 the 4th foot also is a spondee *inaequales verullo.*

68 69 MONTANI ASPARAGI v 82 n. Philem. fr. inc. 13 (in Stob. LVII 6) my garden is a physician and stints me to sick man's diet, bearing τὰ περπατά ταύτ' ὀψάρια, κάπκαριν, θύμον, | δσπδραγον, ἀνὰ ταῦτα. Plin. XIX § 145 *omnium in hortis rerum lautissima cura asparagis...est et aliud genus incultius asparago, mitius corruda, passim etiam montibus nascens.* Celsus II 29. Apic. III 2. Macr. III 13 (= II 9) § 12. edict Dioclet. 6 34 *hortulani.* 35 *agrestes.* Ath. 62. It is the last item in the dinner of herbs (anth. Pal. XI 413) from which the guest hurried in alarm lest the next course might be grass; a jest which recalls that of Tiberius (Plin. l. c.) *herbam ibi* (in upper Germany) *quandam nasci simillimam asparago.* Hehn Kulturpflanzen² (Berl. 1874) shews that not only names of fruit trees and of the instruments and vessels used in the preparation of fruits (especially grapes) for man's use, but names of flowers and vegetables (e.g. beet, kale, cauliflower, lettuce, lentil, mint, parsley) have come with the things themselves to modern Europe from the Romans.

69 VILICA Mart IX 60 3 *seu Praenestino*

te vilica legit in horto. id. i 55 11 12 *pinguis inaequales onerat cui vilica mensas | et sua non emptus praeparat ova cinis.* id. x 48 7.

70 CALENTIA FAENO fresh eggs were carried about in hay Mart. iii 47 14 *tuta faeno cursor ova portabat.* Others make *faenum* the nest.

71 MATRIBUS Mart. vii 81 1 *raucaae chortis aves et ova matrum.*

SERVATAE the various modes of keeping grapes, in an air-tight cask, in saw-dust etc. are described by Plin. xv §§ 62—7. Varro r. r. i 54. Hor. s. ii 2 121 122 *pensilis uva secundas | et nux ornat mensas.* ib. 4 71 72 *Venucula convenit ollis, | rectius Albanam fumo duraveris uvam.* Aug. de mor. Manich. § 44 *uvae suspensas atque servatas fieri mitiores dulciores salubriores.*

72 PARTE the abl. is seldom used to denote duration Cic. n. d. ii § 180 *tota aestate [Nilus Aegyptum] obrutam oppletamque tenuit.* Madvig § 235 3.

73 SIGNINUM Colum. v 10 § 18 *curandum est autem, ut quam generosissimis piris pomaria conseramus. ea sunt...* Signina, Tarentina, quae Syria dicuntur. Plin. xv § 55 Signina, quae alii a colore testacea appellant. Macrobi. ii 15 (= iii 19) § 6. Celsus (ii 24 pira, quae repouuntur, Tarentina atque Signina) recommends them as wholesome. Signia (now Segni, with ruins of Cyclopean walls), a town of Latium, east of the Volscian hills, was founded by Tarquinius Superbus Liv. i 56.

SYRIUM Plin. xv § 53 *tanta vis suci abundat—lacte hoc vocatur—in his [piris] quae alii colore nigro donant Syriae.* Mart. v 78 12 13 *marcentes tibi porrigentur uvae, | et nomen pira quae ferunt Syrorum.* Verg. g. ii 88 Servius.

ISDEM the fruit is brought in baskets, and of them there are no more than is necessary.

74 PICENIS Hor. s. ii 4 70 Picens cedunt pomis Tiburtia succo. ib. 3 272. The pears of Picenum (iv 40 n.) were also in repute Plin. xv § 55.

75 FRIGORE schol. 'hieme, nam sicca poma non incitant morbum umore nocivo consumpto.' Holyday 'winter's cold has dried | their autumn; their raw juice they've laid aside.' Aug. de mor. Manich. § 43 *multa enim carpta de arboribus, antequam ad cibum nostrum veniant, interpositione aliqua temporis meliora redduntur; ut...uvae, mala, et quaedam pira: et multa praeterea, quae et colorantur melius, dum non statim ut decerpta fuerint absumuntur, et corpore capiuntur salubrius et sapiunt in ore conditus.*

77—89 In the good old times such a dinner was a feast for the senate already grown less frugal. Curius Dentatus plucked in his little garden and drest with his own hands pottage at which now a days rogues that dig in chains, pampered in the cookshops of Rome, turn up their nose. For gala days a fitch of bacon on the rack, to which might be added a chance joint from some sacrifice, was a treat to which retired consuls and dictators would hasten, shouldering their mattocks before the wonted time.

77 IAM LUXURIOSA Plin. xviii § 18 *luxuriantis iam reipublicae fuit ista mensura.* Such once were the repasts of our senators, already luxurious when compared with the holus of Curius. With the following lines cf. vi 286—91. xiv 160—72. Prop. v=iv 1. Ov. f. i 197—218. Hor. o. ii 15. iii 6 83—84. Marquardt v (2) 4.

78 CURIUS etc. ii 3. 153. viii 4 n. Manil. iv 148 149 *Serranos Curiosque tulit, fascesque per arva | tradidit, eque suo dictator venit aratro.* Plin. xix § 87 M. Curium imperatorem, quem ab hostium legatis aurum repudiaturum adferentibus rapum torrentem in foco inventum annales nostri pro-

didere. id. xviii § 18 a saying of Curius *perniciosum intellegi civem cui septem iugera non essent satis.* Sen. cons. ad Helv. 10 § 7 *scilicet maiores nostri, quorum virtus etiam nunc vitia nostra sustentat, infelices erant, qui sibi manu parabant cibum, quibus terra cubile erat.* § 8 *scilicet minus beate vivebat dictator noster, qui Samnitum legatos audiit, cum vilissimum cibum in foco ipse manu sua versaret, illa, quam saepe hostem percusserat...quam Apicius.* Cic. parad. i § 12 *tenuitas victus* M'. Curii. id. Cat. Mai. § 55. Plut. Cat. Mai. 2. id. ii 194^f Wytt. VM. iv 3 § 5. Luc. x 151—3 *pone duces priscos et nomina pauperis aevi | Fabricios Curiosque graves: hic ille recumbat | sordidus Etruscis abductus consul aratri.* Plut. Aristid. c. Cat. comp. 1 § 3 Cato from a small town and country plunged into the public life of Rome as into some vast sea, οὐκ ἐπὶ Κουρίων καὶ Φαβρίκιων... ἔργον, οὐδ' ἀπ' ἀρότρου καὶ σκαφέλου πένητας καὶ αὐτουργοὺς ἀναβαλόντας ἐπὶ τὸ βῆμα προειμένην ἀρχοντας. The same story is told by Sen. (prov. 3 § 6) of Fabricius. M'. Curius Dentatus (Hor. c. i 12 41 *incomptis Curium capillis*) as consul B.C. 290 triumphed over the Samnites and Sabines. When consul a second time, B.C. 275, he triumphed over Pyrrhus, and when re-elected, B.C. 274, finally defeated the Lucanians and Samnites.

QUAE LEGERAT HORTO Plin. xviii § 40 *nequam agricolam esse, quisquis emeret quod praestare ei fundus posset.* § 19 *ipsorum tunc manibus imperatorum colebantur agri, ut fas est credere, gaudente terra vomere laureato et triumphali aratore.* id. xix § 51 *Romae quidem per se hortus ager pauperis erat.* § 52 *ex horto plebei macellum, quanto innocensiore victu!*

79 *HOLUSCULA* Hor. ep. i 17 13—15 *si pranderet holus patienter, regibus uti | nollet Aristippus. 'si sciret regibus uti, | fastidiret holus qui me notat.'* ib. 5 2. id. s. i 6 112. ii 171—74. 2 117—22. 6 64. 7 30. Hier. ep. 107 10.

80 *FASTIDIT* Marquardt v (1) 306. *COMPEDERE FOSSOR* viii 180 n.

x 182 n. xiv 24 n. Ov. Pont. i 6 81 *haec facit ut vivat victus quoque compede fossor.* id. trist. iv 15. Tib. ii 6 25. Mart. ix 22 4. Plin. ep. ix 28 § 4 *polliceris.. futurum te fugitivum rei familiaris statimque ad nos evoluturum, qui iam tibi compedes nectimus, quas perfringere nullo modo possis.* id. iii 19 § 7 *nec ipse usquam victos habeo.* dig. xlvii 10 15 § 44 *multum interest, qualis servus sit, bonae frugi, ordinarius,.....et quid si compeditus vel male notus vel notae extremae.* Apul. mag. 44 *quindecim liberi homines populus est, totidem servi, familia, totidem vincti, ergastulum.* Becker-Hermann Charikles iii 36 37.

Wallon ii 217 seq. 226. Marquardt v (1) 187. DH. ii 26. *FOSSOR*

'ditcher' Pers. v 122. vi 40. Catull. 22 10. 81 *CALIDAE* Mart. i 41 9 10 *fumantia qui tomacula raucus | circumfert tepidis cocus popinis.*

SAPIAT QUID Phaedr. iii 4 3 some one, seeing an ape's carcass hanging up at the butcher's *quaesivit, quidnam saperet?* Cato r. r. 108=109.

VULVA Hor. ep. i 15 41 *Obbar nil vulva pulchrius ampla.* Mart. vii 20 11. xiii 56. Athen. 96^a *μήτρα...μητρόπολις τις ὡς ἀληθῶς οὖσα καὶ μήτηρ τῶν Ἰπποκράτους υἱῶν, οὗς εἰς ὑῤῃδιαν κομψοδουμένους οἶδα. 100^a ὑπὲρ πάρας μὲν πᾶς τις ἀποθνήσκειν θέλει, | ὑπὲρ δὲ μήτρας Καλλιμέδων ὁ Κόραβος | ἐφθῆς ἴσως προσεῖτ' ἂν ἄλλως ἀποθανεῖν. 101.* Plin. viii § 209 *hinc censoriarum legum paginae interdictaeque cenis abdomina... vulvae.* id. xi § 210 *vulva eiecto partu melior quam edito. eiecticia vocatur illa, haec porcaria. primiparae suis optima, contra effetis.* Plin. ep. i 15 § 3. Luc. lexiph. 6 *τοκάδος ὑδὲ τὸ ἐμβρυοδόχον ἔντερον.* ed.

Diocl. 4 4 where 'bulbae' are dearer than any other meat. Büttiger kl. Schriften III 225. Marquardt v (2) 39 (the encroachments of a meat diet).

POPINAE VIII 172. Lucil. i 16 Müller turpemque odisse popinam. Gracch. in Gell. xv 12 § 2 nulla apud me fuit popina. Tac. h. ii 76 fin. Hadrian in Spartian. 16 latitare per popinas. Hor. to his bailiff ep. i 14 21 22 Obbar fornix tibi et uncta popina | incutiunt urbis desiderium. id. s. ii 4 62 quaecunque immundis fervent allata popinis. Suet. Vit. 13 ut autem homo non profundae modo, sed intempestivae quoque ac sordidae gulae, ne in sacrificio quidem umquam aut itinere ullo temperavit, quin...circa...viarum popinas fumantia obsonia [manderet]. They were chiefly frequented by slaves (VIII 173 n. 174 n. 179 n. Cic. p. Mil. § 65. Columell. infra 151 n. Mart. v 70 3), gamblers (Mart. v 84 4), and the like (Sen. vit. beat. 7 § 3 voluptas humile, servile, inbecillum, caducum, cuius statio ac domicilium fornices et popinae sunt. Mart. vii 61 8 nigra popina). They were under the control of the aediles Suet. Tib. 34. Cl. 38. cf. Plin. xxxiii § 32. dig. iv 8 21 § 11 in aliquem locum inhonestum,...puta in popinam vel in lupanarium. ib. XLVII 10 26 si quis servum meum vel filium ludibrio habeat licet consentientem, tamen ego iniuriam videor accipere: veluti si in popinam duxerit illum, si alea luserit. novell. 117 15 pr. cf. lex. under popinalis. popino.

82 SICCI TERGA SUIS VII 119 n. cf. Hor. s. ii 2 117 fumosae cum pede pernae. Verg. moret. 55 56 suspensa focum carnaria iuxta | durati sale terga suis truncique vacabant. Ov. m. viii 638 sordida terga suis nigro pendentia tigno. Swine were kept in great numbers Varr. r. r. ii 4 § 3. Cic. Cat. mai. § 56. Ov. f. vi 179 sus erat in pretio; caesa suae festa colebant. Waddington on ed. Diocl. 4 1.

CRATE the rack on which the fitch of bacon hung in the kitchen: Trimalchio served up Petron. 31 fin. tomacula supra craticulam argenteam ferventia. cf. ib. 70. Mart. xiv 221 rara tibi curva craticula sudet ofella; | spumeus in longa cuspidе fumet aper. In these passages it seems to mean a gridiron.

83 MORIS MADVIG § 290 2. publ. sch. Lat. gr. p. 413. Plin. ep. i 12 § 7 Döring. Caes. b. G. iv 5 § 2 est enim hoc Gallicae consuetudinis, uti...cogant.

84 NATALICIUM as a birthday treat. Pers. i 16 natalicia tandem cum sardonyche albus. On this feast in honour of one's genius cf. iv 66 n. v 37 n. ix 51. XII 1. Becker Gallus i 119. Pauly v 421. Censorin. 2 § 3 illud etiam in hoc [natali] die observandum, quod genio factum neminem oportet ante gustare, quam eum qui fecerit. Marquardt v (1) 256.

LARDUM short for laridum (cf. calda, soldum etc.). 'bacon,' see Plaut. Hor. Macrobian. in lex. Ov. f. vi 169—72 pinguis cur illis gustentur larda Kalendis, | mictaque cum calido sit faba farre, rogas? | prisca dea est, alitque cibis, quibus ante solebat, | nec petit ascitas luxuriosa dapes (no oysters, no peacocks etc.). edict. Dioclet. 4 7. It formed part of a soldier's rations (Spartian. Hadr. 10. Vulcat. Avid. Cass. 5. vit. Gord. 28. cf. Trebell. Claud. 14. Vopisc. Prob. 4. cod. Theod. vii 4 2 and 6. Veg. iv 7). Mart. v 78 10 pallens faba cum rubente lardo.

85 HOSTIA a part of the victim was burnt, and the remainder eaten by the offerer, or sold (Hom. passim, Wetstein on 1 Cor. 10 28. VM. ii 2 § 8. Plin. ep. x 96 § 10. Plut. quaest. Rom. 60 p. 278). Of old every feast was in a sense a religious ceremony (Hermann-gottesd. Alterth. § 28 2). So soldiers now and then had fresh meat cod. Theod. vii 4 6 cum militibus...laridum vel recens forsitan caro

deinceps erogabitur. Veg. iv 7. cf. iii 3. Philo cited xii 101.

89 DOMITO Sen. ep. 86 § 5 of Scipio *'abluibat corpus laboribus rusticis fessum. exercebat enim opere se terramque, ut mos fuit priscais, ipse subigebat.* Mart. iv 64 33. Sil. viii 371.

MONTE II 73 74 *populus modo victor et illud | montanum positis audiret vulgus aratris.* vi 5. xiv 161—172. Hor. c. iii 6 37—44. Arat. phaen. 118 schol. Ov. f. iii 779—82. Claud. cons. Mall. Theod. 89 *toties a rure profectus | lictor et in mediis quaesitus consul aratris.* Plin. xviii § 39 *qui triumphales denas argenti libras in supellectile crimini dabant, qui mortuo vilico relinquere victorias et reverti in rura sua postulabant, ... exercitusque ducebant senatu illis vilicante.* xxxvi § 111 *nimirum sic habitaverant illi qui hoc imperium fecere tantum, ad devincendas gentes triumphosque referendos ab aratro aut focis exeuntes, quorum agri quoque minorem modum obtinere quam sellaria istorum.* For praises of agriculture see iii 67 n. xiv 181—9. Cic. p. Rosc. Am. §§ 50 51 e.g. *cum ab aratro arcescebantur qui consules fierent. . . . illum Atilium, quem sua manu spargentem semen qui missi erant convenerunt.* off. i § 151 Beier. VM. iv 4 § 4 (see the whole chapter) *illi enim praedivites, qui ab aratro arcescebantur ut consules fierent.* Plin. xviii § 10 notices some families (Lentuli, Cicerones, Fabii, Pisones, Piloni) named from their devotion to these pursuits. Grat. cyn. 321—2. Sil. i 614.

90—119 When Cato and Fabricius kept men in awe, and censors were a terror to their very colleagues, none cared to rifle the ocean for tortoiseshell; an ass's head, rudely cut in brass, sole ornament of the couch, was crowned for the feast, and about it the peasant children used to romp. Innocent of Greek art, the soldier defaced work of famous engravers, his share of booty, to adorn his horse or helmet; the wolf that suckled the Quirini, Mars with spear and shield, these were the decorations of his choice. He dined off earthen platters, saving such silver as he had to deck his arms. Yet then was heaven near to Rome; a divine voice foretold the inroad of the Gauls. So watchful was Iuppiter, as yet of clay, unspoilt by gold. Tables too were then of native timber, some chance windfall of an old walnut tree.

90 FABIOS II 145 146 *generosior... Fabiis.* viii 14 n. 191 n. The most famous censor of the *Fabia gens* was Q. Fabius Maximus Rullianus, colleague of P. Decius B.C. 304. Joined with Cato also Sen. ep. 86 § 10 *di boni, quam iuvat illa balnea intrare obscura et gregali tectorio inducta, quae scires Catonem tibi aedilem aut Fabium Maximum aut ex Corneliis aliquem manu sua temperasse.* DUBUM

CATONEM II 40. Mart. xi 2 12 *triste supercilium durique severa Catonis | frons.* Cato maior was censor B.C. 184 (Liv. xxxix 40—41. Plut. Cat. Mai. 15 seq. Sen. ep. 87 §§ 9 10. VM. ii 9 § 3).

91 SCAUROS II 36. vi 604. Hor. c. i 12 37, where, as in Cic. (p. Mur. §§ 16. 36. p. Font. § 14 = 24. p. Sest. § 39. Brut. § 111. Drumann Gesch. Roms i 28) and VM. (v 8 § 4 Scaurus, *lumen ac decus patriae*) this M. Aemilius Scaurus, cons. B.C. 115 (when he passed a sumptuary law Plin. viii § 223 *gl'ies quos censoriae leges princepsque M. Scaurus in consulatu non alio modo cenis ademere ac conchyliis aut ex alio orbe convectas aves*), censor B.C. 109, is held up as a model of virtue. But see Sallust Jug. 15 § 4 Aemilius Scaurus, homo nobilis, impiger factiosus avidus potentiae honoris divitiarum, ceterum vitia sua callide occultans. Quintil. vi 1 § 21 Cicero and Asinius, the one speaking for the younger Scaurus, the other for the

father, urged in mitigation nobilitas et merita maiorum. On the generic plur. cf. i 109 n. p. 140. Dräger hist. Synt. § 6 b. Neue r³ 394-5. Cic. p. Cael. § 39 if there is a youth scorning delights and living laborious days, he is divinely endowed. *ex hoc genere illos fuisse arbitror Camillos, Fabricios, Curios omnisque eos, qui haec ex minimis tanta fecerunt.* § 40 *verum haec genera virtutum non solum in moribus nostris, sed vix iam in libris reperiuntur.* Plin. pan. 18 Fabricios et Scipiones et Camillos. 55 *visuntur eadem e materia Caesaris statuæ, qua Brutorum, qua Camillorum.* The family was extinct Sen. suas. 2 § 22 Scaurum Mamercum in quo Scaurorum familia extincta est. Tac. vi 29 Mamercum dein Scaurus rumum postulatur, insignis nobilitate et orandis causis, vita probrosus... Scaurus, ut dignum veteribus Aemiliis, damnationem anteit. Sen. ben. iv 31 §§ 3—5 on the infamy of this Scaurus.

FABRICIOS

ii 154. ix 141 142 *argenti vascula puri, (sed quæ Fabricius censor notet.* C. Fabricius Luscinius, cons. b.c. 282 and 278, in his censorship b.c. 275 removed from the senate P. Cornelius Rufinus, for possessing ten pounds of silver plate (Liv. periocha 14. Plut. Sull. 1. Sen. vit. beat. 21 § 5. Salvian. de gub. Dei i p. 10 Baluz. Sen. contr. 9 § 8 *hoc scio nostros fugisse maiores, ... hoc Fabricium Samnitium non accipientem munera, hoc ceteros patres nostros, quos apud aratra ipsa minantes pecora sua circumsteterunt lictores.* ib. §§ 17 18. Plin. ix § 118 contrasts the jewels of Lollia Paulina, the spoils of provinces, with the old frugality: *comparet nunc aliquis ex altera parte quantum Curius aut Fabricius in triumphis tulerint; imagnetur illorum fercula.* xxxiii § 153 Fabricius, qui bellicosos imperatores plus quam pateram et salinum habere ex argento vetabat, videret hinc dona fortium fieri aut in haec frangi. *heu mores, Fabricii nos pudet!* Gell. iv 8 [the chapter treats of Fabricius]. xvii 21 § 39. VM. ii 9 § 4 [the chapter de censoria nota]. Tert. apol. 6). Aug. c. Julian. iv § 17 who but a Pelagian will give the name of just to an infidel? *sit licet ille Fabricius, sit licet Fabius, sit licet Scipio, sit licet Regulus, quorum me nominibus, tamquam in antiqua Romana curia loqueremur, putasti esse terrendum.*

92 COLLEGA the censors M. Livius Salinator and C. Claudius Nero b.c. 204 VM. ii 9 § 6 Nero et citari collegam et equum vendere iussit... Salinator quoque eadem animadversione Neronem persecutus est. cf. id. vii 2 § 6. Liv. xxix 37. Becker ii (2) 216—8. Mommsen Staatsr. ii² 363—9.

94 OCEANO FLUCTU xv 23 n. mare oceanum nom. in Ampel. i 7. Unger paradox. Theb. 396. Zumpt § 257 n. Freund s. v. Heins. on Claud. p. 249. Burman anth. ii 296. Neue r³ 642—3. The tortoiseshell was brought from the mare Indicum Plin. ix § 35.

TESTUDO vi 80. xiv 308.

Verg. g. ii 463. Mart. ix 59 9 testudineum... hexaclinon. id. xii 66 5 *gemmantem prima fulgent testudine lecti.* id. xiv 87. Plin. ix § 39 testudinum putamina secare in laminas lectosque et repositoria his vestire Carvilius Pollio instituit, prodigi ac sagacis ad luxuriæ instrumenta ingenii. ib. xvi §§ 232—3 *nec satis: coepere tingui animalium cornua, dentes secari lignumque ebore distingui, mox operiri. placuit deinde materiam et in mari quaeri. testudo in hoc secta. nuperque portentosis ingeniis principatu Neronis inventum ut pigmentis perderet se plurisque veniret imitata lignum. sic lectis pretia quaeruntur... modo luxuria non fuerat contenta ligno, tam lignum et testudinem facit.* id. xxxiii § 146 triclinia of tortoiseshell came into fashion under Tiberius. Sen. ben. vii 9 § 2. Lucian asin. 53 (translated by Apul. met. x 34) κλίβαν

ἦν μεγάλη ἀπὸ χελώνης Ἰνδικῆς πεποιημένη, χρυσῷ ἐσφηκωμένη. Clem. Alex. paed. II 3 § 35. Varro in Non. s.v. *culcita*. Varro l.l. IX § 47. dig. XXXII 100 § 4 *cui testudinea legata essent, ei lectos testudineos pedibus inargentatis deberi*. Marquardt V (1) 318. Luc. cited 123.

95 TROUGENIS I 100 n. Hdn. II 3 § 4 Glabrio traced his pedigree to Aeneas.

FULCRUM VI 22. Prop. III=II 13 21 when I die, let me not be buried in state *nec mihi tum fulcro sternatur lectus eburno*. supports decorated with sphinxes and other figures Becker Gallus II 249.

96 NUDO LATERE ET PARVIS OV. m. I 19 20 *frigida pugnabant calidis, umentia siccis, | mollia cum duris, sine pondere* (= τοῖς ἀνεν βάρους οὖσιν) *habentia pondus*. Lucr. I 774 *non animans, non exanimis cum corpore, ut arbor*. Cic. orat. § 4 *in poetis non Homero soli locus est,.....aut Archilocho aut Sophocli aut Pindaro, sed horum vel secundis vel etiam infra secundos*. Suet. Caes. 43 *dispositis circa macellum custodibus, qui obsonia contra vetitum retinerent*. Vesp. 4 *et industriae expertae nec metuendus*. Nägelsb. Stylistik § 75 2. Nep. Iph. 3 § 2 *bonus...civis fideque magna*. Heusinger on Nep. Att. 8 § 2. Ov. m. II 403 404 *firma suiue | roboris*. Tac. IV 31 *compositus alias et velut eluctantium verborum*. Capitulin. Maximin. 2 § 5 *semibarbarus et vix adhuc Latinae linguae*.

PARVIS III 203.

FRONS

(VM. II 10 § 3 *lecti illius frontem Macedonicis triumphis...adornatam*) is the head of the couch. The sides were plain, not inlaid with ivory or tortoiseshell. Liv. XXXIX 6 § 6 B.C. 187 not only the outrages reported from the provinces, *sed ea etiam magis, quae in militibus...quotidie aspiciabantur*. § 7 *luxuriae enim peregrinae origo ab exercitu Asiatico invecta in urbem est. ii primum lectos aeratos* [Cic. Verr. IV § 60], *vestem stragulam pretiosam...et, quae tum magnificae suppellectilis habebantur, monopodia et abacos Romam advexerunt*. § 8 *epulae quoque ipsae et cura et sumptu maiore apparari coepit*.

97 VILE

CORONATI ASELLI

Ov. f. VI 311 *ecce coronatis panis dependet asellis*. ib. 347. The head was crowned with vine-leaves, the ass being sacred to Bacchus (and Vesta, Ov. l. I., Lydus de mens. IV 59. Prop. IV 1 21 *Vesta coronatis pauper gaudebat asellis*). Hygin. fab. 274 *antiqui autem nostri in lectis tricliniaribus in fulcris capita asellorum vite alligata habuerunt, significantes suavitatem* [asinum vitam conj. Reines.] *invenisse*. Pausan. II 38 § 3 sculpture of an ass at Nauplia, in gratitude for its invention (by the example of its browsing) of pruning. Britannicus compares the Etruscan superstition Colum. X 344 345 *hinc caput Arcadici nudum cute fertur aselli | Tyrrhenus fissis Tages in limite ruris*. Pallad. I 35 § 16. Markland 'vetus kalendarium mensis Iunii: vi iduum asinus coronatur.'

98 LASCIVI playful: cf. XIV

168 seq. RURIS ALUMNI the children (slave perhaps as well as free XIV 168 169) romped while the warriors dined Suet. Claud. 32 Torrent. *adhibebat omni cenae et liberos suos, qui more veteri ad fulera lectorum sedentes vescerentur*. id. Aug. 64. Tac. XIII 16. Becker Gallus II 141. Marquardt V (1) 183 n. 1126. The grave fathers of the state were men of Luther-like simplicity of character; their children grew up under their eyes, not under the care of a *Graecula ancillula* or a *paedagogus*; there was nothing in their life to be ashamed of, nothing dictu foedum visuque; no stiff etiquette to be maintained. cf. Agesilaos equitans in harundine longa with his boy Ael. V. h. XII 15, where are like frisks of Herakles, Sokrates and Archytas. VM. VIII 8.

308.

99 Markland 'dubitari potest de hoc versu.'

100 RUDIS ET GRAIAS MIRARI NESCIUS ARTES III
61 seq. n. VIII 100-110 n. Liv. XXV 40 § 1 B.C. 212 Marcellus, *ut non modo suam gloriam, sed etiam maiestatem populi Romani augeret, ornamenta urbis, signa tabulasque, quibus abundabant Syracusae, Romam delevit.* § 2 *inde primum initium mirandi Graecarum artium opera licentiaeque huic sacra profanaque omnia vulgo spoliandi factum est, quae postremo in Romanos deos...vertit.* Cato ib. XXXIV 4 e.g. § 4 *infesta, mihi credite, signa ab Syracusis illata sunt huic urbi. iam nimis multos audio Corinthi et Athenarum ornamenta laudantes mirantesque, et antefixa fictilia deorum Romanorum ridentes.* § 5 *ego hos malo propitios deos.* Sall. Catil. 11 § 6 speaking of Sulla's Asiatic campaign *ibi primum insuevit exercitus populi Romani amare potare, signa tabulas pictas vasa caelata mirari, ea privatim et publice rapere, delubra spoliare.* Plin. XXXVII § 12. Roman magistrates anciently refused to reply even to Greeks except in Latin VM. II 2 § 2 Periz. Quintil. I 5 § 60. Suet. Claud. 16. Here contempt of the fine arts is meant Aen. VI 842-854. Vell. I 13 §§ 4 5 *Mummius tam rudis fuit, ut capta Corintho [B.C. 146], cum maximorum artificum perfectas manus tabulas ac statuas in Italiam portandas locaret, iuberet praedici conducentibus, si eas perdidissent, novas esse reddituros. non tamen puto dubites, Vinici, quin magis pro republica fuerit manere adhuc rudem Corinthiorum intellectum quam in tantum ea intellegi, et quin hac prudentia illa imprudentia decori publico fuerit convenientior.* Strabo 381 Polybius was present and bewails the soldiers' contempt of works of art. he saw with his own eyes ἐπιμύροντες πίνακας ἐπ' ἐδάφους, περτεύοντας δὲ τοὺς στρατιώτας ἐπὶ τούτων. ib. Mummius being generous, but no connoisseur, freely gave to such as asked. Flor. I 32=II 16 §§ 6 7. Cic. off. I § 35. II § 76 Beier. [DChrys.] 37 II 123 R *ἀνθρώπος ἀπαίδευτος [Mummius] καὶ μηδενὸς τῶν καλῶν πεπειραμένος.* Thirlwall VIII¹ 453 454. Marquardt V (2) 209. 102 VIII 102-110.

FRANGEBAT 18.

60 n. Liv. XXII 52 § 5 of the booty taken at Cannae *si quid argenti, quod plurimum in phaleris equorum erat; nam ad vescendum facto perezigno, utique militantes, utebantur.*

PHALERIS

GAUDERET ECUS Plin. VIII § 12 when Antiochus was trying a ford Aiax [an elephant], who otherwise always led the van, hung back. *tum pronuntiatum eius fore principatum qui transisset, ausumque Patroclum ob id phaleris argenteis, quo maxime gaudent, et reliquo omni primatu donavit.*

104 ROMULEAE

SIMULACRA FERAЕ Aen. VIII 630-4 from Ennius (Servius), description of the shield made by Vulcan *fecerat et viridi fetam Mavortis in antro | procubuisse lupam; geminos huic ubera circum | ludere pendentes pueros et lambere matrem | inpavidos, illam tereti cervice reflexa | mulcere alternos et corpora fingere lingua.* Ov. f. II 413-420. Schwegler I 361. 397 n. 424 n. 20. B.C. 296 Liv. X 23 § 12 the aediles *ad fœcum ruminalem simulacra infantium conditorum urbis sub uberibus lupae posuerunt.* DH. I 79 in his time the same group of ancient work was to be seen at the place. The wolf is still preserved in the Capitoline museum. Burn Rome and the Campagna 157. dict. geogr. II 723 where it is figured. It is the subject of countless works of art, and Rome still keeps a live wolf on the Palatine and on the Capitol. Claud. cons. Prob. 96-99 of a shield wrought by Vulcan *hinc patrius Mavortis amor fetusque notantur | Romulei, pius amnis inest et belua nutrix. | electro*

Tiberis, pueri formantur in auro; | fingunt aera lupam; Mavors adamante coruscat. The wolf was sacred to Mars (Schwegler i 241 n. 2. 415 n. 3), who had a statue on the Appian way *ad simulacra luporum* Liv. xxii 1 § 12. Sil. v 144—5. **MANUSCERE** Fabius Pictor in DH. i 79 ἡ δὲ λύκαινα οὐ μᾶλλον ἐργαίνουσα τῶν ἀνθρώπων τῇ προσώπῳ, ἀλλ' ὥσπερ ἀν χειροῦ θῆης, ἀποστὰς τῶν βρεφῶν ἤρεμα...διῆται. καὶ ἦν γὰρ τις οὐ πολὺ ἀπέχων ἐπὶ τοῖς χῶροις ὕλη βαθεῖα συννεφεῖς, καὶ πέτρα κοιλὴ πηγὰς ἀνιέισα. Arn. iv 8 *quod abiectis infantibus pepercit lupa non mitis, Luperca, inquit, dea est auctore appellata Varrone. ex rerum ergo proventu, non ex vi naturae dea ista est prodita? et postquam feros morsus immanis prohibuit belua, et ipsa esse coepit et ipsius nominis significantiā traxit?* So Kroesos was said to have been suckled by a bitch (Hdt. i 122. Iustin. xlv 4 § 12), Habis by bitches and sows (he was thrown to the creatures when ravenous from a long fast, but hurt by none, suckled by some ib. §§ 5 6.) **105 IMPERI**

FATO Plin. viii § 61 *quae de infantibus ferarum lacte nutritis, cum essent expositi, produntur, sicut de conditoribus nostris a lupa magnitudini fatorum accepta ferri aequius quam ferarum naturae arbitror.*

QUIRINOS Romulus and Remus are called *gemi Quirini* as Castor and Pollux are called *Castores* (Minuc. Oct. 22 § 7. Auson. grat. act. fin. Serv. g. iii 89. Symm. ep. i 95, where also *Polluces gemini* and *geminus Pollux* (Hor. c. iii 29 64) and so possibly *geminus Castor* (Ov. a. a. i 746), *Polluces* (Symm. ep. i 89), a king and queen *reges*, a brother and sister *fratres*, father- and mother-in-law *soceri* (add to Neue Stat. Th. xi 217. xii 201). Bentley on Hor. s. i 1 100. Burman on Quintil. i 835. ii 806. Orelli inser. 4583. Apul. met. ii 7. Beda in Migne x 194. Neue i^o 598. 602. So in Sp. hermanos, hijos.

106 NUDAM iii 216 n. Addison remarks on Italy: Rome [i 463 Bohn] 'the old sculptors generally drew their figures naked, that they might have the advantage of the different swelling of the muscles, and the turns of the body.'

CLIPEO VENIENTIS
ET HASTA Verg. ecl. x 24 *venit et agresti capitis Silvanus honore.* ['coming with spear and shield': 113 *Gallis venientibus*. Lucr. iii 838 n. *ad configendum venientibus undique Poenis*. Venire seems almost a technical word for soldiers coming in a hostile way: Livy often has *sub signis venientes* and the like.' H. A. J. M.] Addison (p. 464) 'the sculptor...', to distinguish him from the rest of the gods, gave him what the medallists call his proper attributes, a spear in one hand and a shield in the other.' Spear the symbol of Mars Marquardt iv 5.

107 PENDENTIS Addison (followed by Spence Polymetis dial. 7 p. 77) with schol. makes this a second group, Mars 'descending upon the priestess Ilia' (see Addison's pl. 8 ser. iv Bohn). Lessing (Laokoon c. 7 the long note) retorts: the text makes no allusion to the priestess, who imports a *hysteron proteron* into the passage. Teuffel (cl. O. Müller's Denkmäler xxxiii n. 252—254 where Mars visits Rea Silvia naked, or with a mantle hanging behind him, and bearing shield and spear) makes only one group: the twins suckled in a grotto by the wolf, watched by their father Mars, who bends over them. cf. Verg. *pronus pendens in verbera*.

108 Suet. Caes. 57 Casaubon.

i 141 n. Phaedr. i 28 5. v 4 3.

PONEBANT
TUSCO CATINO
20 n. iii 168 n. Pers. ii 59 60 *aurum vasa Numae Saturniaque impulit aera, | Vestalesque urnas et Tuscum fictile mutat.* Mart. xiv 98 *Arretina nimis ne spernas vasa monemus. | lautus erat Tuscis*

Porrena fictilibus. id. i 53 6. Plin. xxxiii § 142 *Catum Aelium, cum legati Aetolorum in consulatu prandentem in fictilibus adissent, missa ab eis vasa argentea non accepisse, neque aliud habuisse argenti ad supremum vitae diem quam duo pocula quae L. Paulus socer ei ob virtutem devicto Perseo rege donavisset.* id. xxxv § 160. Flor. i 13=18 § 22. See Birch hist. anc. pottery. Marquardt v (2) 249.

FARRATA XIV 171 n. Ov. f. vi 180 of the good old times *terra fabas tantum duraque farras dabat.* DH. ii 25. Pers. iv 30 31 *tunicatum cum sale mordens | caepe et farrata pueris plaudentibus olla.* id. vi 40. Marquardt v (2) 24. Preller röm. Myth.¹ 116.

CATINO VI 343. Hor. s. i 6 114 115 *domum me | ad porri et ciceris refero laganique catinum.* Marquardt v (2) 250. ib. 288 289 cooking vessels of silver.

110 111 for the rhythm of. xv 150 151 *adfectus pētēre...*
dispersos trāhēre. 111 PRAESENTIOR III 18 n.
Aen. xii 152. 245. Gonsal. on Petron 17 p. 104 Burm.

VOX LIV. v 32 § 6 B.C. 391 *M. Caedicius de plebe nuntiavit tribunis se in nova via, ubi nunc sacellum est supra aedem Vestae, vocem noctis silentio audisse clariorem humana, quae magistratibus dici tuberet, Gallos adventare.* After the recovery of the city ib. 50 § 5 *expiandae etiam vocis nocturnae, quae nuntia cladis ante bellum Gallicum audita neglectaque esset, mentio illata, iussumque templum in nova via Aio Locutio fieri.* ib. 52 § 11. Cic. de divin. i § 101 esp. the conservative comment *haec igitur et a dis significata et a nostris maioribus iudicata contemnimus?* ii § 69 *audita vox est monentis* esp. the sceptic taunt *Aius iste Loquens, cum eum nemo norat, et aiebat et loquebatur, ... postea quam et sedem et aram et nomen invenit, obmutuit?* Varro in Gell. xvi 17 § 2. Plut. Camill. 14. 80. de fort. Rom. 5. Schwegler iii 239 n. 1 *Aius Locutius* like *Dea Diva, Anna Perenna, Fors Fortuna, Vica Pota.* Preller röm. Myth.¹ 55 compares other divine voices, one after the fall of Alba Longa, complaining of the neglect of the ancient worship, another demanding a propitiatory sacrifice after an earthquake (Cic. de divin. i § 101); a threatening voice in the temple of Mater Matuta at the destruction of Satricum by the Latini (Liv. vi 33 § 5); Verg. g. i 476. For the personification of speech Preller compares *Fabulinus* and *Farinus*.

112 AUDITA est.
113 LITORE AB OCEANI Liv. v 37 § 2 *invisitato atque inaudito hoste ab Oceano terrarumque ultimis oris bellum ciente.* Flor. i 7=13 § 5. Aug. ep. 169=102 *ab ultima Hispania, id est ab Oceani litore.*

114 HIS hac voce et huiusmodi signis MADVIG.
cf. Liv. xxxiv 4 (cited on 100). MONUIT Liv. v 32 § 7 *neque deorum modo monita ingruente fato spreta.*

116 FICTILIS 109 n. 126 n. iii 168 n. Cic. de divin. i § 16 in *fastigio Iovis optimi maximi, qui tum erat fictilis.* Sen. contr. 9 § 1 *quietiora tempora pauperes habuimus: bella civilia aurato Capitolio gemisimus.* ib. § 18 *quid loqueris Fabricios, quid Coruncanios? pompae ista exempla, fictiles ubi fuerunt dei.* Varro in Non. p. 162 *quod inter eos Ioves interit et hos qui ex marmore ebore auro nunc fiunt, potes animo advertere et horum temporum divitias et illorum paupertates.* Tibull. i 10 19—24. Prop. v=iv 1 5 seq. e.g. *fictilibus crevere deis haec aurea templa.* Ov. f. i 197—208 esp. 202 *inque Iovis dextra fictile fulmen erat.* DH. ii 23 saw feasts spread for the gods on old-fashioned wooden tables on earthen platters, barley bread and spelt etc. and the libations in cups of crockery. Sen. ep. 31 § 11 *'te quoque dignum fingere deo.'* *finges autem non auro, non argento: non potest ex hac materia*

imago dei exprimi similis: cogita illos, cum propitii essent, fictiles fuisse. id. cons. Helv. 10 § 7 *quorum tecta nondum auro fulgebant, quorum templa nondum gemmis nitebant. itaque tunc per fictiles deos religiose iurabatur.* id. ben. i 6 § 8. Plin. xxxiv § 34 *lignea potius aut fictilia deorum simulacra in delubris dicata usque ad devictam Asiam, unde luxuria.* ib. § 15. xxxvi § 6. xxxv § 157 of the Capitoline Iuppiter dedicated by Tarquinius Priscus *fictilem eum fuisse...hae enim tum effigies deorum erant lautissimae, nec paenitet nos illorum qui tales eos coluere, aurum enim et argentum ne dis quidem conficiebant.* ib. § 158. Tert. apol. 25 *frugi religio et pauperes ritus et nulla Capitolia certantia ad caelum...nondum enim tunc ingenia Graecorum atque Tuscorum fingendis simulacris urbem inundaverant.* Marquardt iv 5. 43. v (2) 236—7. 263—4. Jahn's Persius p. 136. Müller Handb. § 72 l. VIOLATUS III 20 n. Luc. ix 519—521 of Juppiter Ammon *pauper adhuc deus est, nullis violata per aevum | divitiis delubra tenens, morumque priorum | numen Romano templum defendit ab auro.* Plin. xxxvii § 1 *violare etiam signis, quae causa gemmarum est, quasdam nefas ducentes.*

117 DOMI NATAS not the foreign citrus i 137 n. Mart. xii 66 6. xiv 90. On imported luxury see iii 60—85 n. vi 286—305 esp. 298—300 *prima peregrinos obscena pecunia mores | intulit, et turpi frugerunt saecula luxu | divitiae molles.* viii 225. xiv 179—188 esp. 187 188 *peregrina ignotaque nobis | ad scelus atque nefas, quaecumque est, purpura ducit.* Sen. cons. Helv. 10 §§ 2 3. Stat. s. iii 3 87—95 boasts of the vastness of the importations. NATAS properly applies to the trees, but cf. Hor. c. i 27 1 *natis in usum laetitiae scyphis.*

120—129 Luxury in furniture now-a-days. Venison and turbot have no relish, roses and perfumes stink, unless our broad tables of citrus rest on a leopard of ivory: this, the cast-off burden of the monster of the tropics, alone can whet jaded appetite; a silver pedestal is as an iron ring on the finger. 120 seq. 16 n. v 93 seq. n.

121 RHOMBUS iv 39 n.

DAMA Mart. i 49 23 (where it is classed with the hare and boar). iii 58 28. xiii 94.

122 UNGUENTA iv 108 n. vi 297. 303. ix 128. xv 50. Hor. c. ii 3 13 14. 7 8 and 28. iii 14 17. Mart. x 19 19 20 *cum furit Lyaeus, | cum regnat rosa, cum madent capilli.* Ath. 685^e *ἡ δὲ τῶν στεφάνων καὶ μύρων πρότερον εἰσόδος εἰς τὰ συμπόσια ἦγχείτο τῆς δευτέρας τραπέζης.* Lucr. v 1128. Forbiger i² 366.

ROSAE v 36. xv 50. Hor. c. i 36 15. 98 3. Mart. iii 68 5 *hic iam deposito post vina rosasque pudore.* ii 11 14. iii 29 3. VM. ii 6 § 1 *primosque Ionas unguenti coronarumque in convivio dandarum et secundae mensae ponendae consuetudinem haud parva luxuriae inritamenta repperisse.* Plut. qu. conv. iii 1 tit. *ἐλ χρηστέρων ἀνθωῶς στεφάνους παρὰ πρότον.* Plin. xxi §§ 6—69 e.g. § 14 *paucissima nostri genera coronamentorum inter hortensia novere, ac paene violas rosasque tantum.* Clem. Alex. paed. i c. 8 tit. *ἐλ μύροις καὶ στεφάνους χρηστέρων.* Becker Charikles i 495. Hence the proverb *sub rosa*. Marquardt v (1) 341. Forbiger i² 216. At a feast given to Nero the roses (no doubt in winter) cost more than four million sesterces Suet. 27. With the thought cf. Fronto ad M. Caes. i 7 pp. 18 19 Naber *nullum adeo vile aut vulgatum est holus aut pulpanentum, quin elegantius videatur vasis aureis adpositum. idem evenit floribus et coronis: alia dignitate sunt, cum a coronariis vevneunt, alia cum a sacerdotibus porriguntur.*

ORBES i 137 n. 138 n.

123 EBUR Plant. Stich. 377 *lectos eburatos, auratos.* Varro l. i. viii § 82 if we applied the principle of 'analogy' to

furniture, we should not take more pleasure *supellectile distincta quae esset ex ebore* and other substances and varying shapes than in *grabati*, which generally are of one stuff and make. At Caesar's funeral (Suet. 84) *lectus eburneus auro et purpura stratus*. Mart. ii 43 9 *10 tu Libyco Indis suspendis dentibus orbes: | fulcitur testa fagina mensa mihi*. id. xiv 91. Luc. x 119—121 *ebur atria vestit | et suffecta manu foribus testudinis Indae | terga sedent crebro maculas distincta smaragdo*. ib. 144—5 *dentibus hic niveis sectos Atlantide silva | imposuere orbes*. Plin. xii § 5 *ut a dis nato iure luxuriae eodem ebore numinum ora spectantur et mensarum pedes*. Lucian gallus 14 he who used to go in rags and was fain to lick the cups, now drives out in purple, has his servants, cups of gold, *tables with ivory feet*. Ath. 49^a *τράπεζαι ἐλεφαντόποδες*. Plat. com. ib. 48^b *ἐν κλίβαις ἐλεφαντόποσι*. DCass. xi 10 § 3 Seneca had 500 such tables! Tubero in dig. xxxiii 10 7 § 1 *nec mirum est moribus civitatis et usu rerum appellationem eius [supellectilis] mutatam esse: nam fictili aut lignea aut vitrea aut aerea denique supellectili utebantur, nunc ex ebore atque testudine et argento, iam ex auro etiam atque gemmis supellectili utuntur*. ib. 7 12 § 28 *mensae...eboreae*. Clem. Al. paed. ii § 25 p. 188 *κλιντῆρες τε ἀργυροὶ...σκεῖν ἀργυρὰ τε καὶ χρυσά...καὶ ἐλέφαντος...κλῖναι τε ἀργυροπόδες καὶ ἐλεφαντοκόλλητοι*. Marquardt v (1) 818. (2) 834.

[ET=id est; like *atque* in Lucr. iii 993 n. *quem volucres lacerant atque exest anxius angor*.] H. A. J. M.]

124 DENTIBUS 123 n. Plin. cited on xii 36.

PORTA VII 160 n.

SYENES Assouan, a frontier fortress in Southern Egypt, held by three cohorts Strab. 797. Hence *porta* may be the *gate* of the town, through which all traffic from Aethiopia, e.g. Nubian ivory, must pass. Others, since the valley of the Nile is greatly narrowed below Syene, understand by *porta* the pass thus formed. The lives of Iuv. (n. 1 and 2 Jahn) seem to imply that he was banished to this town (*missusque ad praefecturam cohortis in extrema Aegypti parte tendentis*). Here were the quarries of Syenite marble, which supplied Egypt with its statues and obelisks.

125 MAURO OBSCURIOR INDUS v 53 nigri...Mauri. The two kinds of elephants were distinguished by the ancients (cf. sat. x 150 n.) and the African was found much further north than now Plin. viii § 32 *elephantos fert Africa ultra Syrticas solitudines et in Mauretania,.....sed maximos India*. Hence *Indus dens*, *Indum ebur*, etc. Catull. 64 48 Ellis. Ov. m. viii 288. Petron. 135. Stat. s. iii 3 94—5 *Indi | dentis honos*. Mart. cited 123 n. id. x 98 6 *citrum vetus Indicosque dentes. i 72 4 emptis ossibus Indicoque cornu*. Plin. ind. *elephas*. OBSCURIOR INDUS Apul. fl. i 6

Indorum non aequae miror eboris strues,....nec quod isdem Indis ibidem sitis ad nascentem diem tamen in corpore color noctis est. Luc. iv 679 680 *concolor Indo | Maurus*. Mart. x 16 5.

126 DEPOSITUIT has shed. The elephant has six grinders on each side of each jaw; those towards the front grow first and are worn, and then the others in turn come into use. 'One tooth alone is used (on each side of each jaw) at any time.' This one may be an entire one or the halves of two (one worn, the other coming into use). The elephant does not eject as useless any teeth or tooth-structures' (I owe this note to A. H. Garrod, Esq. of the Zoological Gardens). Iuv. in the tone of Pliny (e.g. xii § 2) or Seneca is lashing the *deliciae* of the age; instead of using homegrown timber, men import at vast cost ivory, the mere refuse of a monster from Barbary.

NABATAEO Plin. vi § 144 *Nabataei oppidum*

incluunt Petram nomine. As there are no elephants in Arabia, some have sought these Nabataei among the Aethiopes Troglodytae, where a branch of the people was settled, id. xii § 98. But the word is used by poets loosely for the East Luc. iv 63.

BEUUA x 158
Gaetula...belua. lexx. Sil. cited xii 110 n. Plin. xii § 3 *haec* [of wood] *fuere numinum templa, priscoque ritu simplicia rura etiam nunc deo praecellentem arborem dicant. nec magis auro fulgentia atque ebore simulacra quam lucos et in iis silentia ipsa adoramus.* § 4 *arborea et simulacra numinum fuere nondum pretio excogitato beluarum cadaveri.*

127 HINC SURGIT OREXIS the costly table gives an edge to the appetite 16 n. vi 428 *rabidam facturum orexin.* Lamprid. Heliog. 29 fin. *amabat sibi pretia maiora dici earum rerum quae mensae parabantur, orexin convivio hanc esse asserens.* cf. Fronto ad M. Caes. i 7 p. 18 *Naber pleraque propria venustate carentia gratiam sibi et alienam extrinsecus mutuatur. quod evenit etiam in plebeis istis edulibus: nullum adeo vile aut vulgatum est holus aut pulpamentum, quin elegantius videatur vasis aureis appositum.*

128 PES ARGENTEUS Klearchos in Ath. 255^e speaks of a Paphian dandy who lay ἐν ἀργυρόποδος κλίνῃ. dig. xxxiii 10 3 § 3 beds and tables silvered and gilt. cf. ib. pr. Papinian ib. 9 § 1 couches and tables (*vel argenteas vel argento inclusas*); he cites the bed of Ulixes with its gold and silver ornaments! Petron. 73 *mensas totas argenteas.* Heliogabalus (Lamprid. 20) had beds and couches of solid silver. Aug. serm. 14 (=de tempore 110) § 6 *somnus facilius accedebat ad duram terram, quam ad lectum inargentatum.* serm. 306 (=de diversis 112) *valde vellet dives lectum argenteum cum pauperis mutare cilicio, si posset aegritudo migrare cum lecto.* Asterius homil. in avar. (bibl. max. patr. v 815^b) *pauper ne panem quidem habet, quem in lignea mensa frangat; cum mollis ac delicatus fulgore latissimae ex argento mensae, quam opere ductili fieri curavit, mentem et oculos pascit. ille inanes divitias iactans lecti fulgoribus undequaque coruscet, cuius sint argenteae sphaerae ex eodemque metallo catenae vice funium.* Stob. fl. 85 20. Clem. Al. paed. ii § 77 f.

129 ANULUS FERREUS a table with legs of silver is as vulgar and shabby, in the opinion of our voluptuaries (*illis*, i.e. divitibus 120), as a ring of iron. Plin. xxxiii § 9 *manus et prorsus sinistram maximam auctoritatem conciliavere auro, non quidem Romanae, quarum in more ferrei erant et virtutis bellicae insigne.* ib. § 11 (cited x 42 n.). ib. § 12 *ii quoque qui ob legationem acceperant aureos in publico tantum utebantur iis, intra domos vero ferreis, quo argumento etiam nunc sponsae muneris vice ferreus anulus mittitur, isque sine gemma.* ib. §§ 21. 23 (worn by slaves). 30. 33. Plin. ep. viii 6 § 4 of the distinctions conferred by the senate on the freedman Pallas *censent non exhortandum modo verum etiam compellendum ad usum aureorum anulorum; erat enim contra maiestatem senatus, si ferreis praetorius uteretur.* Stat. s. iii 3 143—5 *idem, in cuneos populum cum duxit equestres | mutavitque genus laevaeque ignobile ferrum | exiit, et celse natorum aequavit honori.*

IN DIGITO IOANN. Sarisb. polier. vi 12.

129—135 'Such fine feeders are no guests for me,' who have not an ounce of ivory, not a die or 'piece' in draughts; the very handles of my knives are of bone; yet my chicken cuts no whit the worse, the blade takes no taint from the plainness of the haft.

131 ADEO III 84 so utterly destitute am I of so much as an ounce etc.

NULLA UNCIA Plant. rud. 913—4 *nec piscium*

ullam unciam hodie | *ponde cepi*. Mart. ix 3 5 cited vii 129. 48 10 11 nulla | *de nostro nobis uncia venit apro*.

132 TESSELLAE dice (κύβοι) of six marked sides, not to be confounded with *tali* (δορυγυαλοῖ) of four Mart. xiv 15. Varro in Gell. i 20 § 4. Ivory tesserae Prop. π=πi 24 13. Ov. a. a. ii 203. Mart. xiii 1 6. xiv 14. L. Becq de Fouquières les jeux des anciens Par. 1869 ch. 15. Forbiger i² 221—3. infr. 176 n. xiv 4 n. Rich s. v. *tessera* gives a figure of an ivory die found at Herculaneum. Marquardt v (2) 335.

CALCULUS a counter, used for playing the *ludus latrunculorum* a sort of draughts, and *duodecim scriptorum* backgammon. Fouquières ch. 19 and 17. *calculi* were commonly of glass (Mart. vii 72 8 n. *vitreo latrone*. Bassi paneg. ad Pis. 181 182, where is the fullest account of the game *vitreo peraguntur milite bella*, | *ut niveus nigros, nunc et niger alliget albos*. Ov. a. a. ii 208). cf. ib. iii 357—60. id. tr. ii 477—82. Mart. xiv 17. 20. VM. viii 8 § 2. Becker Gallus iii 261 seq. Forbiger i² 223—4. Marquardt v (2) 484—8 stone *calculi*, of semiglobular form, white, black and red, have been found in a tomb at Cumae.

133 MANUBRIA CULTELLORUM v 122. Clem. Al. paed. ii 3 § 37 τί γάρ, εἰπέ μοι, τὸ μαχαίριον τὸ ἐπιτραπέζιον, ἦν μὴ ἀργυρόηλον ἢ ἡ ἐξ ἐλέφαντος πεποιημένον τὴν λαβὴν; οὐ τέμνει; such a handle in archaeologia xxvii 148 cited by Marquardt v (2) 335. Plin. xxxiii § 152 quid haec attinet colligere, cum capuli militum ebore etiam fastidito caelentur argento, vaginae catellis, baltea lammis crepitent?

135 RANCIDULA cited in lexx. from Pers. and Mart. add in Migne lxxvii 359^a rancidulum susurres.

136—141 No carver have I, worthy to be prizeman in Trypherus' school, where models of sow's paunch, hare, boar, 'white-breech' deer, pheasants, the huge flamingo and Getulian oryx, feast right dainty, if in elm, dissected with blunt knives, clatter through the length and breadth of Subura.

136 STRUCTOR v 120 n. 121 n. vii 184. Forbiger i² 73.

137 PERGULA from *pergo*, like *regula*, *tegula*, a balcony, at the top of a house (gloss. p. 294 Valpy ὑπερφῶν, προβολή. Tert. adv. Valent. 7 etiam creatori nostro Enniana cenacula in aedicularum disposita sunt forma, aliis atque aliis pergulis superstructis. Plin. xxi § 8. Suet. Aug. infra); also a booth (Anson. epist. 4 6 vilis harundineis cohibet quem pergula tectis) in which wares were offered for sale (dig. v 1 19 § 2); esp. a painter's studio (cod. Theod. xiii 4 4 picturae professores...pergulas et officinas in locis publicis sine pensione obtineant, si tamen in his usum propriae artis exercent. dig. ix 3 5 § 12 cum pictor in pergula clipeum vel tabulam expositam habuisset eaque excidisset et transeunti damni quid didisset. Plin. xxxv § 84. Lucil. xv 10 Müller in Lact. i 22 § 13) or a school (Suet. Aug. 94 Theogenis mathematici pergulam comite Agrippa ascenderat. id. gr. 18 initio circa scenam versatus est, deinde in pergula docuit. Vopisc. Saturn. 10 fin. Romae frequentaverat pergulas magistrales). Marquardt v (i) 93.

TRYPHERI τρυφερός, delicate, a suitable name (cf. iii 67 n.) for this professor of an outlandish craft; some of the dainty meats also have foreign names or are 'Scythian,' 'Gaetolian.'

138 SUMEN Lucil. fr. inc. 49 Müller illum sumina ducebant atque altitium lanx. Pers. i 53. Plin. viii § 209 ut tamen Publi mimorum poetae cena, postquam servitutem exuerat, nulla memoretur sine abdōmine, etiam vocabulo suminis ab eo inposito. cf. xi § 211; but it was known to Plautus. Mart. ii 87 2. vii 78 3 sumen aprum, leporem, boletos, ostrea, mullos. ix 14 3. xi 52 13. xii 17 4.

48 9. XIII 44.

116 n.

LEPUS v 167 n.

APNE v 115 n.

PYGARGUS schol. 'fera est in specie cervi, quae retriores partes albas habet.' A species of *capra* Plin. VIII § 214.

139 SCYTHICAE VOLUCRES schol. 'phasianus ἀπὸ τῆς Φάσιδος.' Pheasants occur in the fable of Solon DL. i § 51 Kroesos having arrayed himself in kingly state asked the sage whether he had ever seen a finer sight. 'cocks, pheasants, peacocks are adorned with a natural beauty infinitely fairer.' Known to Aristoph. and Aristot. Ptolemy Physkon in Ath. 654^a says that his predecessors imported them from Media and bred them with such success that they are eaten; but implies that he had not tasted them himself; on which the deipnosophist: 'had he seen us, each with a pheasant before him, beside those we have already dispatched, he would have added a 25th book to his history.' cf. Ath. 386^a—387^a. Pallad. i 29 gives directions for keeping them. Manil. v 375—8 *atque haec in luxum. iam ventri longius itur, | quam modo militiae; Numidarum pascimur oris | Phasidos et lucis; arcessitur inde macellum, | unde aurata novo devecta est aequare pellis.* Colum. VIII 8 § 10 *illos qui Ponticum Phasim et Scythica stagna Maeotidis eluant. iam nunc Gangeticas et Aegyptias aves temulenter eructant.* Plin. XXI § 43 *huius [alvi] gratia praecipue avaritia expetit, huic luxuria condit, huic navigatur ad Phasim, huic profundi vada exquiruntur.* XIX § 52 *mergi enim, credo, in profunda satius est et ostrearum genera naufragio exquiri, aves ultra Phasim amnem peti ne fabuloso quidem terrore tutas, immo sic pretiosiores, alias in Numidia Aethiopiaque in sepulchris aucupari.* Petron. 93 (cited 16 n.). 119 36. Mart. III 58 16. XIII 45. 72. Suet. Cal. 22 *hostiae erant phoenicopteri, pavones, ... phasianae, quae generatim per singulos dies immolarentur.* Stat. s. i 6 75—78 at an entertainment in the amphitheatre clouds of birds were let loose *quas Nilus sacer horridusque Phasis, | quas udo Numidae legunt sub Austro.* Lucian. navig. 28 *ὁπὼς ἐκ Φάσιδος καὶ τὰς ἐξ Ἰνδίας καὶ ἀλεκτροῦν ὁ Νομαδικός.* Capitol. Pert. 12 *phasianum numquam privato convivio comedit aut alicui misit.* Lampr. Alex. Sev. 37 *Iovis epulo et Saturnalibus et huiusmodi festis diebus phasianus.* ed. Diocl. iv 17 20. Iulian, by advice of Constantius, forbade it to be served Amm. xvi 5 § 3 *phasianum et vulvam et sumen exigi vetuit et inferri, munificis militis vili et fortuito cibo contentus.* Ambr. hexaem. vi § 5 *exquisitum illud et accuratum opipare convivium, in quo phasiani aut turturis species apponitur, et intus pulvis manducatur, aut pullus infertur, et ostreis est fartus aut spondylis.* Hehn Kulturpflanzen und Haustihere³ Berlin 1874 316—9.

PHOENICOPTERUS Mart. III 58 14. XIII 71. The tongue (Plin. x § 133) and brain (Lampr. Heliog. 20) of the *flamingo* were most esteemed. See Suet. Vit. 13. Forcellini.

140 ORYX Plin. x § 201 *orygem perpetuo sitientia Africae generant ex natura loci potu carentem, et mirabili modo ad remedia sitientium; namque Gaetuli latrones eo durant auxilio, repertis in corpore eorum saluberrimi liquoris vesicis.* a kind of *capra* id. VIII § 214 *solis quibusdam dicti contrario pilo vestiri et ad caput verso.* id. XI § 255 *unicornem et bisulcum oryx.* id. II § 107. Oppian (ven. II 445 seq. cf. Mart. XIII 95) speaks of its ferocity.

LAUTISSIMA 1 n. Mart. XII 48 5 *lauta tamen cena est: fateor lautissima.*

141 ULMEA wooden models of the various dishes to be carved; the joints were slightly fastened together, so that the pupil could sever them with a blunt knife. So blunt rasors were used by prentice hands Petron. 94 fin. *rudis... novacula et in hoc retusa, ut pueris discentibus audaciam tonsoris daret, instruxerat*

thecam. cf. 108.

SUBURA 51 n.

142—161 My waiter, a raw novice, fiesht on homely scraps, has no skill to filch a slice of venison or wing of guineafowl. Coarsely, but warmly clad, my boy will serve plain cups that cost but a few halfpence. No Phrygian he or Lycian [bought in the slave-market and bought dear]: when you call for wine, call in Latin. All are drest alike, with straight hair cut short, combed to-day in special honour of the feast. The one is a shepherd's, the other a cowherd's son. A lad of modest look and a modest blush, that would become freeborn wearers of the dazzling purple *praetexta*: he pines for a holiday to see his mother and cottage home and old friends the kids. His skin is still smooth without help of art; his voice not yet broken. The wine he hands to you was bottled on his native hills; he is the grape's own countryman.

142 CAPREA cf. *dama* (121), *pygargus* (138), *oryx* (140). Hor. s. ii 4 43 *vineae submittit capreas non semper edules.*

SUBDUCERE

to purloin Sen. ep. 1 § 1 *quaedam tempora eripiuntur nobis, quaedam subducuntur, quaedam effluunt.*

AFRAE AVIS 139 n. Varro

r. r. iii 9 § 18 *gallinae Africanæ sunt grandes, variae, gibberae, quas μελεαγρίδας appellant Graeci. hae novissimae in triclinium ganearium introierunt e culina propter fastidium hominum. veneunt propter penuriam magno.* Hor. epod. 2 53 *non Afra avis descendat in ventrem meum | iucundior.* Mart. xiii 45. 73. iii 58 15 *Numidicaeque guttatae.* Colum. viii 2 § 2 *Africana est, quam plerique Numidicam dicunt, Meleagridi similes, nisi quod rutilam galeam et cristam capite gerit, quae utraque sunt in Meleagride caerulea.* ib. 12. Petron. (cited 16 n.). Plin. xxxvii § 40. Probably our guinea-fowl (Becker Gallus 1 97), which are found in Arabia, and are (according to Speke) the commonest winged game in East Africa Hehn 313—6. Reintroduced into Europe by the Portuguese they now run wild in America.

143 NOVIT with inf. To Haupt's exx. (opusc. iii 565) add Ambr. hexaem. v 6 *terrena [mustella] se novit vindicta foetoris ulcisci.* ib. vi § 26 *vix infantulo coeperunt dentes prorumpere, et iam novit sua arma temptare.* id. de Parad. § 40 *noverat...hominem peccaturum?* Symm. or. pro patre 7 fin. *noverant non licere.* Sil. xi 169.

TIRUNCULUS not

like the footmen of great houses, an expert thief.

144 OFELLAE from *ofa*, as *mamilla* from *mamma*, *farina* from *farris*. Munro on Lucr. iii 504. Mart. x 48 15 *et quae non egeant ferro structoris ofellae.* xii 48 17 *me meus ad subitas invitet amicus ofellas* (to pot-luck). xiv 221.

145 FLEBEIOS CALICES v 38—48 n. not of gems or gold Mart. x 49. id. xiv 94 1 *non sumus audacis plebeia toreumata vitri.*

PAUCIS ASSIBUS EMPTOS Mart. ix 59 22 *asse duos calices emit.*

146 INCULTUS PUER Sen. tranq. 1 § 7 *placet minister incultus et rudis vernula.* Mart. v 66 9 10 *nec tener Argolica missus de gente minister, | sed stetit inculti rustica turba foci.*

A FRIGORE TUTUS 1 93. ix 68 *quid dicam scapulis puerorum aquilone Decembri?* iii 170 n. xiv 185—8. wearing warm and coarse clothing, not, like a favorite page in a great house (iii 186 seq. v 56 seq. n. Mart. vii 80 9), rustling in silks, or naked. Sen. brev. vit. 12 § 5 *quam diligenter exoletorum suorum tunicas succingant.* With these lines cf. the boast of C. Gracchus, rendering an account of his administration of Sardinia Gell. xv 12 § 2 *neque pueri eximia facie stabant et in convivio liberi vestri modestius erant quam apud principia.* § 3 I was two years in the province: *si cuiusquam servulus propter me sollicitatus est, think me the vilest of mankind.* Clem. Al. paed. iii § 26 *οἷοις ὅτι*

τε ὁμιλος ἀσκέται παρ' αὐτοῖς καὶ μεिरακίων ὥραιων ἀγέλαι καθάπερ
θρεμμάτων, παρ' ὧν ἀμέλγονται τὸ κάλλος.

147 PHRYX AUT LYCIUS v 56 n. flos Asiae. Hermippus in Ath. 27^e
ἀνδραπόδ' ἐκ Φρυγίας. Eurip. Alk. 675 676 ὦ παῖ, τίς αἰχρεῖς, πότερα Λυδὸν
ἢ Φρύγα | κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν; Aristoph. av. 1244.
Polyb. iv 88 § 4. Strab. 304. Ael. v. h. x 14. paroemiogr. i 95 Leutsch
Φρύξ ἀνὴρ πλεγγυὲς ἀμείνων καὶ διακονέστερος. νωθοὶ γὰρ δοκοῦσιν αὐ
Φρύγες οἰκέται. DL. ii 75 Simos steward of Dionysios was Φρύξ καὶ
δλεθρος. Luc. dial. mort. 9 § 4. On the various nations from which
slaves were brought, cf. i 104 n. v 53 n. 56 n. vii 15 n. 16 n. Luc. x
127—135. Marquardt v (1) 165. Indian slaves Philostr. soph. i 8 § 4.

MANGONE cf. i 111 n. Sen. de const. sap. ii 13 § 4.
id. ben. iv 13 § 3 mercator urbibus prodest, medicus aegris, mango
venalibus. sed omnes isti, quia ad alienum commodum pro suo veniunt,
non obligant eos quibus prosunt. id. ep. 80 § 9 mangones quicquid est
quod displiceat, aliquo lenocinio abscondunt: itaque ementibus ornamenta
ipsa suspecta sunt: sive crus adligatum sive braccium adspiceres, nudari
tuberes et ipsum tibi corpus ostendit. dig. l. 16 207 mercis appellatione
homines non contineri Mela ait: et ob eam rem mangones non merca-
tores sed venaliciarios appellari. ait, et recte. ib. xxi 1 44 § 1. Quintil.
decl. 340 videtur mangoni puer pretiosus: timuit ne magno aestimaretur
...iudicetis, quam multa facere possit adversus puerum mango iratus: aut
illi fortasse pretium exsecta virilitate producet, aut ob infelicias contumeliae
annos venibit in aliquod lupanar. res est nobis cum homine, qui non eru-
bescit, nihil reservat, etiam periculose avarus est. cf. Mart. vii 80 9 Mity-
lenaei roseus mangonis ephelus. ix 59 3—6. Marquardt v (1) 178 179.

148 ET MAGNO v 56 n. schol. 'quales vendunt care
manciparii.'
posces, posce Cic. Verr. i 8 § 66
poscunt maioribus poculis. cf. Hor. epod. 9 33 Lambin. s. ii 8 35 et
calices poscit maiores. Quintil. xi 8 § 117 gestum poculum poscentis.

LATINE not in Greek iii 61 n. vi 185—199 e.g.
nam quid rancidius, quam quod se non putat ulla | formosam, nisi quae de
Tusca Graecula facta est? | ...omnia graece. Quintil. i 12 § 9 no-
viciis nostris per quot annos sermo latinus repugnat!

149 IDEM HABITUS see the wardrobe of a delicatus in Stat. s.
ii 1 128—35.

TONSI Hor. ep. i 18 7 Obbar. Mart.
ix 36 11 tibi si dederit vultus coma tonsa viriles. iii 58 30 31 et paeda-
gogo non tubente lascivi | parere gaudent vilico capillati. Marquardt v
(1) 152 on the fashionable glabri, comati, criniti, crispuli, cincinnatuli.
Sen. ep. 119 § 14 si pertinere ad te iudicas, quam crinitus puer et quam
perlucidum tibi poculum porrigat, non sitis. Hier. ep. 66 8. 79 9.

RECTI not curled Hor. s. ii 8 69 70 ut omnes | praecincti recte pueri compe-
tique ministrent. Sen. ep. 95 § 24 transeo agmina exoletorum per nationes
coloresque descripta, ut eadem omnibus levitas sit, eadem primae mensura
lanuginis, eadem species capillorum, ne quis, cui rectior est coma, cris-
pulis misceatur. Apul. met. ii 19 pueri calamistrati pulchre indusiati
gemmas formatas in pocula vini vetusti frequenter offerre. Petron. 102 fin.

150 PEXI vi 26 27. Pers. i 15 Jahn. Tac. d.
20 (metaph.) impexam antiquitatem. Marquardt v (2) 202.

151 PASTORIS DURI HIC EST FILIUS, ILLE BUBULCI v 52—55 n.
They camp out in the mountains and dress in sheepskins. Colum. i 8
§ 2 socors et somniculosum genus id [urbanum] mancipiorum otiiis campo
circo theatri aleae popinae lupanaribus consuetum...eligendus est rusti-
cis operibus ab infante duratus. Mart. x 93 addat cum mihi Caecu-

bum minister | Idaeo resolutior cinaedo, | quo nec filia cultior nec uxor | nec mater tua nec soror recumbit, | vis spectem potius tuas lacernas | aut citrum vetus Indicosque dentes ? | suspectus tibi ne tamen recumbam, | praesta de grege sordidaque villa | tonsos horridulos rudes pusillos | hircosi mihi filios subulci. | perdet te dolor hic : habere, Publi, | mores non potes hos et hos ministros. Lucian conviv. 15 fin. the master of the feast sent away the cupbearer *ὄντα ὡπαῖον* from Kleodemos, and sent in his place *τῶν ἐξώρων ἡδὴ καὶ καρτερῶν, ὁρεσκόμουν τὰς ἡ λαποκόμων.*

152 SUSPIRAT Prudent. cath. II 43 44
mercator hinc et rusticus | avara suspirant lucra.

154 Ciof. on Ov. m. iv 329.

155 ARDENS PURPURA
Aen. iv 262 *Tyrioque ardebat murice laena.* VFL. I 427 428 *ignea purpura.* Heins. ib. vi 526. Prud. psychom. 89 *ardentique iubet vestiri ostro.* Caligula struck Ptolemy at the shows, because he attracted the attention of the crowd Suet. 85 fulgore *purpureae abollae.*

PURPURA I 27 n. (where add Hertzberg Grieschenl. III 72 73, and on the use of purple by princes I Macc. 14 41. Ambr. hexaem. x §§ 6 fin. 33 fin. and by courts Ios. ant. xiv 3 § 2 fin. on the purple-fish as used for food Luc. cynic. 11). 78 n. x 308. xiv 187 188 the old-fashioned caution of the Marsian or Hernican farmer *peregrina ignotaque nobis | ad scelus atque nefas, quaecumque est, purpura ducit.* The *toga praetexta* (*περιρρόφωπος*), originally Etruscan (Plin. viii § 195. Flor. I 5 § 6. Becker röm. Alterth. II 2 77), was bordered with purple (Liv. xxxiv 7 § 2 *liberi nostri praetextis purpura togis utuntur*). When Tarquinius Priscus triumphed over the Sabines, he presented his son, then a youth of 14, who had taken part in the victory, with a *praetexta* (Macrob. Sat. I 6 § 7 seq.), which thenceforth became the distinctive mark of free-born youths. Cic. Verr. I § 113 *togam praetextam... ornamenta non solum fortunae, sed etiam ingenuitatis.* ib. § 152 *vestitus...is, quem illi mos et ius ingenuitatis dabat.* Quintil. deol. 340 fin. (the heading is mango *novicium puerum per publicanos traiecit praetextatum.* dicitur ille liber) *ipsum illud sacrum praetextarum, quo sacerdotes velantur, quo magistratus, quo infirmitatem pueritiae sacram facimus ac venerabilem.* Hor. epod. 5 7. Pers. v 30 *cum primum pavido custos mihi purpura cessit.* Stat. s. II 1 136 of a page *sola verecundo derrat praetexta decori.* v 2 66 *ostrum puerile.* ib. 3 117—9 *te divite ritu | ponere purpureos infantia adegit amictus | stirpis honore datos.* Marquardt v (1) 127.

156 PUPILLARES schol. 'quales habent hi, qui patres non habent, scilicet tumentes in licentia pueritiae.' vi 366—378. Salvia. gab. Dei vi 9 fin. *cumque etiam pupillis prodigis vel prodigiosis soleat subvenire paupertas, simulque ut destiterant esse divites, desinunt quoque esse vitiosi, nos tantum novum genus pupillorum ac perditorum sumus, in quibus opulentia esse desiit, sed nequitia perdurat.* ib. viii 1 *pupillis...vel maxime prodigis.* Sen. ir. II 21 § 6.

BALNEA VI 372—375. IX 34 35. Mart. I 23. 96 11—13. vii 35. xi 47 1 2. Petron. 27. Clem. Al. paed. III 5 §§ 32 33. Cypr. de habitu virg. 19. Ammian. xxviii 4 § 9. Lucian. Nigrin. 34. Forbiger I^o 96. Wallon hist. de l'escol. II 340. Marquardt v (1) 289.

BAUCUS Grangaeus 'ut qui non coitui indulgeat; sic enim vox rauceat: hinc cantores infibulati vi 73. 379.' Hertzberg more simply: 'his voice is not yet broken'; iam (157) supports this view: he still speaks in boyish treble, has not yet reached puberty: cf. Aug. conf. II § 6 of his 16th year: *ubi me ille pater in balneis vidit pubescentem et inquieta indutum adolescentia, quasi iam ex hoc in*

nepotes gestiret, gaudens matri indicavit.

157 VELLENDAS ALAS VIII 16 n. 114 n. Theopomp. in Ath. 260°. Menand. *ῥῥῆ* fr. 1. Plant. aul. 398 399 *tu istum gallum, si sapiis | glabriorem reddes mihi quam volsus ludiust.* Sen. ep. 47 § 7 *alius vini minister in muliebrem modum ornatus cum aetate luetatur. non potest effugere pueritiam: retrahitur, iamque militari habitu glaber retrititis pilis aut penitus avulsis tota nocte pervigilat, quam inter ebrietatem domini ac libidinem dividit et in cubiculo vir, in convivio puer est.* ib. 56 § 2 *alipilum cogita tenuem et stridulam vocem, quo sit notabilior, subinde exprimentem nec unquam tacentem, nisi dum vellit alas et alium pro se clamare cogit.* ib. 114 § 14 *alter se plus iusto colit, alter plus iusto negligit. ille et crura, hic ne alas quidem vellit.* id. brev. vit. 12 § 5 *convivia mehercules horum non posuerim inter vacantia tempora, cum videam, ...quam suspensi sint, ...qua celeritate signo dato glabri ad ministeria discurrant.* Mart. III 63 6 (cited infra 162). ix 27. Suet. Caes. 45 (practised by Caesar). Quintil. II 5 § 12 Spalding. DChrys. or. 83 fin. (II 31 32 R). Cypr. testim. III 84 *non vellendum.* Marquardt v (1) 152. (2) 201 (the chin). Gudius on Phaedr. IV 4 22. Forbiger I² 368. Hier. ep. 79 9 pr. ALAS x 178 n. Theophr. char. 19 makes it a mark of the *δυσχερής* to have shaggy arm-pits *τὰς μασχάλας θηριώδεις καὶ δασέας ἔχειν ἄχρι ἐπὶ πολλῶ τῶν πλευρῶν.* The ancients wore no sleeves. Catull. 69 6 Ellis. Hor. ep. I 5 29 Obbar.

158 GUTO III 263 n.

159 DIFFUSA v 30 n. home-made wines, not Chian or Falernian. Mart. v 66 8 *vina ruber fudit non peregrina cadus.*

161 Markland 'quodnam opus hoc versu ei qui legerit duos praecedentes?'

162—182 No Spanish girls will sing and toss a fandango to the clapping of my guests; though wives at their husbands' sides sit to watch what one would blush but to name in their hearing. Such sports are sins in the poor; to the rich they are nettles of jaded appetite, condoned or admired for 'such wild tricks as gentlemen should have.' At my board expect other entertainment: Homer and his rival Virgil shall be read; what need of trained voice to give effect to verse like theirs?

162 GADITANA 172 n. x 1 n. Mart. often speaks of the voluptuous dances of his country-women (the 'Lolas and Pepitas' maintaining the succession, Hertzberg) I 41 12 *de Gadibus improbus magister.* 61 9 *iocosae Gades.* III 63 5 6 *qui Gaditana susurrat, | qui movet in varios brachia vulsa modos.* v 78 26—28 (in an invitation to a frugal meal) *nec de Gadibus improbis puellae | vibra'bunt sine fine prurientes | lascivos docili tremore lumbos.* XIV 203. Quintil. I 2 § 8. complaining of the corruption of children at home omne convivium obscenis canticis strepit, pudenda dictu spectantur. cf. Savor. on Sidon. ep. I 2 fin. p. 20. Plin. ep. I 15 §§ 2 3 *audisses comoedos vel leotorem vel lyristen vel, quae mea liberalitas, omnes. at tu apud nescio quem ostrea, vulvas, echinos, Gaditanas maluisti.* O. Jahn in Sitzungsber. der sächs. Akad. Leipz. 1851 168 seq. (For the quantity (i) L. Müller de re metr. 367 compares Antipolitanus, Massilitanus, Tauromenitanus, Tomitanus, Tuditanus). Forbiger I² 220. Marquardt v (1) 64. 157. Friedländer III² 248. 250. Macrob. Sat. III 14=II 10 § 4 speaks of the practice as obsolete: *dic enim, Hore qui antiquitatem nobis obicis, ante cuius triclinitium modo saltatricem vel saltatorem te vidisse meministi?* Plut. qu. conv. VII 8 4 § 4 speaking of the class of mimes called *παλῦνα*, which respectable masters would not allow the boys that carry their shoes to

witness: οὐδὲ πολλοὶ καὶ γυναικῶν συγκατακειμένων καὶ παίδων ἀντήβων ἐπιδείκνυνται μμήματα πραγμάτων καὶ λόγων, ἀ πείσης μέθης παραχωδέστερον τὰς ψυχὰς διατίθουσιν. Tert. apol. 39 fin. speaks of the purity of Christian feasts. Clem. Al. paed. ii 7 § 53 sights and sounds at feasts corrupt the young. Clergy ordered to withdraw from feasts before the performances began conc. Laod. c. 54 πρὸ τοῦ εἰσέρχεσθαι τοὺς θυμεικούς. conc. Trull. 24. paenitentiale Rom. v 2. Hieron. c. Helvid. 20 ubi tympana sonant, tibia clamitat, lyra garrit, cymbalum concrepat, quis ibi Dei timor?...ingrediuntur expositae libidinum victimae et tenuitate vestium nudae impudicis oculis ingeruntur. his infelix uxor aut laetatur et perit; aut offenditur et maritus in iurgia concitatur.

164 Apul. met. ii 7. Arnob. ii 42
Hildebrand. Macrobian. Sat. ii 1 § 5. 165 vi 432
493 of the wife bibit et vomit. ergo maritus | nauseat atque oculis bilem substringit operis.

166 Varro Agatho fr. 6
Bücheler virgo de convivio abducatur ideo quod maiores nostri virginis acerbae auris veneriis vocabulis imbui noluerunt. comm. on Nep. praef. § 6 many things are becoming in our code of manners which are unseemly among the Greeks; quem enim Romanorum pudet uxorem ducere in convivium?

168 URTICAE ii 127 128 unde | haec tetigit, Gradive, tuos urtica nepotes? anthol. Pal. xii 124 56 ἄλλοτε μειδιῶν, ὅτε δ' οὐ φίλος ἄρα μελίσσων | ἐσμοῦ καὶ κνίδης καὶ πυρὸς ἡψάμεθα.

169 ALTERIUS SEXUS as opposed to the dives vi 253 254. Markland 'sensus (videndi) illa (voluptas).'

EXTENDITUR vi 129.

170 vi 64.

309—319. Pers. i 20 21. Lucian Nigrin. 15 16.

171 CAPIT x 148 n. Plin. xix § 54 caule in tantum saginato, ut pauperis mensa non capiat. Quintil. decl. 382 p. 780 n. non est humilis pectoris libertatem publicam capere.

172 TESTARUM CREPITUS castanets Aristoph. ran. 1305 1306 schol. τοῦ 'στιν ἡ τοῖς δοτράκοις | αὐτῇ κροτούσα. Scipio (Maer. iii 14=ii 10 § 7) complains that he saw in a dancing school puerum bullatum cum crotalis saltare, quam saltationem impudicus servulus honeste saltare non posset. cf. §§ 4. 8. Cic. p. Mur. § 13. Ath. 636^a Didymos says εἰσθῆναι τιναὶ ἀντὶ τῆς λύρας κογχύλια καὶ δοτράκα συγκρούοντας ἐρρυθμον ἤχον τινα ἀποτελεῖν τοῖς δρῶνμένοις. Mart. vi 71 1 2 edere lasivos ad Baetica crummata gestus | et Gaditanis ludere docta modis. Her skill bewitched her sometime master 6 vendidit ancillam, nunc redimit dominam. Stat. s. i 6 23 illic cymbala tinnulaeque Gades. Gifford 'small oblong pieces of polished wood or bone, which the dancers held between their fingers, and clashed in measure, with inconceivable agility and address.... I have heard them often.' Rich s. vv. crotalum. crummata. Verg. cop. 2.

NUBUM vi 122. Tac. xv 37 Lipsius. Petron. 7 Wouwer.

DCass. LXXIX 13 § 3.

OLIDO STANS FORNICE vi 132.

Hor. i 2 80 olente in fornice stantem. Sen. contr. i 2 § 21 redolet adhuc fuliginem fornicis. Prud. c. Symm. ii 886 spurcam redolenti in fornice cellam.

STANS Cic. Verr.

ii § 154 huius fornix in foro Syracusis est, in quo nudus filius stat. cf. iv § 143.

173 FORNICE iii 156. x 239. Sen. vit. beat. 7 § 3 voluptas humile, servile, inbecillum, caducum, cuius statio ac domicilium fornices et popinae sunt.

175 LACDAEMONIUM cf. xiv 89 n. Strabo τὰφῇ Μελίππου fr. 18 λαδοσπορα pavimenta et parietes inerustatos. Simplicity of Augustus Suet. 72 sine marmore ullo aut insigni pavimento conclavia.

When Simos Dionysios' steward, a Phrygian, shewed Aristippos his master's costly palace DL. II § 75 πολυτελεῖς οἶκους καὶ λιθοστρώτους, Arist. αναχρησάμενος προσέειπε τῇ ὄψει, and when he was angry said: 'I had no more fitting place.' Plin. xxxvi § 55 *non autem omnia in lapidiciniis gignuntur, sed multa et sub terra sparsa, pretiosissimi quidem generis, sicut Lacedaemonium viride cunctisque hilarius*. Stat. s. I 2 148 149 *hic dura Laconum saxa virent*. The stone of mount Taenarus was much valued Prop. IV=III 2 9 *quod non Taenariis domus est mihi fulta columnis*. Strabo 367 there are old quarries of costly stone in Taenarus, and some have lately opened a large mine in Taygetus, χορηγὸν ἐχούρας τὴν τῶν Πωμάλων πολυτέλειαν. Plin. ib. § 135 *sunt et nigri [lapides] quorum auctoritas venit in marmora, sicut Taenarius*. Meurs. miscell. Lacon. II 18. Prudent. c. Symm. II 247. Lamprid. Heliog. 24 *stravit et saxis Lacedaemoniis ac porphyreticis plateas in Palatio, quas Antoninianas vocavit*. Bursian Geogr. v. Griechenl. II 106. Hertzberg Gesch. Griechenl. I 515. II 207, with Curtius Peloponn. there cited. Müller Archäologie §§ 268. 309. Marquardt v (2) 221 n. 2002. Mart. I 55 5

PYTISMA Ter. haut. 48 49 *pytissando modo mihi | quid vini absumpsit*, where Gron. 'pytissare recte explicatur a vet. schol. gustare et quasi cum quadam probatione expuere, dum sapor vini probatur. quod hodieque facere solent, qui vinum probant. est a Graecis, quibus οἶνον πυτίζειν [connected with πῦν etym. magn.] est vinum ore reicere. Hinc ap. Iuv. *pytisma*, pro illo nempe vino, quod ex ore reicitur. qui Lac. &c. i.e. homo dives, qui non vulgarem orbem, sed ex marmore Laconico factum, reiciendo isto vino, cum pytissasset, lubricum facit.' Scaliger on Manil. pp. 454 455 first gave this explanation: 'nostrum pavementum plebeium est. itaque nos pavementum plebeium pytismate lubricamus, non autem pavementum Lacedaemonium... Alexis (Ath. 124^a) καὶ τὸν μὲν ὄρν οἶνον ἐκπυτίζομεν. Archedius (Ath. 294^b) διαπυτιοῦσ' οἶνον δὲ τοιοῦτον χαμαί.' Vitruv. VII 4 § 5 *ita conviviis eorum et quod poculis et pytismatis effunditur, simul cadit siccescitque*. Hor. c. II 14 26 27 *mero | tinget pavementum superbo*. Cic. Phil. II § 105 *natabant pavimenta vino, madebant parietes*. id. pro Gallio ap. Aquil. Rom. § 2 *Ruhnken humus erat lutulenta vino*. Petron. 38 *Burm*. Plin. XIV § 146 of Novellius Torquatus *optima fide non respirasse in hauriendo nec expuisse nihilque ad elidendum in pavimenti sonum ex vino reliquisse, diligenti scito legum contra bibendi fallacias*. Salvian. adv. avar. 6 fin. *natant tricliniorum redundantium pavimenta vino, Falerno nobili lutum faciunt*. Iuv. seems to repudiate the Greek fashion (commonly spoken of as an excess) with its Greek name, not less than the Greek marbles.

ORBEM the floor schol. 'qui expuit supra marmor Lacedaemonium, quo stratum est pavementum.' Tibull. III 3 16 *marmoreumque solum*. Luc. x 114 115 *nec summis crustata domus sectisque nitebat | marmoribus*. Sen. ep. 16 § 8 *eo deliciarum opumque [fortuna] perducat, ut terram marmoribus abscondas, non tantum habere tibi liceat, sed calcare divitias*. ib. 86 § 6 *pauper sibi videtur ac sordidus, nisi parietes magnis et pretiosis orbibus refulserunt; nisi Alexandrina marmora Numidicis crustis distincta sunt*. ib. 90 § 25 *quid loquar marmora, quibus templa, quibus domus fulgent? ib. 114 § 9 ut parietes advectis trans maria marmoribus fulgeant, ut tecta varientur auro, ut lacunaribus pavementorum respondeat nitor*. id. ben. IV 6 § 2. VII 20 § 2. de ira III 35 § 5. Plin. xxxvi §§ 44—58. Marquardt v (2) 226. Galus II^o 247.

176 IBI in the house of the rich, paved with

Laeonian marble.

ALEA 182 n. i 88—92 n. viii 10. xiv 4 5 n. Cic. Catil. 2 § 23 in his *gregibus omnes aleatores, omnes adulteri, omnes impuri impudicique*. id. off. i § 150 Beier. Phil. ii § 56 Abram. Publil. Syr. 33 Spengel aleator *quanto in arte est potior, tanto est nequior*. Hor. c. iii 24 58 *vetita legibus alea*. ep. i 21 18 Obbar. Ov. tr. ii 471—4. Sen. cons. ad Polyb. 17 § 4 Caligula was playing at dice in his Alban villa during his sister Drusilla's funeral. id. ben. vii 16 § 3. Suet. Claud. 5 in the days of Tiberius *ex contubernio sordidissimorum hominum super veterem segnitiae notam ebrietatis quoque et aleae infamiam subiit*. ib. 83. id. Aug. 70 71. Cal. 41. Dom. 21. Mart. xiv 1 3 *nec timet aedilem moto spectare fritillo*. id. iv 14 7—9. v 84 3 sq. Lucian Saturnal. 4. Chrysost. hom. 12 in 1 Cor. p. 108^a. Amm. xviii 4 § 21 some scouting the name *aleatores*, wish to be called *tesserarii*; the difference is like that between *fures* and *latrones*; yet it must be confessed that, while all other friendships are lukewarm at Rome, *aleariae solae, quasi gloriosis quaesitae sudoribus, sociales sunt et adfectu nimio firmitate plena connexae*. See [Cyp.] *de aleatoribus* (ii 92 104 Hartel). the title *de aleatoribus* in the dig. xi 5 and cod. (iii 43, where the bishops are charged to enforce the law). Friedländer i⁴ 404 405. Forbiger i² 221—3. Marquardt v (2) 426—33.

177 TURPE i n. ii 68. Sen. ep. 87 § 23 *sacrilegium, furtum, adulterium inter bona haberi prorsus persuasimus. quam multi furto non erubescunt, quam multi adulterio gloriantur! nam sacrilegia minuta puniuntur, magna in triumphis feruntur*.

178 FACIUNT MUNRO on Lucr. iii 786 reads *faciant* with P.

179 cf. Plin. cited 162 n. DABUNT Mühlmann s. v. col. 499 cites exx. of *dare cenam, prandium, epulum, munus*. Suet. Tib. 7, Capitol. Maximini 2, Vopisc. Carin. 19 have *dare ludos*.

180 CONDITOR ILLADOS AUS. idyll. 4 46. A lector was employed to read during meals v 157 n. vi 484—7 *illa tamen gravior, quae cum discumbere coepit, laudat Vergilium, periturae ignoscit Eliassae, committit vates et comparat, inde Maronem | atque alia parte in trutina suspendit Homerum*. Cic. Att. i 12 § 8. fam. v 9 § 2 *anagnostes*. Orelli inscr. 2846 *lectrix*. Sen. ep. 64 § 2. Suet. Aug. 74 fin. *acroamata*. Stat. s. ii 1 117—9 *a delicatus reciting Il. and Od.* Varro in Gell. xiii 11 § 5 in convivio *legi non omnia debent, sed ea potissimum, quae simul sint σωφελῆς et delectent*. id. xviii 5 an Ennianista reading the annals of Ennius in the theatre of Puteoli. xix 9 in a feast given by a wealthy knight from Asia, the Spanish rhetorician Antonius Iulianus *desideravit exhiberi, quos habere eum adolescentem sciebat, scitissimos utriusque sexus qui canerent voce et qui psallerent*. They sang some pieces of Anacreon and Sappho and later poets. Some Greeks challenged Iulianus to match these *fluentes carminum delicias* from Latin authors. On which he *voce admodum quam suavi versus cecinit Valeri Aeditui, veteris poetae, Porci Licini et Q. Catuli*. Martial's verses were read iv 82. Nep. Att. 14 § 1 *nemo in convivio eius aliud acroama audit quam anagnosten; quod nos quidem iucundissimum arbitramur*: neque umquam sine aliqua lectione apud eum *cenatum est, ut non minus animo quam ventre convivae delectarentur*. Plin. ep. i 15 § 2 (supra 162 n.). id. iii 1 of Spurinna (77 years of age): he listened to reading while walking and sitting §§ 4 5; while waiting for dinner § 8; § 9 *frequenter comoedis cena distinguitur, ut voluptates quoque studiis condiantur*. vi 31 § 13 a dinner at Trajan's plain, si *principem cogitares. interdum acroamata audiebamus*. v 19 § 3 of his

freedman Zosimus *ars quidem eius et quasi inscriptio comoedus, in qua plurimum facit. nam pronuntiat acriter, sapienter, apte, decenter etiam; utitur et cithara perite, ultra quam comoedo necesse est. idem tam comode orationes et historias et carmina legit, ut hoc solum didicisse videatur.* id. viii 1 § 2 *Encolpius...lector, illa seria nostra, ille deliciae...quis libellos meos sic leget, sic amabit? quem aures meae sic sequentur?* vii 4 § 3. ix 17 § 3 *quam multi, cum lector aut lyristes aut comoedus inductus est, calceos poscunt aut non minore cum taedio recubant, quam tu ista (sic enim appellas) prodigia perpessus es!* ib. ep. 34 hearing that he reads poems ill, he has resolved to employ his freedman, and asks Suetonius whether he should sit by *defixus et mutus et similis otioso*, or rather (as some did) accompany the reader *murmure oculis manu*. But alas *puto me non minus male saltare quam legere.* ib. ep. 36 § 4 *cenanti mihi, si cum uxore vel paucis, liber legitur.* Sen. cons. ad Polyb. 8 § 2 sends the emperor's freedman to H. and V. to seek comfort in the loss of his brother: *tunc Homerus et Vergilius tam bene de genere humani meriti, quam tu et de omnibus et de illis meruisti, quos pluribus notos esse voluisti quam scripserant, multum tecum moventur.* Burm. anthol. iv 260 11–14 n. epitaph on a reader of Homer: *quondam ego Pierio vatum monumenta canore | doctus cygneis enumerare modis. | doctus Maeonio spirantia carmina versu | dicere, Caesareo carmina nota foro.* ib. 344 6 on a boy of ten: *legi pia carmina Homeri.* ib. 346 1 2 (Orelli inscr. 1200) *grammaticus lectorque fui, sed lector eorum | more, incorrupto qui placere sono.* Clavius Sabinus had a slave who knew *Homer* by heart, another who knew *Hesiod*, nine others who knew each one of the lyric poets: as such slaves were not to be bought (Sen. ep. 27 § 6) *faciendos locavit.* anth. Pal. xi 141 against the grammarians who talk *Homeric criticism* ('shop') at dinner: *σήμερον οὐ δειπνῶ μῆτιν ἀεὶδε θεᾶ.* Lucian adv. ind. 7 from a book written on purple vellum, with *umbilicus* of gold, the ignorant owner of a fine library reads and murders the author by his barbarisms, so that the very parasites who applaud him laugh at him in their sleeves. Philostr. soph. ii 10 §§ 1 2. Gell. ii 22 §§ 1 2 *apud mensam Favorini in convivio familiari legi solitum erat aut vetus carmen melici poetae aut historia partim Graecae linguae alias Latinae. legebatur ergo ibi tunc in carmine Latino 'iapyx' ventus quaesitumque est, quis hic ventus.* ib. iii 19 § 1. xix 7 § 2. Ath. 696^b *ὡς ἄδοντος ἐν τοῖς συσσίτοις ὁρμήσαι εἰς τὸν Ἑππελὰ παύσθαι.* Marquardt v (1) 156, 348. Friedländer i⁴ 416 417. Einhardt vita Caroli magni 24 p. 530 Jaffé inter caenandum *aut aliquod acroasia aut lectorem audiebat. legebantur ei historiae et antiquorum res gestae*; also Aug. esp. the civ. Dei. It was the monastic rule and is enjoined in college statutes: it was the practice at the board of James I. and of lord keeper Williams. Card. Wiseman in the English college at Rome chose Walter Scott's novels for the purpose (see two lives of N. Ferrar Cambr. 1855 41. Bayle s.v. Berenger note A. Becker Gallus ii³ 125. iii³ 261). 181 vii 227 n. So Prop. iii=ii 33 65 66 *cedite Romani scriptores, cedite Grai: | nescio quid maius nascitur Iliade.* Macrob. v 12 § 1 (which book contains a comparison of V.'s translations with the originals in H. see Jan's ind. *Homerus* p. 656) *in quibusdam par paene splendor amborum est.* Quintil. x 1 § 85 *ut apud illos Homerus, sic apud nos Vergilius auspiciatissimum dederit exordium, omnium eius generis poetarum, Graecorum nostrorumque, haud dubie ei proximus.* Ov. a. a. iii 337 338. rem. 396. amor. i 15 25. anthol. Lat. Meyer 254—6. 288. For modern

writers cf. Pauly vi 2655 seq.

182 QUID REFERT, TALES VERSUS QUA VOCE LEGANTUR? cf. the question of Pliny the elder Plin. ep. iii 5 §§ 11 12 *super hanc [cenam] liber legebatur, adnotabatur, et quidem cursim. memini quendam ex amicis, cum lector quaedam perperam pronuntiasset, revocasse et repeti coegisse, huic avunculum meum dixisse 'intellezeras nempè?' cum ille adnuisset, 'cur ergo revocabas? decem amplius versus hac tua interpellatione perdidimus.'* As Iuv. here, so Pers. (i 96 seq. cf. 30 seq.) contrasts poems which need a skilful reader to make them endurable, with Virgil's which have an intrinsic merit of their own (supra vii 82 n.).

183—192 Give yourself a welcome holiday for once; put off at my door all thought of the money-market, all pangs of jealousy; forget the glaring tokens of your disgrace, your wife's long absence and late returns, her disordered hair, ruffled attire, and tingling ears; dismiss home troubles, losses by waste or breakage; last, not least, ingratitude of friends.

Munro on Lucr. v 1091.

187 TACITO i 55—57. vi 206 seq. 433.

188 SUSPECTIS x 208 n.

MULTICIA ii 66. 76 seq. viii 101 n. Sen. ben. vii 9 § 5. Tert. pall. 4 *endromidis* (iii 103 n.) *solocem aliqua multicia synthesi extrusit* (i.e. has driven out the thick, coarse *endromis* by the light *synthesis*). *Multicia* soft Coan robes.

RUGIS Macr. iii 13=ii 9 §§ 4 5 of Hortensius *fuit...vestitu ad munditiam curioso et, ut bene amictus iret, faciem in speculo quaerebat, ubi se intuens togam corpori sic applicabat, ut rugas non forte sed industria locatas artifex nodus astringeret...capital putavit, quod in umero suo locum ruga mutasset.* Plin. xxxv § 56. Tert. pall. 5 pr.

189 VEXATASQUE COMAS ET VULTUM AUREMQUE CALENTEM Prop. v=iv 5 31 32 *si tibi forte comas vexaverit utilis ira, | postmodo mercata pace premendus erit.* Suet. Aug. 69 Antonius spread the scandal *feminam consularem e triclinio viro coram in cubiculum abductam, rursus in convivium rubentibus auriculis incomptiore capillo reductam.* id. Cal. 36. Theokr. ii 140.

193—202 Meanwhile the crowded benches pay their devotions to the Idaean festival of the Great Mother's 'towel'; the praetor, ruined by the horses, sits in triumphal state, and (without offence to the countless and overgrown populace be it said) all Rome now finds place in the Circus; hark, a shout strikes on my ear, from which I gather the victory of the green 'rag.' For if it lost, you would see this city plunged in trouble and bewilderment, as when Hannibal at Cannae defeated our consuls. Such sights are for youths whom noise, bold wagers and gay company befit. On the circus and the shows see x 81 n. the exhaustive collections of Panvinus and Bulengerus (Graev. thes. ix). Friedländer in Marquardt iv 490—523. Sittenges. ii 3 263—330. anthol. Pal. xvi 335—387 (on the statues of drivers in the hippodrome at Constantinople).

193 MEGALESIACAE vi 69. Shortly after the *Mater magna* (μεγάλη θεός) had been brought to Rome (B.C. 204 iii 137 n.), the *Megalesia* were established in her honour (prid. Id. Apr. Liv. xxix 14: prid. Non. Apr. Ov. f. iv 179 seq.). Cic. harusp. resp. § 24. Spart. Caracall. 8. These games, originally aedilician, are spoken of as praetorian under the empire also by DH. ii 19. Mart. x 41 you divorce your husband: why? *dicam ego, praetor erat. | constatura fuit Megalensis purpura centum | milibus, ut nimum munera parca dares. | et populare sacrum bis milia dena tulisset. | discidium non est hoc, Proculeia; lucrum est.* Preller röm. Myth¹. 448—451. They were the first games in the new year, and

therefore the crowd would be greater.

SPECTACULA =

spectatores. cf. XIV 24 n. curia, theatrum, 'gallery,' 'pit,' boxes.

MAPPAE cf. 198 panni. Quintil. I 5 § 57 mappam circo quoque usitatum nomen, Poeni sibi vindicant. Hence map, napkin, napery. The consul or praetor, by dropping a napkin, gave the signal for starting. Suet. Nero 22 universorum se oculis in circo maximo praebuit, aliquo liberto mittente mappam, unde magistratus solent. Mart. XII 29 9 cretatam praetor cum vellet mittere mappam. Tert. spect. 16 aspice populum ad spectaculum iam cum furore venientem, iam tumultuosum, iam caecum, iam de sponsionibus concitatum. tardus est illi praetor semper oculi in urna eius cum sortibus volutantur. dehinc ad signum anxii pendunt: unius dementiae una vox est... 'misit,' dicunt, et nuntiant invicem quod simul ab omnibus visum est. teneo testimonium caecitatis; non vident quid sit; mappam missam putant; sed est diaboli ab alto praecipitati figura. id. adv. Val. 36 mappa, quod aiunt, missa novell. cv 1. Liv. VIII 40 § 2. XLV 1 §§ 6 7. DCass. LIX 7. Cedren. hist. comp. I 297 Bonn. Friedländer in Marquardt IV 503. The mappa (dropt from a balcony over the main entrance) may be seen in Guhl and Koner fig. 486 II 325. Rich. The consular diptych of Flavius Theodorus Philoxenus (A.D. 525 in Gori thes. Flor. 1759 tab. 15) has a mappa. Ennius in Cic. de divin. I § 107 expectant veluti, consul quom mittere signum | volt, omnes avidi spectant ad carceris oras, | quam mox emittat pictis e faucibus currus. Varr. I. l. v § 153. 194 IDAEUM III 138.

SIMILIS TRIUMPHO PRAETOR X 36—46 n. cf. vit. Galliemi 8, where Gall. celebrates his decennia. The senate in toga, the knights, the soldiers clad in white, omni populo praeeunte with almost all the slaves, and women bearing tapers and lamps, march to the Capitol; 100 white oxen with gilt yokes and silk dorsualia of many colours, 200 white lambs, ten elephants, 1200 gladiators pompabiliter ornati cum auratis vestibus matronarum, 200 mansuetae ferae diversi generis ornatu quam maximo affectae, cheers and clapping along the route. ipse medius cum picta toga et tunica palmata inter patres, ut diximus omnibus sacerdotibus praetextatis Capitolium petit, 500 gilt spears on either side, 100 standards; standards of the collegia, of the temples and of all the legions; gentes simulatae, ut Gothi Sarmatae Franci Persae. DCass. LIV 2 B.C. 22 the direction of the games was made over to the praetors. Mommsen Staatsr. I² 897. II² 227. Serv. Aen. IV 543 qui... triumphat, albis equis utitur quattuor et senatu praeeunte in Capitolio de tauris sacrificat. For the expression cf. Liv. IV 38 § 8 dictator... proelium ciens ipse in sinistram cornu, quod, incendio similis quam proelio, territum cesserat flammis. ib. XXVIII 9 § 15 iret alter consul sublimis curru multiugis, si vellet, equis; uno equo per urbem verum triumphum vehi.

195 PRAEDA CABBALORUM PRAETOR 59 n. Gron. obs. IV 24 'qui in comparandis et instruendis ad munus equis, munere denique ipso sub vana specie honoris census mergit. Theon progymn. 6 Διομήδης δὲ Θράξ ἐς ἱπποτροφίαν ἐβαλῶνθαις ἐλέχθη ὑπὸ τῶν αὐτοῦ ἱππῶν ἀπολωλέναι. cf. Palaeph. 4.' Suet. Nero 5 his father Cn. Domitius was such a swindler ut... in praetura mercede palmarum aurigarios fraudaverit. Vopisc. Aurelian 15 we have seen charioteers receive not prizes (praemia) but estates (patrimonium), cum darentur tunicas subsericas lineas paragaudeae, darentur etiam equi ingemiscuntibus frugi hominibus. factum est enim, ut iam divitiarum sit non hominum consulatus, quia utique si virtutibus defertur, editorem spoliare non debet. DCass. LX 27 § 2. dig. VII 8

12 § 4 (horses hired). The treasures left by Tiberius wasted on shows by Caligula in less than two years DCass. LIX 2 §§ 5 6. 5 §§ 2—5. Mart. iv 67. v 25 9 10. Plin. paneg. 95 in *praetura modestiae*. A lively picture of the formidable correspondence required to furnish the games in Symm. ep. ix 12. 15. 18—25. Friedländer in Marquardt iv 485 486.

PRAEDA PRAETOR Arator act. ii 1164 *praedo venis, sed praeda iaces*. Martian. Cap. v § 232 *paronomasia* [x 122 n.] *levis immutatio verbi ac nominis, id est, cum syllaba aut littera mutata diversa significat, ut si dicas: praetor est vel potius praedo*. Diomed. ii p. 441. Cic. Verr. i § 131 *pupillos et pupillas certissimam praedam esse praetoribus*. ib. v § 63 *naves inanes, quas praedam praetori, non quas praedonibus metum adferrent*.

PACE LICET SI DICERE PLEBIS Quintil. i 6 § 8 *pace dicere hominis eruditissimi liceat*. Plin. xxxiv § 108 *haec omnia medici, quod pace eorum dixisse liceat, ignorant*. Tibull. ii 5 105. Ov. am. ii 2 60 *pace loquar Veneris, tu dea maior eris*. Petron. 2 *pace vestra liceat dixisse, primi omnium eloquentiam perdidistis*. Cic. Arat. 417.

196 IMMENSÆ Stat. s. i 2 232 *et pars immensae gaudet celebrissima Romae*. Friedländer r⁴ 19. 54—63 at the beginning of the empire the population amounted to a million, and grew to two million or more. Ios. b. I. vii 5 § 3 at the triumph of Titus none remained at home τῆς ἀμέτρον πληθύος ἐν τῇ πόλει.

Some suppose that a verse has here fallen out, but *immensae nimiaeque* shew that the next verse might offend the overgrown populace: 'all Rome is here,' puts a definite limit to the unlimited, counts the countless. Congreve: 'if I may be allow'd, | without offence to such a num'rous crowd, | to say all Rome.' Chrys. de Anna serm. 4 (iv 730^a) *ὅταν πᾶσα ἡ πόλις πρὸς τὸν ἱπποδρομον μεταστῇ, καὶ οἰκίαι καὶ ἀγοραὶ εἰς τὴν παράνομον θεωρίαν κενωθῶσιν ἐκεῖνῃ*. A sermon de consubstantiali 7 (i 501^b) *begins πάλιν ἱπποδρομαὶ καὶ πάλιν ὁ σύλλογος ἡμῶν ἐλάττων γέγονε*. id. in illud, vidi Dominum, hom. 3 § 2 (vi 113^{ad}) *οὐχ ὁρᾷ τοὺς ἡνίοχους, οἱ τῆς πόλεως ἀπάσης ἀνω καθήμενς ἐν ταῖς τῶν ἱππῶν ἀμύλλαις, ἀπαν τοῦ σταδίου παρατρέχοντες τὸ μέρος, ἐκεῖ φιλονεικοῦσι τὰ τῶν ἀντιπάλων ἄρματα καταστρέφειν, ἐθα ἂν ἴδωσι τὸν βασιλέα καθήμενον*;

197 CIRCUS 53 n. Sen. ir. ii 7 § 5 *circum, in quo maximam sui partem populus ostendit*. Ov. a. a. i 136 *multa capax populi commoda circus habet*. Quintil. xii 1 § 6 *dati spectaculis dies multum studiis auferunt*. Luc. Nigr. 29 the jostling and the Circus and the pictures of jockeys and the names of the horses and the discussions about them in the streets: πολλή γὰρ ὡς ἀληθὺς ἡ ἱππομανία and it has seized on many men of good repute. Tac. xiii 64 *intravere Pompeii theatrum, quo magnitudinem populi viserent*. On the days of the games Augustus (Suet. 43) *custodes in urbe disposuit, ne raritate remanentium grassatoribus obnoxia esset*.

FRAGOR viii 59 n. Sen. ep. 83 § 7 *ecce circensium obstrepit clamor. subita aliqua et universa voce feriuntur aures meae*. Auson. idyll. 17 10 11. Namatian. i 201—4 *saepius attonitae resonant circensibus aures, | nuntiat accensus plena theatra favor. | pulsato notae redduntur ab aethere voces, | vel quia perveniunt vel quia fingit amor*. Epiktet. man. 38 § 2 'speak seldom, and in few words; when occasion demands it, speak, but not on trivial matters, not of sword plays, nor of horse races, nor of athletes.' It was a safe topic Mart. x 48 21—24 *accedunt sine felle ioci nec mane timenda | libertas et nil quod tacuisse velis. | de prasino conviva meus venetoque loquatur, | nec faciunt quemquam pocula nostra reum*. Sil. xvi 313—457

Drakenb. a very lively picture e.g. 320—325 *tollitur in caelum furiali turbine clamor*, | *pronique ac similes certantibus ore sequuntur* | *quisque suos currus magnaue volantibus idem* | *voce loquuntur equis: quatiur certamine circus* | *certantum et nulli mentem non abstulit ardor*. | *instant praecepites et equos clamore gubernant*. Casaubon on Vopisc. Aurel. 48. Symm. ep. x 29. Prudent. hamartig. 861 *vesania fervida circi*. Tert. spect. 23 *an Deo placebit auriga ille tot animarum inquitator, tot furiarum minister...coloratus ut leno?* Philo (de provid. ii § 103 fin.) had seen men in a frenzy throw themselves under the wheels of the chariots. Chrysost. in gen. hom. 5 (iv 39^b). hom. 6 (41^d) αὐ μόνον γὰρ ἵππους τρέχοντας ἔστιν ἰδεῖν, ἀλλὰ καὶ κραυγῶν καὶ βλασφημιῶν καὶ μυρίων ἀκαίρων ἔστιν ἀκοῦσαι λόγων καὶ γυναικας ἡταιρηκυίας εἰς τὸ μέσον παρούσας ἰδεῖν καὶ νέους πρὸς τῶν γυναικῶν ἀπαλότητα ἑαυτοὺς ἐκδιδόντας. ib. 42^{ab}. id. de Lazaro 7 (i 790^{ad}), when I preach against the circus, I see men clap my words, and then again run to the hippodrome, καὶ μείζοντας τοὺς κρότους ἐπὶ τοῖς ἡνιόχους ἐπιδεικνυμένους καὶ ἀκάθεκτον τὴν μαρίαν, καὶ μετὰ πολλοῦ τοῦ τόνου συντρέχοντας καὶ πρὸς ἀλλήλους πολλὰς διαπληκτιζομένους καὶ λέγοντας, ὅτι ὁ μὲν τῶν ἵππων οὐ καλῶς ἔδραμεν, ὁ δὲ ὑποσκελισθὲς κατέπεσεν, καὶ ὁ μὲν τοῦτῳ τῷ ἡνιόχῳ ἑαυτὸν προσέμει, ὁ δὲ τῷ ἑτέρῳ. It is a Satanic spectacle 791^a. 793^a. ad pop. Antioch. hom. 15 (ii 157^d) the spectacle of the horse-races has often led to battles, revilings, blows, insults, lasting feuds. cf. 651^a the insatiable passion of those who sit agape for the horse-race. Friedländer ii³ 266—274 (acclamations, petitions, hooting, political demonstrations). 321. 329 330. Vit. Gall. 9 Gallienus, when Rome was murmuring at his neglect of his father's memory, took no heed *obstufefacto voluptatibus corde, sed ab his qui circums erant, requirebat 'equid habemus in prandio? ecquae voluptates paratae sunt'* et '*qualis cras erit cena qualesque circenses?*' cf. Iuv. x 81, when the people, once *rerum domini*, care only for the same 'two things' *panem et circenses*.

198 x 81 n. [Cypr.] spect. 5 *quam vana sunt ipsa certamina, lites in coloribus, contentiones in cursibus, favores in honoribus, gaudere quod equus velocior fuerit, maerere quod pigrior*. Four chariots generally contended, the drivers being distinguished by four colours Sidon. c. 23 323 324 (where is a full description of the race) *micant colores*, | *albus vel venetus virens rubensque*. The *factiones* (also *partes*, *populi*, *μέρη*, *δῆμοι*: the members *δημόται* or *ὁ λαός*), not named by any writer of the republic. The earliest trace is a notice (Plin. vii § 186) from the *acta* of Felix a driver of the red faction, on whose pyre one of his partisans threw himself (*copia odorum corruptum*, said the rival faction); this was shortly after the death of M. Lepidus (i.e. if the triumvir's father, cir. b.c. 77). Cia. Verg. VM. etc. derive the games of the circus from the rape of the Sabine women; whence Malalas, the chron. Pasch. Cedrenus etc. attribute the origin of these factions to Romulus (Schwegler i 471). Tert. spect. 9 *quadrigae productae merito et aurigas coloribus idololatriae vestierunt. et ab initio duo soli fuerunt, albus et russeus: albus hiemi ob nives candidas, russeus uestati ob solis ruborem voti erant. sed postea tam voluptate, quam superstitione provecta, russeum alii Marti, alii album Zephyris consecraverunt; prasinum vero terrae matri vel veri, venetum caelo et mari vel autumnno*. Isidor. xviii 41. Ov. amor. iii 2 78 *enolat admissis discolor agmen equis*. Mart. x 48. 53. xiv 131. anth. Pal. vi 368 l *οἱ βέβεροι πρᾶσινασιν ἐναντίοι αἰὲν ὄντες*. The green faction (*prasina* from *πράσινον*, leek. Lydus mens. iv 25 *οἱ δὲ βέριδες αἰὼν ἀσθηποὶ πρᾶσινοὺς δὲ*

αὐτοὺς εὖν προσαγορεύουσι) was favoured by Caligula (DCass. LIX 14), Nero (id. LXXII 6 ἡρμήλατ' ἡσεν τὴν τε στολὴν τὴν πράσιον ἐνδεδυμένος καὶ τὸ κράνος τὸ ἡνιοχικόν περικείμενος), Verus (Capitol. 4), Commodus (DCass. LXXII 17. LXXIII 4), Heliogabalus (id. LXXXIX 14 § 1). Each party had its supporters among the spectators (id. LXXVIII 8), and the contests between the factions often ended in bloodshed (thus Apollonius of Tyana rebuking the Alexandrians Philostr. v 26 § 2 ὑπὲρ δ' ἰππων ἐνταῦθα γυμνά μὲν ὑμῖν ἐπ' ἀλλήλοις ξίφη, βολαὶ δ' ἐτοιμοὶ λήθων. Again at Antioch in Caligula's days between blues and greens Malal. p. 244 Bonn. The most memorable instance is the Nika riot at Constantinople A.D. 532, well described by Gibbon, c. 40 2). See Chrysost. de Lazaro concio 7 (i 790 seq.) against frequenters of the circus. Orelli inscr. 2593 seq. Bulenger de circo 47—49. Panvin. i 10. Wilken über die Partheyen der Rennbahn Berlin 1829 4to. (Akad.) Alfr. Rambaud de Byzantino hippodromo et circensibus factionibus. Paris Franck 1870. CIL II 4315. EVENTUM AMM. XIV 6 § 26 est admodum mirum videre plebem innumeram mentibus ardore quadam infuso cum dimicationum curulium eventu pendentem. haec similiaque memorabile nihil vel serius agi Romae permittunt. Plin. x § 71 Caecina, owner of some chariots, sent to his friends news of his victory by swallows inlito victoriae colore.

VIRIDIS Caligula was so devoted to this colour that he dined in the green stable Suet. Cal. 55. Nero's talk from his boyhood ran chiefly on the circensian games; lamenting among his schoolfellows an accident to a green charioteer, who was dragged on the ground, he was reproved by his paedagogus; on which (Suet. 22) de Hectore se loqui ementitus est. DCass. LXI 6 §§ 1—3. Mart. also cheered the Greens XI 33 saepius ad palmam prasinus post fata Neronis | pervenit et victor praemia plura refert. | i nunc, livor edax, dic te cessisse Neroni; | vicit nimirum non Nero, sed prasinus. cf. vi 46. Friedländer II³ 310. Galen x 478 K. PANNI Plin. ep. ix 6 (see n. on 53) si tamen aut velocitate equorum aut hominum arte traherentur, esset ratio non nulla: nunc favent panno, pannum amant, et si in ipso cursu medioque certamine hic color illuc, ille hic transferatur, studium favorque transibit, et repente agitadores illos, equos illos, quos procul noscitant, quorum clamitant nomina, relinquunt. tanta gratia, tanta auctoritas in una vilissima tunica. Plin. XXXIII § 90. 199 si DEFICERET schol. 'si vinceretur prasinus.' AMM. XXVIII 4 § 29 eiusque templum et habitaculum et contio et cupitorum spes omnis circus est maximus. § 30 inter quos hi, qui ad satietatem vixerunt, potiores auctoritate longaeva, per canos et rugas clamitant saepe, rem publicam stare non posse, si futura concertatione, quem quisque vindicat, carceribus non exsiluerit princeps. § 31 on the morning of the race before daybreak effusius omnes festinant praecipites ut velocitate currus ipsos antea certaturos: super quorum eventu discissi votorum studiis anxii plurimi agunt pervigiles noctes. Cassiod. var. III 51 transit prasinus, pars populi maeret: praecedit venetus, et potior pars civitatis affligitur. nihil proficientes ferventer insultant, nihil patientes graviter vulnerantur, et ad inanes contentiones sic descenditur, tamquam de statu periclitantis patriae laboretur.

200 CANNARUM IN PULVERE II 155. VII 163 n. x 165 n. Liv. XXII 43 §§ 10 11 Hannibal castra posuerat avera a Vulturno vento, qui campis torridis siccitate nubes pulveris vehit. id cum ipsis castris percommodum fuit, tum salutare praecipue erat, cum aciem dirigerent, ipsi aversi, terga tantum afflante vento, in occaecatum pulvere offuso hostem pugnaturi, etc. ib. 46 § 9 ventus (Vulturnum incolae regionis vocant)

adversus Romanis coortus multo pulvere in ipsa ora volvendo prospectum ademit. Sil. ix 491. cf. Sen. n. q. v 16 § 4. Flor. i 22 = ii 6 § 16. Plut. Fab. 16 § 1. App. vii 20. On the Roman loss at Cannae see Liv. ib. 49. 50 §§ 1 2 *pugna Cannensis, Aliensi cladi nobilitate par...strage exercitus gravior foediorque.* On the panic at Rome ib. 58 (a plot formed by some nobles to desert Italy). 54 § 8 *numquam salva urbe tantum pavoris tumultusque intra moenia Romana fuit. itaque succumbam oneri neque aggrediar narrare, quae edisserendo minora vero fecero.*

201 CONSULIBUS B.C. 216 L. Aemilius Paullus, who fell in the battle; C. Terentius Varro, who received the thanks of the senate for not having despaired of the state.

SPECTENS IUVENES Chrys. de Anna serm. 4 (iv 730^a) *ἀνδρωποι γεγηρακότες νέων ἀκμαϊσάντων σφοδρότερον ἐκεῖ τρέχουσι, τὴν πολιὰν καταισχύοντες, τὴν ἡλικίαν παραδερματίζοντες, τὸ γῆρας αὐτὸ καταγέλαστον ποιοῦντες.* cf. 730^a—732^a.

202 SPONSIO Mart. xi 1 15 16 *cum sponsio fabulaeque lassae | de Scorpo fuerint et Incitato.* Tertull. (supra 193 n.). Ov. a. a. i 167 168: even in the II. (xxiii 485) a wager is laid on the issue of a race. Plin. xxxiii § 28 *consuetudo vulgi ad sponsones etiamnum anulo exiliente.* Trimalchio's cook, being invited to take his place at table, Petr. 70 fin. *continuo Ephesum tragoedum coepit sponsonem provocare, 'si prasinus proximis circensibus primam palmam.'* Macrobi. Sat. ii 13 = iii 17 §§ 15 16 *Cleopatra uxor, quae vinci a Romanis nec luxuria dignaretur, sponsonem provocavit insumere se posse in unam cenam sestertium centies. id mirum Antonio visum, nec moratus sponsonem contendit, dignus sculna Munatio Planco qui tam honesti certaminis arbiter electus est.* cf. Plin. ix § 120.

CULTAE Tert. spect. 25 *pudicitiam ediscet attonitus in mimos? immo in omni spectaculo nullum magis scandalum occurret, quam ipse ille mulierum et virorum accuratio cultus. ipsa consensio, ipsa in favoribus aut conspiratio aut dissensio inter se de commercio scintillas libidinum conflabant.*

ADSEDISSE cf. Hor. o. iv 1 29 seq. nec opes...nec certare iuvat.

PUELLAE Ov. amor. iii 2 65—82. a. a. i 135 seq. esp. *cuius equi veniant, facito studiosae requiras; | nec mora; quisquis erit, cui favet illa, fave.* tr. ii 283 284 *tollatur circus! non tuta licentia circi est: | hic sedet ignoto iuncta puella viro.* cf. the precautions of Augustus Suet. 44. Procop. bell. Pers. i 24.

203—8 let our wrinkled skin drink in spring's warm sun, and fly the [cumbersome and formal] toga. Already, though it wants a full hour of noon, you may go to the bath, nor blush for the loss of a day. You could not live thus five days running, for even such delights pall. 'Tis sparing indulgence must give pleasures their zest.

203 BIBAT VERNUM CUTICULA SOLEM VII 105 n. 173 n. Mart. x 12 7 i *precor et totos avida cute combebe soles.* Pers. iv 18 *assiduo curata cuticula sole.* ib. 38 *si unctus cesses et figas in cute solem.* Hor. ep. i 20 24 Obbar. The Romans, esp. the elderly (hence Pers. v 179 *aprici senes*) and men of leisure (Sen. brev. vit. 13 § 1 *persequi singulos longum est, quorum aut latrunculi aut pila aut excoquendi in sole corporis cura consumpere vitam*) walked (Plin. cited 204 n.) or basked (id. ep. iii 5 § 10 n. *si quid otii, iacebat in sole.* vi 16 § 5 *usus ille sole, mox frigida, gustaverat iacens studebatque*) in the sun after rubbing their bodies with oil. Cic. Att. xii 6 § 2 *pro isto asso sole, quo tu abusus es in nostro pratulo, a te nitidum solem unctumque repetemus.* The process was called *insolatio*, *apricatio*, *ἡλιωσις*, and *solaris*

were appropriated to this use. Arn. i 9 *quid si sole aliquis torrere se suetus et adquirere corpori siccitatem...conqueratur frequentissimis nubilis iucunditatem serenitatis ablatam? numquid ideo dicenda sunt nubila inimica obductione pendere, quia libidini non permittitur otiose rutilare se flammis et causas potionibus praeeparare?* Ast on Plat. Phaedr. p. 262 seq.

fuligo lucubrationum bibenda.

sun 193.

70 years of age.

canicula, clavicula, craticula L. Müller de re metr. 853.

204 *EFFUGIATQUE TOGAM* III 172 n. *lunata nusquam pellis, et nusquam toga*, thus Mart. (i 49 31) recommends the life in his native Spain. So XII 18 17 *ignota est toga*. Spart. Hadr. 22 *senatores et equites Romanos semper in publico togatos esse iussit, nisi si a cena revertentur*. On public occasions, as in the circus, the toga was full dress Suet. Aug. 40 *negotium aedilibus dedit, ne quem posthac paterentur in foro circove nisi positis lacernis togatum consistere*. Lampr. Comm. 16 *contra consuetudinem paenulatos iussit spectatores, non togatos ad munus convenire*; this order (the *paenula* being dark and worn by mourners) passed for an omen of the emperor's death. Friedländer II⁸ 274.

BALNEA III 262 263. VI 419. Artemid. i 64 *εἰτα δὴ λούονται μέλλοντες δειπνῆσαι καὶ ἐστὶ νῦν τὸ βαλανεῖον οὐδὲν ἄλλο ἢ ὁδὸς ἐπὶ τροφῇν*. Cato bathed and supped as usual before his *nobile letum* App. b. c. II 98. Apul. met. VIII 29. x 15. The usual time of bathing was the eighth hour Mart. III 52 3. Plin. ep. III 1 § 8 *ubi hora balnei nuntiata est, est autem hieme nona, aestate octava, in sole, si caret vento, ambulat nudus*. Spartian. Hadr. 22 *ante octavam horam in publico neminem nisi aegrum lavari passus est*. The tenth hour is also named as late Mart. III 36 5. x 70 13. cf. VII 51 11. Some bathed at the sixth hour x. 48 1—4 *nuntiat octavam Phariae sua turba iuvencae | ...temperat haec thermas, nimios prior hora vapores | halat et immodico sexta Nerone calet*. Spartian. Pescenn. 8 a letter of Severus: *tribuni medio die lavant, pro tricliniis popinas habent, pro cubiculis meritoria. saltant, bibunt, cantant et mensuras conviviorum vocant hoc sine mensura potare*. Vitruv. v 10 § 1 *maxime tempus lavandi a meridiano ad vesperum est constitutum*. Tert. apol. 42 *non labor diluculo saturnalibus, ne et noctem et diem perdam, attamen labor honesta hora et salubri, quae mihi et calorem et sanguinem servet; rigere et pallere post lavacrum mortuus possum*. Here Iuv. proposes to bathe at once, though it wants a whole hour of noon Iuv. i 49 n. 143 n. Lips. exc. on Tac. XIV 2. Marquardt v (1) 277 278. Salm. on Vopisc. Florian. 6 (II 631—4). Becker Gallus sc. 7 exc. 1.

205 *FRONTE* XIII 242. Pers. v 103 104 *exclamet Melicerta perisse | frontem de rebus*.

II 4 5. vi 88. 199. VII 15. x 34 n. XII 25. XIII 172. xv 80; so generally in Tac.

demere de die. See the lexx.

DIEBUS Hor. s. i 3 16.

208 *VOLUPTATES COMMENDAT* RARIOR USUS 'seasons,' 'enhances,' 'sets off.' Phaedr. II pr. 7 a jest re commendaturo, non auctoris nomine. Plin. ep. i 2 § 6 *sed sane blandiantur, dum per hoc mendacium nobis studia nostra commendent*. VII 3 § 3 *tempus est te revivere molestias nostras vel ob hoc solum, ne voluptates istae satietate languescant*. IX 5 § 1 *iustitiam tuam provincialibus multa humanitate commendas*. ib. 36 § 6 *quorum mihi*

agrestes querellae litteras nostras et haec urbana opera commendant. id. pan. 5 *maris caelique temperiem turbines tempestatesque* commendant. Ruhnken on Vell. II 29 § 2. comm. on Petr. 110 p. 656. Stob. fl. 1738 τῶν ἡδέων τὰ σπανιώτατα γιγνόμενα μάλιστα τέρπει. Plin. XII § 81 *adeo nulla est voluptas quae non adsiduitate fastidium pariat.* Plin. ep. III 13 § 4 n. *in pictura lumen non alia res magis quam umbra commendat.*

ADDENDA.

10 Sen. ben. I 10 § 2 *foedissimum patrimoniorum exitium* culina. Philo legat. 43 (II 596 M) the great men who thought that they were in highest favour with Gaius, were compelled to incur great expenses, πάμπολλα μὲν εἰς τὰς ἀκρίτους καὶ ἀτάκτους καὶ ἐξαπναίους ἀποδημίας ἀναλίσκοντες, πάμπολλα δὲ εἰς τὰς ἐστιάσεις. ὅλας γὰρ οὐσίας ἐξανάλουν εἰς ἐνὸς δαίτνου παρασκευήν, ὥς καὶ δαρεῖσθαι τοσαύτη τις ἦν ἡ πολυτέλεια.

18 MATRIS IMAGINE FRACTA Ambr. de Tobia § 10 (the whole treatise is on usury) *at ubi usurarum facta fuerit mentio aut pignoris, tunc deiecto supercilio fenerator arridet et, quem ante sibi cognitum denegabat, eundem tamquam paternam amicitiam recordatus osculo excipit, hereditariae pignus caritatis appellat, flere prohibet.* 'quaeremus' inquit 'domi si quid nobis pecuniae est: frangam propter te argentum paternam quod fabrefactum est; plurimum damni erit: quae usurae compensabunt pretia emblemata?' Mart. XI 11 5 cited x 362 n.

31 Lucian pro imag. 20 τὸν Θερσίτην εὐμορφότερον ἀποφῆναι τοῦ Ἀχιλλέως.

33 TE CONSULE Sen. n. q. IV praef. § 18 *ipse te consule, verane an falsa memoraveris.* Plin. ep. VII 16 § 5.

[40 'Ov. ibidem 846 *demisso in viscera censu.* Plaut. trin. 424 *nisi forte in ventrem filio correpserit.* The general character of the imagery of the whole passage reminds me of Pers. II 50 51 *donec deceptus et exspes | nequiquam fundo suspiret nummus in imo.*' J. C.]

43 MENDICAT [Quintil.] decl. 9 § 23 *duo egentes et circa omnium, vel ignotorum, domos stipem rogabimus pariter... fortasse proderit mendicatio mihi, quod ipse aliquando egentem pauperem alui.*

[53 'ANNO same abl. as 72 *parte anni.*' J. B. M.]

[72 'PARTE good part. XII 110 *partem aliquam belli.*' J. B. M.]

148 ET MAGNO Ambr. de Tobia § 19 *adhibentur nitentes ministri, magno empti pretio, sumptu pascendi maiori.*

149 TONSI DL. VI 31 the pupils of Diogenes.

150 PEXI Lucian cited x 117 fin.

157 Sen. n. q. VII 31 § 2 *adhuc quicquid est boni moris, exstinguimus levitate et politura corporum.*

164 Alkiphr. ep. I 39.

180 Hier. ep. 117 6 *personabit interim aliquis cantator ad mensam et inter psalmos dulci modulamine currentes, quoniam alienas non audebit uxores, te, quae custodem non habes, saepius respectabit.*

180 181 MARONIS ALTISONI Auson. id. IV 56 *altisonumque iterum fas est didicisse Maronem.*

XII

[Other satires in the form of letters VI 21. VIII 1. XI 57. XIII 5. 33. xv 1.]

TO-DAY, CORVINUS, I keep holy to the gods, who have delivered Catullus; nor, were my means equal to my affection, would I withhold the costliest offerings (1—16). For, after encountering all the perils of a storm, and cheerfully sacrificing his treasures to lighten the ship, he has reached in safety our new harbour (17—92). Wonder not then at my rejoicing, nor question its sincerity: he, for whom I raise so many altars, is no *orbis*, that a fortune-hunter should pay him court: even those who would offer their own children on the altar to propitiate the childless rich, would think any the smallest attention thrown away upon the father of three sons (93—130). With 1—92 cf. Catull. 9. Hor. c. i 86. II 7. III 14. Stat. s. II 7. Mart. x 87. Gell. xix 9. With 93—130 Hor. s. II 5. Luc. dial. mort. 5—9. Obbar on Hor. ep. i 1 78.

1—16 To-day, Corvinus, is sweeter to me than a birthday. To-day I perform the promised vow to the three gods of the Capitol, snow white lambs to Iuno and Minerva, to Iuppiter a calf just weaned; if my fortune were as my love, a fat bull from the Clitumnus should prove my gratitude for my friend's deliverance.

1 NATALI XI 84 n. Hor. c. IV 11 17 18 *iure sollemnis mihi sanctiorque | paene natali proprio*. Mart. IX 53. Censorin. 3 § 6. Aug. de beata vita § 6 *idibus Novembris mihi natalis dies erat: post tam tenue prandium, ut ab eo nihil ingeniorum impediretur* etc. Becker Gallus i³ 127 128. Serv. on ecl. III 76 *sane cum natalis apud maiores plenum fuerit, posteritas natalis dies dicere coepit: nam cum Hor. dixerit natales* (ep. II 2 210), *Iuv. ait natali Corvine, die*. Cic. however (see Forcell.) uses *natalis dies*.
2 PROMISSA 115. XIII 233.

CAESPES 85. Ov. tr. v 5 9 *araque gramineo viridis de caespite fiat*. Tert. apol. 25 *prope fin. temeraria de caespite altaria*. Hor. c. i 19 13. III 8 4. Luc. IX 988. Stat. s. i 4 131. Lact. vi 25 § 27 God requires an offering not of the man and the life; for which *neque verbenis opus est, neque fibris, neque caespitibus, quae sunt utique vanissima, sed iis, quae de intimo pectore proferantur*. Maxim. Taur. serm. 96 p. 655 (ed. 1784). Berthold de ara 6 (Graev. VI 273 274). Sil. XII 2. XVI 262.

3 NIVIAM Aen. IV 61 (cited 8 n.). White victims were offered to the gods

of heaven. Liv. xxvii 37 B.C. 207 the temple of Iuno Regina on the Aventine was struck by lightning; *boves feminae albae duae porta Carmentali in urbem ductae*. Vopisc. Florian. 6 fin. the senators were so overjoyed, *ut in domibus suis omnes albas hostias caederent...convivia sumptuosiora praevenirent*.

REGINAE a title under which Iuno was worshipped among the Etruscans, at Ardea, Lanuvium, Pisaurum etc. At Rome the Capitoline Iuno is generally called Regina in inscriptions (Orelli ind.) and documents. Preller röm. Myth.¹ 253. Temples were built in honour of *Iuno Regina* by Camillus on the Aventine and by M. Aemilius Lepidus B.C. 179 (Liv. v 22 §§ 4. 7. 23 § 7. xxxix 2 § 11). Ov. f. vi 37 *cur igitur regina vocor?* Varr. l. l. v § 67. Serv. Aen. i 8. viii 84. Martian. Capella i § 40 Kopp.

4 GORGONE abl. instr. As Pallas bore the Gorgon's head on her shield, *Gorgo* is used for the shield. Aen. ii 616 of Pallas *limbo effulgens et Gorgone saeva* ['effulgent with the border and terrible with the Gorgon': i.e. wearing the aegis, with its golden fringes and border, and the Γοργεῖν κεφαλὴ δεινοῖο πέλωρον in the centre'. H. A. J. M.]. Prop. v=iv 9 58 *fortia dum posita Gorgone membra lavat*. Ov. m. v 230 of Perseus *in partem Phorcynida transtulit illam*. Claud. gigantom. 91 92 *Tritonia virgo | prosilit ostendens rutila cum Gorgone pectus*. id. in Rufin. i 280 *rigida cum Gorgone Perseus*. cf. sat. vii 130 *rhinocerate*. In Ov. m. vii 151 two mss. have *arietis aurei* for the golden fleece. Claud. in Eutr. ii 387 *non septem vasto quatiens umbone iuencos* (hides). Haupt opusc. ii 168 169.

5 Serv. Aen. ii 184. Iuv. acknowledged the claims of his religion iii 320 n.

6 TARPEIO VI 47 48. to Iuppiter, Iuno and Minerva belonged separate *cellae* in the Capitoline temple (Liv. vi 29 § 9. Becker röm. Alterth. i 397. Burn Rome and Campagna 189 190. Schwegler i 696—9): hence they are frequently invoked together. Liv. iii 17 § 3 *Iuppiter optimus maximus Innoque regina et Minerva aliique di deaeque obsecrantur*. VM. v 10 § 2 *Iovem optimum maximum Iunonemque Reginam et Minervam precatus sum*. Sil. x 433—6 Drakenb. Liv. vi 16 § 2. xxii 1 §§ 17 18. Serv. Aen. ii 225. Lact. i 11 § 39. Martian. Cap. i § 39 Kopp. Some supposed them to be the Penates Arn. iii 40. Macroh. iii 4 § 8. cf. Serv. Aen. iii 12.

FRONTIQUE CORUSCAT Heins. and Burman on Ov. m. iv 493 cite *exx. of corusco mucronem, hastam, telum, ferrum*.

7 VITULUS Hor. c. i 36 2. iv 2 54—60.

TEMPLIS MATORUM VIII 169 matorum bello.

8 MERO Aen. iv 59—61 *Iunoni...ipsa tenens dextra pateram pulcherrima Dido | candentis vaccae media inter cornua fundit*. vi 244 Servius. Ov. met. vii 594.

UBERRA MATRIS Hor. c. iv 2 54—56 *me tener solvet vitulus, relicta | matre qui largis iuvenescit herbis | in mea vota*.

9 VEXAT NASCENTI BOBOA CORNU Verg. g. iii 232 233 *irasci in cornua discit | arboris obnixus trunco*. id. ecl. 3 87. Hor. c. iii 13 4—8. Galen. de usu partium i 3 (iii 6 K) had noticed a calf butting (*κνιπτρον*) before his horns had grown.

10 Hor. c. ii 17 30—32, iii 23 9—20.

ADFFECTIBUS a silver age use Plin. ep. ii 1 § 8 of Verginius Rufus *ille mihi tutor relictus adfectum parentis exhibuit*. iv 19 § 1 *nec tantum amicitiae ei adfectum verum etiam patris amissi repraesentantes*. viii 11 § 1 *adfectum tuum erga fratris filiam...etiam materna indulgentia molliorem*. ix 13 § 16 Döring. x 4=3 § 6.

11 HISPULLA vi 74 cf. ii 50 *Hispo*. so Cato Catullus, Maro Marullus, homo homullus

(Corssen Aussprache 11² 149).

13 CLITUMNI the Clitumnus (*Clitunno*) falls near Mevania in Umbria (*Bevagna*) into the Tina (*Timia*), a tributary of the Tiber Verg. g. 11 146—8 *Servius hinc albi*, Clitumne, *greges et maxima taurus* | *victima saepe tuo perfusi flumine sacro* | *Romanos ad templa deum duxere triumphos*. Prop. 111=11 19 25 26. Colum. 111 8 § 3 *armentis sublimibus insignis Mevania est*. Luc. 1 478. Stat. s. 1 4 129. Sil. 11 547—8. vi 647 648. viii 452—3. Plin. ep. viii 8 highly extols the beauty of its banks and the clearness of its waters. cf. Suet. Cal. 43. Claud. vi cons. Hon. 506 507. epigr. 4 3 4. Addison works 1 410 Bohn. Childs Harold 11 66—68.

PASCUA 40.

SANGUIS the blood and neck would go to the altar, i.e. the ox chosen for his fulness of blood (cf. Verg. g. 111 492) and thick neck. Cf. infra 112 *ebur*. xiv 10 *gula*. x 238 239 *habitus oris*, | *quod steterat multis in carcere fornicis annis*.

14 A GRANDI FERIENDA MINISTRO gerundives (in Gr. perf. pass.) usually take dat. of agent; they take abl. with *ab* (*ὑπὸ* with gen.) however sometimes for perspicuity Cic. leg. agr. 2 § 95 *venerandos a nobis*. de imp. Pomp. § 6 Halm. esp. p. Caecina § 33 Jordan. ep. fam. 1 9 § 17. Ov. m. 11 431. Roby 11 pref. LXXV.

GRANDI vii 210 n.

FERIENDA the technical term Mühlmann col. 191. Ov. f. 11 415 *apta iugo cervix non est ferienda securi*.

MINISTRO popa Suet. Cal.

32 *admota altaribus victima succinctus poparum habitu elato alte malleo cultrarium mactavit*.

16 AMICI Catullus 29. 93.

17—61 Catullus has escaped not only the risks of the waves but thunderbolts; darkness overcast the heaven with one cloud and a sudden flash caught the yard-arms; every man thought himself struck, and stunned with the shock counted blazing shrouds worse than any shipwreck. No terror by which poets add awe to a storm was wanting there. Hear another form of danger, and pity once more; though it is true what remains, if terrible, is but part and parcel of the same mischance, known to many, to which numerous temples by their votive tablets bear witness. Who knows not that painters look to Isis for their bread? The hold now half filled, as the billows rocked the ship, and the hoary master's skill found no help for the tottering tree, he compounded with the wind by lightening the vessel; as the beaver ransoms his life by biting off the drug for which he is hunted. 'Over with all that's mine' cried Catullus, readily offering purple robes fit for fops like Maecenas, Spanish woollens of native dye, chargers engraved by Parthenius, a bowl that holds a draught for Pholus or for Fuscus' wife, baskets, a thousand plates, embossed goblets in which Philip of Macedon had caroused. Who else the wide world over would, to save life, cast away his all? Most of the cargo is thrown out without relief; as a last resort the master fells the mast to ease the vessel by crippling her to a hulk. Go now, commit your life to the winds, trust a drest plank, and live four, or at most seven, fingers' breadth from death; and with bread-sack and wine-flagons, be sure to pack up axes against storms.

17—19 ANTEMNAS dig. xiv 2 6 *navis adversa tempestate depressa ictu fulminis deustis aramentis et arbore* [Iuv. 82] *et antemna*.

17 ET x 354 n.

19 NUBE

UNA Corte on Luc. vi 846.

21 ATTONITUS Sen. n. q. 11 27 § 3 of the thunder-clap *hic proprie fragor dicitur, subitus et vehemens, quo edito concidunt homines et exanimantur, quidam vero vivi stupent et in totum sibi excidunt, quos vocamus adtonitos, quorum mentes sonus ille caelestis loco pepulit*.

23 TALIA TAM in-

verted comparison as in Thuc. iv 64 § 1. vi 78 § 3.

SI QUANDO ['all things are such and as bad in a poet's storm (but nowhere else out of poetry).'] H. A. J. M.]

23 24 POETICA TEMPESTAS Lucian quom. hist. conscr. 45 ποιητικοῦ τινος ἀνέμου ἐστροφάσσαντος τὰ ἀκάτια. Grang. cites Hom. Od. v ix xii. Aen. i. Ov. m. xi 478—565. tr. i 2. Luc. v. Stat. Th. v. VFL i. Badham Tac. ii 23.

24—29 K. F. Hermann and Lupus (24) cite exx. of like verbosity in detail, which injures the general effect e.g. i 40—44. 137 138. ii 102—9. 143—8. iii 12—20. 172—9. iv 48—56. 95—103. v 19—23. vii 189—202. viii 54 55. 100—124. ix 79 80. x 95—98. xii 48 49. 57—61. 76—79. 106—110. xiii 2—4. 42—52. 130—4. 187—192. 199—208. xv 110—2.

25 Poeta, tanquam nimis graviter miserere iterum dixerit, haec, quae additurus est, de bonorum iactura, dira illa quidem ait esse, sed tamen partem et quasi appendicem eiusdem sortis, naufragii et periculi maritimi, multis notam. MADVIG.

QUAMQUAM SINT xi 205 n.

27 VOTIVA TABELLA xiv 302 n. Hor. c. i 5 13—16 me tabula sacer | votiva paries indicat uvida | suspendisse potenti | vestimenta maris deo. id.

s. ii 1 33 34 votiva pateat veluti descripta tabella | vita senis. Cic. n. d. iii § 89 Diagoras the atheist, when asked tu qui deos putas humana negligere, nonne animadvertis ex tot tabulis pictis, quam multi votis vim tempestatis effugerint in portumque salvi pervenerint?

replied illi enim nusquam picti sunt, qui naufragia fecerunt in marique perierunt. Others (DL. vi § 59) ascribed the saying to Diogenes. Ambrose

de excessu Satyri i 17 attributes his brother's escape from shipwreck to his vows apud sanctum martyrem Laurentium. Aen. xii 768 769. Plut. Mar.

40 init. A like tablet was offered in other cases Apul. met. vi 29 Hildebrand: to Aesculapius Aristid. ii 541^b Jebb. Verg. catal. 6 5 6 picta tua templa tabella | ornabo.

28 PICTORES Sen. contr. 34 § 1 nemo, ut naufragium pingeret, mersit hominem.

ISIDE (with the form cf. vi 270 and xv 163 tigris. Servius Aen. x 166. Neue r³ 142—146), vi 489. 526—534. ix 22. xiii 93. Preller röm. Myth. i 723—733. Mar-

quardt iv 85—89. 94 95. When Tibullus went on a voyage Delia made a vow to Isis i 3 23. 27 28 Broukh. quid tua nunc Isis mihi, Delia!...

nunc, dea, nunc succurre mihi: nam posse mederi | picta docet templis multa tabella tuis. Stat. s. iii 2 103. anth. Pal. vi 231 Αἰγύπτου

μεδέουσα μελαμβύλου, λυόπενπλε | δαίμων... | εἰ δ' ὡς ἐκ πειράγους ἐρρύσας Δάμιν, ἀνασσα, | κῆκ πενήτης, θύσει χρυσόκερων κεμάδα. Zeus commissions

Hermes (Lucian dial. deor. 3 fin.) to take Io across seas into Egypt and make her into Isis: 'let her be a goddess of that country καὶ τοὺς ἀνέμους

ἐπιπεμπέτω καὶ σωζέτω τοὺς πλείοντας.' Apul. met. xi 5. Hygin. fab. 27. See inscriptions to Isis (sometimes salutaris) ex voto Orelli 1871

seq. 2494. Marquardt iv 94—96. Friedländer iii 147 148. At Salzburg I have seen an altar hung with wax models of legs, arms etc. and inscriptions

helf, Maria! Maria hat geholfen, ascribing cures to the Virgin.

PASCI III 141 n. vii 93. ix 136.

30 ALVEUS Verg. Prop. Ov. (in Forcellini). Amm. xxiv 4 § 8 arborum cavatarum.

xxxi 4 § 5 cavatis arborum alveis.

ET IAM in 6th foot also vi 574. ix 75. xiii 9. xv 62—64 ergo acrior impetus et iam | saxa inclinatis per humum quaesita lacertis | incipiunt torquere.

cf. v 47 quattuor ac iam.

32 ARBORI Iachmann's conjecture for arboris. 'When now, the ship rolling from side to side, the helmsman could not save the tottering mast.' Lupus 7 objects that

such a hiatus is unexampled in Iuv. He reads arboris and cum ferret,

making the construction 'cum alveus foret plenus fluctu et arboris incertae, a hull of tottering mast,' gen. qual. cf. Forcellini. Scheller. Ov. m. xi 476. 551. Luc. viii 179 *descendit ab arbore summa*. Plin. ep. ix 26 § 4. Sil. iii 120.

33 *RECTORIS* schol. 'gubernatoris.' Aen. v 161. Ov. m. xi 492 493 *ipse pavet nec se, qui sit status, ipse fatetur* | *scire ratis rector, nec quid iubeatve vetetve*. Censor. de die nat. 12 § 3.

DECIDERE the technical term for a bankrupt's composition, as for other settlements: here, to compound for life with loss of cargo. Mart. ix 3 5 6 cited xi 131 n. Sen. cons. Polyb. 12 (=80 fin.) § 1 *pro horum omnium salute hac tecum portione fortuna decidit*. dig. ii 14 44 *tutor cum plerisque creditoribus decidit, ut certam portionem acciperent*. ib. vi 146 *transegisse enim cum eo et decidisse videor eo prelo, quod ipse constituit*. Quintil. decl. 12 § 23. IACTU dig. xiv 2 de lege Rhodia de iactu. acts 27 38 Wetstein.

34 *CASTORA* schol. 'castorem bebrum [fibrum, Germ. *biber*, our beaver] dicit, qui cum viderit se obsideri et non posse evadere, testiculos suos morsu avulsos proicit: intellegit enim ob hanc rem posse capi.' Cic. p. Scaur. 2 § 7 (cf. Beier's note) *redimunt se ea parte corporis, propter quam maxime expetuntur*. [Ov.] nux 164—6 [utinam] *possem fructus excutere ipsa meos*. | *sic ubi detracta est a te tibi causa pericli, quod superest tutum, Pontice castor, habes*. Sil. xv 486—490 *tenuitque moratas [praeda] a caede, ut Libycus ductor providerat, iras. | fluminei veluti fibrensus gurgitis undis* | *avulsa parte inguinibus causaque pericli enatat intentu praedae fiber aviis hosti*. Ammian. xvii 5 § 7 letter of Sapor king of kings to Constantius: resign Armenia and Mesopotamia, that you may safely enjoy the rest of your empire, remembering that physicians amputate limbs to save the body; *hocque bestias facitare: quae cum advertant cur maximo opere capiantur, illud propria sponte amittunt ut vivere deinde possint inpavide*. schol. Nikand. ther. 565. alex. 307. Tert. adv. Marc. i 1 *quis enim tam castrator carnis castor quam qui nuptias abstulit?* (a passage which countenances Hertzberg's explanation; an etymological myth). Aesop. fab. 226 (p. 93 Lips. 1810). Phaedr. app. 28. Apul. met. i 9. Ariosto xxvii 57. Barth on Gul. Brito Philippis ii 183. The fable was believed by Plin. viii § 109. cf. xxxvii § 82 *cum etiam ferae abrosa parte corporis propter quam periclitari se sciant relieta redimere se credantur*. Serv. georg. i 58. Apul. met. i 9; rejected by Sestius ap. Plin. xxxvii § 26 and Dioscorid. ii 26. See Alciat. embl. 153 with n. (Padua 1621 pp. 651—4). Whitney's emblems p. 35. Sir T. Browne vulgar errors b. iii c. 4. Z. Grey's n. on Hudibras i 2 34. Io. Jonston de quadrup. Frankf. 1650—3. p. 148. Fabricius bibliotheca Graeca ed. vet. iv 334. 341. H. E. Weber Beiträge zur Anatomie u. Physiologie des *Bibers* (in the *Berichte üb. d. Verhandl. d. kön. sächs. Gesellsch. d. Wissensch. zu Leipzig* ii 1848 p. 185 seq.) gives an account of his dissection of several beavers. Cuvier (Plin. vi 448) 'Le *castoreum* ne consiste point dans les testicules du castor; c'est une substance huileuse et fétide qui naît dans une glande adhérente au prépuce. Lorsque les conduits de cette glande sont gorgés du *castoreum*, il est possible que l'animal s'en débarrasse en se frottant contre des pierres ou des troncs d'arbres;' which may be the origin of the fable. The beaver seems not to have been hunted for its fur.

35 *DAMNO* Phaedr. iii 11 3 a eunuch had a dispute *cum quodam improbo*, who, among other taunts, *damnum insectatus est amissi roboris*. Mart. ix 7 5 *vir-*

litatis damna maeret ereptae. [Quintil.] decl. 5 § 12 *damna corporum.*

36 TESTICULI ADEO the only example in *Iuv.* of hiatus in this place. L. Müller de re metr. 310 rejects it.

INTELLEGIT Plin. viii § 7 of elephants praedam ipsi in se expetendam sciunt solam esse in armis suis, quae luba cornua appellat, Herodotus tanto antiquior et consuetudo melius dentes. quamobrem deciduos casu aliquo vel senecta defodiunt. § 8 circumventique a venantibus primos constituunt quibus sunt minimi, ne tanti proelium putetur, postea fessi impactos arbori frangunt praedaeque se redimunt. cf. what he says of *feles* x § 202. Ael. n. a. vi 84 the beaver knows the hunters' motive καὶ ἐπικύψας καὶ δακὼν ἀπέκοψε τοὺς ἐαυτοῦ ὄρχεις καὶ προσέρριψεν αὐτοῖς, like a prudent man fallen among robbers, who redeems his life by a ransom. If hunted a second time, he rears καὶ ἐπιδέξας ὅτι τῆς αὐτῶν σπουδῆς οὐκ ἔχει τῇ ὑπόθεσιν, τὸ περαιτέρω καμᾶτον παρέλυσσε τοὺς θηράδας. In this way they often gull the hunters: hiding τὸ σπουδαζόμενον μέρος πάνυ σοφῶς καὶ πανούργως ἐξηπάτησαν, ὥς οὐκ ἔχοντες ἃ κρύψαντες εἶχον. This legend may have arisen from a peculiar property of the beaver: 'The animal has the power of retracting its testicles into the abdomen, where they abide as a rule, except in the season of sexual excitement. It never mutilates itself' (A. H. Garrod). Fr. Jacobs cites M. Glycas ann. 55^d. and the collections of Allatius on Eustath. hexa. p. 189. cf. Solin. 2 § 38. *intellegere* (cf. *intellegens*, 'a connoisseur') connotes technical knowledge, here a druggist's. see *lexx.* esp. Mühlmann 1221—2. Cic. Verr. iv § 33 *ego antea, tametsi hoc nescio quid nugatorium sciebam esse, ista intellegere, tamen mirari solebam istum in his ipsis rebus aliquem sensum habere.....ita studiosus est huius praeclarae existimationis, ut putetur in hisce rebus intellegens esse.* Ov. m. xiii 295 *arma.* Plin. ep. i 10 § 34 *nunc illas (the virtues of Euphrates) magis miror, quia magis intellego. quamquam ne nunc quidem satis intellego. ut enim de pictore sculptore pictore nisi artifex iudicare, ita nisi sapiens non potest perspicere sapientem.* iii 6 § 1 n. Plin. xxxv §§ 88. 187. Vall. cited xi 100.

38 VESTEM collective Apul. met. xi 28 *veste ipsa mea quamvis parvula distracta sufficientem corrasum sumulam.*

39 PURPUREAM i 27 n.

TENERIS

MAECENATIBUS i 66 n. Mart. x 73 2—4 he had received as a present *Ausoniae dona superba togae, | qua non Fabricius, sed vellet Apicius uti, | vellet Maecenas Caesarianus eques.* Sen. ep. 92 § 35 *diserte Maecenas ait: nec tumultum curo: sepelit natura relictos. alte cinctum putes dixisse. habuit enim ingenium et grande et virile, nisi illud secunda disceinxisent.* comment. on Hor. s. i 2 25. *Pedo Albin. in ob. Maec. 21. 25 26 (Wernsd. p. l. min. ii 218 Lem.) quod disinctus eras, animo quoque, carpitur unum: | invidi, quid tandem tunicae nocuere solutae? | aut tibi ventosi quid nocuere sinus?*

41 PECUS 'other attire, dyed on the sheep's back by the nature of the herbage.' *Ipsam vestem pecus* the very sheep that yield the cloth. The pastures are the banks of the Baetis (*Guadalquivir*). Plin. viii § 191 *quas nativas [oves] appellant, atque modis Hispania, nigri velleris praecipuas habet Pollentia...iam Asia rutili...item Baetica.* Mart. i 96 5 8 *baeticatus...nativa laudet.* xiv 133 *'laernae Baeticae'* non est lana mihi mendax, nec mutor aeno; | sic placeant Tyriae; me mea tinxit ovis. id. v 37 7 *quae crine vicit Baetici gregis vellus.* viii 28 5 6 *an Tartessiaecus stabuli nutritor Hiberi | Baetis in Hesperia te quoque lavit ovis?* ix 61 3—5 *qua dives placidum Cor-*

duba Baetin amat, | velleram nativo pallent ubi flava metallo, | et linit Hesperium brattea viva pecus. XII 63 3—5 of Corduba *albi quae superas oves Galaesi, | nullo murice nec cruore mendax, | sed tinctis gregibus colore vivo.* ib. 65 5. 98 1 2. Tert. pall. 3 Saumaise *nec de ovidius dico, ... quis Tarentum vel Baetica cluet natura colorante.* Non. p. 549 fin. *pullus color est quem nunc Spanum vel nativum dicimus.* cf. Verg. ecl. 4 42—45. Marquardt v (2) 88.

SED ET XIII 102 n.

43 MITTERE HOR. c. III 24 47—50 *vel nos in mare proximum | gemmas et lapides, aurum et inutile | ...mittamus.*

44 PARTHENIO schol. 'caelatoris nomen.' He must have been a silver-smith, as lances and craters are in apposition to *argentum*. Parthenio dat. Zumpt § 419. Madvig § 250 a.

URNAE 24 sextarii, nearly 3 gallons.

45 CRATERA DIGNUM SITIENTE PHOLO Stat. Th. II 563 564 *qualis in adversos Lapithas erexit inanem | magnanimus cratera Pholus.* VFL. I 337 338 *signiferum cratera minantem | non leviores Pholum manus haec compescuit auro.* Theokr. VI 149 150 schol. ἀρά γέ πᾶ τοιόνδε Φόλω κατὰ λαίονον ἄντρον | κρητῆρ' Ἑρακλῆϊ γέρον ἐστάσατο Χέλρων; Ath. 499^{ab} Στρησιχορος [fr. 7 Bergk] τὸ παρὰ Φόλῳ τῷ Κενταύρῳ ποτήριον σκύφειον δέπας καλεῖ... σκύφειον δὲ λαβὼν δέπας ἔμμετρον ὡς τρίδαγνον | πῖν ἐπισχόμενος, τὸ ῥὰ οἱ παρέθηκε Φόλος κεράσας. Lucian conviv. 14 the cynic Alkidamas scorned small cups, Aristænetos beckoned to the waiter to bring εὐμεγέθη σκύφον. Alkidamas took it and threw himself half-naked on the ground πῆξας τὸν ἀγκῶνα ὀρθόν, ἔχων ἅμα τὸν σκύφον ἐν τῇ δεξιᾷ, οὗτος ὁ παρὰ τῷ Φόλῳ Ἑρακλῆς ὑπὸ τῶν γραφέων δεικνύται. On the cask which Pholos opened for his guest (Luc. VI 391) Hercules cf. Apollod. II 5 4. DS. IV 12; on the centaur himself Verg. g. II 456 Philargy.

CONIUGE FUSCI schol. 'ebriosa fuit.' VI 425 426 *illa venit rubicundula, totum | oenophorum sitiens, plena quod tenditur urna.* cf. the drunken Saufeia VI 320. IX 116 117 *subrepti potare Falerni | pro populo faciens quantum Saufeia bibeat.* A Fuscus IV 112; another XVI 46.

46 BASCAUDAS schol. 'vasa, ubi calices lavabantur vel cacabus.' Rather our basket. Mart. XIV 99 *barbara de pictis veni bascauda Britannis: | sed me iam mavult dicere Roma suam.*

ESCARIA dig.

XXXIV 2 19 § 12 *si cui escarium argentum legatum sit, id solum debetur, quod ad epulandum in ministerio habuit, id est, ad esum et potum.* esc. vasa in Paul. sentent. III 6 §§ 61. 67. 86 etc. Dirksen manuale.

47 CAELATI I 76 n. dig. XXXIV 2 19 § 11. Marquardt

v (2) 276.

BIBERAT quo II 95 vitreo bibat ille Priapo-

X 25. Verg. g. II 506 *ut gemma bibat.* Plin. VII § 12 *Anthropophagos ... ossibus humanorum capitum bibere.*

CALLIOPS to Philip some ascribed the saying (Ael. v. h. VII 12 Perizonius) 'boys must be tricked by dice, men by oaths.' Lucian dial. mort. 14 § 3. Justin. IX 8 § 7 seq. Hermann Staats-Alt. § 172 14.

EMPTOR OLYNTHI Philip

of Macedon took Olynthus B.C. 348, by the aid of Lasthenes and Euthykrates, two citizens of high station, whom he had corrupted A. Schäfer Demosthenes u. s. Zeit ind. 'Olynth.' DS. XVI 53 54. Dem. de Chers. p. 99. Phil. III pp. 125. 128. de cor. p. 241. de f. l. pp. 425 seq. 451. See generally Sen. ep. 94 § 62 *tot civitatum strage, quas aut vicerat Philippus aut emerat.* Cic. Att. I 16 § 12 *Philippus omnia castella expugnari posse dicebat, in quae modo asellus onustus auro posset ascendere.* Plut. II 177^a. 856^b. id. Paul. Aem. 12 § 6. Hor. c. III 16 13—15 *diffidit urbium | portas vir Macedo et subruit aemulos |*

reges muneribus. oracle given to Philip ἀργυρίας λόγχασι μάχου, καὶ πάντα κρατήσεις (paroem. Leutsch i 209 n. ii 99 n.). On the venality of public men at the time see Demosth. passim; esp. de cor. p. 245 *παρὰ γὰρ τοῖς Ἑλλησιν, οὐ τίσις, ἀλλ' ἅπασιν ὁμοίως, φορὰν προδοτῶν καὶ δωροδόκων καὶ θεοῖς ἐχθρῶν ἀνθρώπων συνέβη γενέσθαι...οὐς συναγωνιστὰς καὶ συνεργοὺς λαβῶν καὶ πρότερον κακῶς τοὺς Ἑλληνας ἔχοντας πρὸς ἑαυτοὺς καὶ στασιαστικῶς ἐπὶ χεῖρον διέθηκε.* ib. pp. 240 fin. 324 (where a list of traitors is given; cf. Hermann Staats-Alb. § 72 8). The mines of Thrace (Thirlwall v p. 269 seq. Justin. viii 3 § 12 *auraria in Thessalia, argenti metalla in Thracia occupat.* DS. xvi 8 §§ 6 7. Sen. n. q. v 15 §§ 1. 3. cf. Hor. ep. ii 1 234 *regale nomisma*, Philippos) supplied funds for these bribes, which even the Pythia did not refuse (Demosth. in Aesch. c. Ktes. p. 72 § 130 ἡ Πυθία φιλιππίζει). The cup would not only have an antiquarian value—(x 76 n. viii 104 n. Berenice's ring vi 156. Hor. speaks jestingly of plate which had belonged to Evander and Sisyphus s. i 3 91. ii 3 21 cf. 64. Plin. xxxvii § 4 the ring of Polycrates, *si credimus*, a sardonx in the temple of Concord. cf. § 8. DCass. lxx 21 § 6 when Caligula sold by auction the imperial jewels, he forced up the biddings by comments; 'this my father bought, this my mother, this my grandfather, this my great-grandfather; this belonged to Antonius, this to Augustus'; ib. lxxvii 7 § 1 Caracalla used armour and drinking-cups which had belonged to Alexander the great; Stat. s. iv 6 59—88 *felix dominorum stemmate signum*, a Hercules of Lysippus had belonged to Alexander, Hannibal, Sulla; Lucian Philops. 19 a work of Daedalus: cf. Friedländer iii¹ 214 215. on mythical relics seen by Paus. Thirlwall viii¹ 468 and my first Gr. reader³ xvi. 221: add Tanaquil's distaff and spindle and a robe spun by her for Servius Tullius Varro in Plin. viii § 194. her miraculous girdle Festus s. v. praedia pp. 238. 241 M. Pelops' ivory shoulder Plin. xxviii § 34. Becker—Hermann Charikles i 99. Hertzberg Griechenh. iii 22. 25),—but be prized as a memorial of a famous boon companion (Karyst. in Ath. 435^d *ὄρε...μεθύειν προηρείτο Φιλίππος, τοῦτ' ἔλεγε* *χρὴ πίνειν, Ἀντίπατρος γὰρ ἱκανὸς ἐστὶ νήφων.* cf. ib. 260. Justin. ix 8 § 15. Plin. xxxiii § 50 *summa apud exteros licentiae fuerat Philippum regem poculo aureo pulvinis subdito dormire solitum*).

48 49 pessimism cf. i 147—150 n. 48 on double interrogations see Matthiä § 488 12 and obs. 2.

48—51 viii 83 84. xi 11 n. xiv 273—283.

50 51 Bentley on Hor. a. p. 387 'video hic in mediam narrationem sententias has intrudi, putide prorsus et perquam inscite...quorsum enim hic *quidam*? cum iam dixerat, ne unum quidem ulla mundi parte vitam patrimonio praeferre. quale autem illud, *faciunt patrimonia*? quae scabies locutionis? quam alienum et pannosum illud *vittio caeci*? quod eo tantum assuitur, ut versiculi cento sarciaur.' Markland 'stultissimi duo versus: in qua sententia cum gaudio video summum quoque Bentleium.' cf. Lupus 31.

FACIUNT PATRIMONIA XIV 326. Hor. ep. i 1 65 *rem, so divitias, pecuniam* Mühlmann 53. *patrimonia* not necessarily inherited vii 113.

52 *BERUM UTILIUM utensilia* provisions and furniture Tac. ann. i 70 Gron.

NEC not even these sacrifices give any relief.

54 RECCIDIT Ov. met. x 180 *reccidit in solidam longo post tempore terram.* Corssen Aussprache ii² 468. 'At last, as difficulties thickened upon him, he (the *rector* 33) was driven to cut down the mast, and so makes room to turn about in.'

MALUM FERRO SUMMITTERET dig. xiv 2 5 § 1 *arbore caesa, ut navis cum mercibus liberari possit.*

55 ex-

PLICAT SE dig. ix 2 29 § 3 *si cum vi ventorum navis impulsæ esset in funes anchorarum alterius et nautæ funes præciderent, si nullo alio modo nisi præcisus funibus explicare se potuit.* ANGUSTUM = in angusto conclusum.

DISCRIMINIS ULTIMA Holyday 'distress is desperate, when the help makes the ship less.' Iuv. xv 95 bellorumque ultima. Luc. viii 665 666 nihil ultima mortis | *ex habitu vultuque viri mutasse.* x 24.

56 FACTURA Iuv. has a predilection for this partic. Lupus 39. Kiaer 185. iv 50. v 32. vi 426—8 *oenophorum...* | ...*de quo sextarius alter | ducitur ante cibum, rabidam facturus orexim.* 605. x 8. 49. 144.

57 I NUNC ET x 165 n. Mart. ii 6 l. Prop. iv = iii 7 29 ite, rates curvas et quot lecture tabellas.

VENTIS ANIMAM COMMITTE etc. Sen. Med. 304—8 animam levibus credidit auris | *dubioque secans æquora cursu | potuit tenui fidere ligno, | inter vitæ mortisque vias | nimium gracili limite ducto.* Hor. c. i 3 10.

DOLATO a smooth plank, a piece of joiner's work.

58 CONFISUS nomin. as iv 23 24 tu | succinctus. voc. in vi 276 277 tu tibi tunc, Uruca, places

... | ...*quæ scripta et quot lecture tabellas.*

DIGITIS etc. xiv 288. DL. i 103 Anacharsis μαθὼν τέτταρας δακτύλους εἶναι τὸ πᾶχος τῆς νεώς, τοσοῦτον ἔφη τοῦ θανάτου τοὺς πλείοντας ἀπέχειν. Sen. contr. 16 § 10 scitis, nihil esse periculosius, quam etiam instructa navigia: parva materia seiungit fata. Arat. phaen. 298 299 schol. οἱ δ' ἐν πύρρῳ | κλύονται, ὀλίγον δὲ διὰ ξύλον αὐτῶν ἐρύκει, as Longin. 10 § 6 remarks, from Hom. Π. xv 628. cf. Alkiphr. i 3.

DChrys. or. 64 ii 331 B (Valcken. diatr. p. 239 seq.) οὐδὲ γὰρ πίττη τὴν ψυχὴν οὕτε σχοιλοῖς ἐπιτρέπουσιν, οὕτε τριδάκτυλον αὐτοὺς σώζει ξύλον πεύκινον. Liban. progymn. (i 124 in Valck.) οἱ πλωτῆρες πλεῖστον ἔχοντες τὸν θάνατον πλείονσι, λεπτήν ἔχοντες εἰς σωτηρίαν ἐλπίδα τὰ ξύλα. Sen. ep. 49 § 11 erras, si in navigatione tantum existimas

minimum esse, quo a morte vita diducitur: in omni loco aequè tenue intervallum est. Ov. am. ii 11 26 et prope tam letum, quam prope cernit aquam. cf. Aesch. Th. 762. Aen. ix 143. [Plat.] Axioch. 368^b

Bias reckoned men at sea neither amongst the living nor amongst the dead.

59 TAEDA the fir-plank.

60 MOX when on board. CUM RETICULIS ET PANE Hor.

s. i 1 47 reticulum panis, borne by a slave in a journey.

VENTRE LAGONAE iv 107 Montani venter. LAGONAE

v 29 n. viii 162. 61 ASPICE viii 96 n. *circumspice.* 62—82 When the voyager's fate mightier than wind and sea proved prosperous, and the Parcae spun a white thread, the vessel ran under makeshift sails of clothes, and under the foresprit which alone remained. The sun brings back hope of life. Presently the white summit of Alba Longa comes in view, and the master brings his ship to anchor in the lee, behind the vast mole of Ostia's new harbour. The sailors offer their hair in gratitude for deliverance, and spin a merry yarn of the dangers of the deep.

62—66 repeat the same thought. cf. vii 41 42. 135—7. xvi 25—34.

63 POSTQUAM thrice iii 26 27 dum.

vii 53 54 cui...qui...qui. 63 PROSPERA common predicate to tempora and f. v. e. et p.; vectoris also belongs to both. The conj.

of Vales. vectori is probable. FATUM xvi 1 n.

64 PARCAE iii 27. 65 PENSA

MANU Stat. Ach. i 260 261 si Lydia dura | pensa manu mollesque tulit

Tiryntius hastas. STAMINIS ALBI so at the

nuptials of Pelens Catull. 63 305 seq. 818 819 *ante pedes autem candentis mollia lanae | vellera*. Sen. apocol. 4 3—6 *at Lachesis redimita comas, ornata capillos, | Pieria crinem lauro frontemque coronans, | candida de niveo subtemina vellere sumit, | felici moderanda manu*. Mart. vi 58 7 8 *si mihi lanificae ducunt non pulla sorores | stamina*. id. iv 73 8 4. Ov. Ibis 244 *stamina pulla*. id. tr. iv 1 64. v 13 24.

66 MULTUM FORTIOR x 197 n. Hand Tursell. iii 669. Haase on Reisig 899. Iren. ii 80 § 4 fin. 4 Esdr. 7 66 Bensly. Quintil. x 1 § 94 n.

68 VESTIBUS EXTENTIS Tac. ii 24 *tandem relabente aestu et secundante vento claudae naves raro remigio aut intentis vestibus... revertere*. id. h. v 23.

SUPERABERAT had remained. So Plaut. Caes. Cic. Liv. Verg. (e.g. Aen. v 519 *amissa solus palma superabat Acestes*). Hor. Tib. Staveren on Nep. Them. 7 § 2. Sall. h. i 41 § 11 Dietsch *quid ultra? quaeve humana superant aut divina inpolluta sunt?*

69 VELO PROBATA SCHO. 'artemone solo velificaverunt.' Isid. xix 3 3 *dolon minimum velum, et ad proram defixum*. cf. HSt.

AUSTRIAS 63 euro. v 100. xiv 268. 70 IULO VIII 42 n.

71 ATQUE joins gr. I. with n. s. p. L.; *subl. apex* is subject.

NOVERCALI LAVINIO Liv. i 1 § 11 *oppidum condunt. Aeneas ab nomine uxoris Lavinium appellat*. ib. 3 § 3 *Ascanius... abundante Lavinii multitudine, florentem iam, ut tum res erant, atque opulentam urbem matri seu novercae reliquit, novam ipse aliam sub Albano monte condidit; quae ab situ porrectae in dorso urbis Longa Alba appellata*. Aen. i 267—271. xii 193 194 *moenia Teucri | constituent urbiq; dabit Lavinia nomen*. Varr. l. l. v § 144. Mart. xiii 109 of Alban wine *vindemia | misit, Iuleo quae sibi monte placet*. Tibull. ii 5 50 *Albaeque ab Ascanio condita Longa duce*. Schwegler bk. 6 esp. p. 337 and ind. Klausen Aeneas 1080 n.

LAVINIO on the rhythm cf. vi 82 *comitata est Eppia ludium*. L. Müller de re metr. 257 reads *Lavino*, and in Aen. i 2 *Laviniae litora* (see Forbiger). & also Aen. i 258. 270. Tib. ii 5 49. Ov. f. iii 629. 633. cf. Klausen Aeneas 832 n. Lachmann Lucr. ii 719. For the history cf. Schwegler ind.

72 APEX IV 145 n.

72 73 CUI CANDIDA NOMEN SCROFA hence scrofula, scurvy. vi 177 *scrofa Niobe fecundior alba*. Varro l. c. Prop. iv = v 1 35 *et stetit Alba potens, albae suis omine nata*. Aen. viii 43—48 prophecy of Tiberinus *litoreis ingens inventa sub ilicibus sus | triginta caputum fetus enixa tacebit, | alba solo recubans, albi circum ubera nati: | is locus urbis erit, requies ea certa laborum, | ex quo ter denis urbem redeuntibus annis | Ascanius clari condet cognominis Albam*. ib. xii 134 135. Schwegler i 285 286. 321—3. 340. Klausen 974 seq. Lykophr. 1253 seq. Tatian apol. 34 of a statue of Eutychis (Plin. vii § 34) by Periklymenos *τί δέ μοι διὰ τὸν Περικλόμενον γύναιον, δπερ ἐκύησε τριάκοντα παῖδας, ὡς θανμαστὸν ἡγεῖσθαι καὶ κατανοεῖν πόλημα; πολλῆς γὰρ ἀκρασίας ἀπεργκαμένη τὰ ἀκροθίνια βδελύττεσθαι καλὸν ἦν, τῇ κατὰ Ῥωμαίους οὐτ παρεικαζομένη, ἥτις καὶ αὐτῇ διὰ τὸ ὁμοιον μυστικωτέρας, ὡς φασιν, ἤξιται θεραπείας*. He refers to (Non. p. 114) *Grundules lares... Romae constituti obhonorem porcae quae triginta pepererat*. Arn. i 28. Cass. Hemina fr. 11 p. 99 Peter (from Diom. i 384 x) *monstrum fit. sus parit porcos triginta, cuius rei fanum fecerunt laribus Grundilibus*. Compare the cow which guided Cadmus to the site of Thebes Ov. m. ii 10—25.

73 PHRYGIBUS VII 236.

74 MAMILLIS the sow was kept in pickle as a relic Varro r. r. ii 4 § 17

parere tot oportet porcos, quot mammas habeat:...si plures pariat, esse portentum. § 18 in quo illud antiquissimum fuisse scribitur, quod sus Aeneae Lavinii xxx porcos pepererit albos. itaque quod portenderit, factum xxx annis, ut Lavinenses condiderint oppidum Albam. huius suis ac porcorum etiam nunc vestigia apparent Lavinii: quod et simulacra eorum aenea etiam nunc in publico posita, et corpus matris ab sacerdotibus, quod in salura fuerit, demonstratur. id. in Serv. Aen. III 392.

75 INCLUSA PER AEQUORA MOLES cf. 80 n. schol. 'portum Augusti dicit sive Traiani; quia Traianus portum Augusti restauravit in melius et interius tutiorem sui nominis fecit.' Trajan 'added an inner basin or dock, of a hexagonal form, surrounded with quays and extensive ranges of buildings for magazines' (Bunbury). The original work does great honour to the emperor Claudius DCass. LX 11 § 3 'he conceived and carried out an achievement worthy of the enterprise (*φρονήματος*) and greatness of Rome.' Ostia lay on the left bank of the left (i.e. the broader southern) arm of the Tiber. Claudius dug a safer basin about two miles N. of Ostia communicating with the river by a new cut (afterwards enlarged by Trajan, *fossa Traiana*, now *Fiumicino*, the right arm). The port protected by two vast moles, right and left, with a breakwater surmounted by a lighthouse between them, was known as *portus Romanus* or *portus Augusti* (Apul. met. XI 26. coins of Nero in Eckhel VI 276. DCass. LXXV 16 § 5. cf. LX 11). The harbour and river's mouth being choked with sand, there was in Latium no safe port for the corn-fleets; the magazines were at Puteoli (acts 28 13. Sen. ep. 77 § 1). Caesar (Suet. Claud. 20. Plut. 58 § 3) projected a new channel for the Tiber to Anxur, and docks at Ostia. Strabo 231 232 calls Ostia 'a city without a port, on account of the alluvial deposits continually brought down by the Tiber, which compelled the larger vessels to ride at anchor in the open roadstead at great risk, while their cargoes were unloaded into barges, by which they were carried up the river to Rome. Other vessels were themselves towed up the Tiber, after they had been lightened by discharging a part of their cargoes.' cf. DH. III 44. Suet. Claud. 20 *portum Ostiae exstruxit circumducto dextra sinistraque brachio et ad introitum profundo iam sale mole obiecta; quam quo stabilius fundaret, navem ante demersit, qua magnus obeliscus ex Aegypto fuerat advectus, congestisque pilis superposuit altissimam turrim in exemplum Alexandrini phari, ut ad nocturnos ignes cursum navigia dirigerent.* DCass. LX 11 a new harbour was necessary because of the dependence of Rome on foreign corn for support, and the danger of entering Ostia in winter; Claudius undeterred by his engineers' estimates of the cost, dug out a large basin, faced it with masonry and let in the sea; again in the sea itself χώματα ἐκατέρωθεν αὐτοῦ μέγαλα χώσας, θάλασσαν ἐνταῦθα πολλὴν περὶβαλεῖ καὶ νῆσον ἐπ' αὐτῇ πύργον τε ἐπ' ἐκείνῃ φρυκτωρίαν ἔχοντα καταστήσαστο. ib. 31 § 4 Cl. goes to Ostia πρὸς ἐπίσκεψιν σίτου. Suet. 25 he established corps of firemen at Ostia and Puteoli. cf. Plin. IX § 14. XVI § 202 the vessel in which Caligula brought the obelisk from Egypt stretched nearly the whole length of the harbour of Ostia on the left; for there it was sunk in the reign of Claudius *cum tribus molibus turrium altitudine in ea exaedificatis ob id ex Puteolano pulvere advectisque.* XXXVI § 70 the towers were built on it at Puteoli, it was then towed to Ostia and sunk. ib. § 125. Henzen inscr. 5098. Prudent. perist. 11 48. Coins of Nero bear Aug. Port. Ost. with a figure of the harbour with ships (Cohen 1 Néron 91—93. 215—218. suppl. Néron n. 14). Here

were those magazines of corn, by seizing which Alaric (A.D. 409) compelled Rome to surrender (Gibbon, c. 31 n. 86 seq. Tillemont *Honore* art. 36). Philostorg. xii 3 'he seizes Portus, the chief naval station of Rome, encircled by three harbours and extending to the compass of a great city: here all the public corn was stored.' Gifford 'My curiosity led me also to Ostia (1789) and I walked between the piers, now covered with grass. The land has gained considerably on the west as well as the east coast of Italy; the bottom of the old harbour, on which we now walk, is therefore much raised: yet the arms are still so high above it, as to intercept the view of the adjoining country. The extremities of the old arms towards the sea must have fallen in; for, in their present state, they are but short, and a sandy coast stretches out far beyond them.' Merivale ch. 49. E. H. Bunbury in dict. geogr. who gives a plan. Visconti *escavazioni di Ostia* (annali d. inst. 1857 281—340), and i monumenti della metropoli ostiense (ib. 1868 362—413). Lanciani *ricerche topogr. sulla città di Porto* (ib. 1868 144—195 with tav. 49 of the monumenti). O. Hirschfeld *röm. Verwaltungsgesch.* i 139—142. Marquardt *röm. Staatsverw.* ii 130 131. Lehmann Claudius Gotha 1858 199 (another great work of Cl., the emissary of the lacus Fucinus, was originally designed to feed the new canal). 250 251. Schiller Nero 136 n. 4. 483. 641. Marquardt v (2) 16—18. Sil. iv 297 sq. MOLES 'moles carried out amidst enclosed seas.'

76 TYRRHENAM v 96.

PHARON VI 83. the lighthouse. Suet. DCass. Plin. cited 75. Plin. xxxvi § 83. Vfl. vii 83—85 *non ita Tyrrhenus stupet Ioniusque magister, | qui iam te, Tyberine, tuens clarumque serena | arce pharon.* RURSUS breakwaters stretching far into the sea, and then bending again towards the land.

78 NON SIC Hor. c. iv 14 25.

xiv 1 1 § 1 *magistrum navis accipere debemus, cui totius navis cura mandata est.*

80 BAIANAE CUMBAE such as those which ply about in the harbour of Baiae iii 4 n. xi 49 n. Plin. xiv § 61 *fossa Neronis quam a Baiano lacu Ostiam usque navigabilem incohaverat.* Prop. i 11 9 10 *atque utinam mage te remis confisa minutis | parvula Lucrina cymba moretur aqua.* Mart. iii 20 19 20 *an aestuantes iam profectus ad Baias | piger Lucrino nauiculatur in stagno.* Hertzberg from this line infers that the harbour and moles spoken of are those of Baiae, joined with the Lucrine lagoon and Avernian lake by Augustus, to form the *portus Iulius* (Strab. 245. Suet. Aug. 16. DCass. xlviii 50. Plin. xxxvi § 125 *mare Tyrrhenum a Lucrino molibus seclusum.* Verg. g. ii 160—4 *Servius an memorem portus Lucrinoque addita claustra | atque indignatum magnis stridoribus aequor, | Iulia qua ponto longe sonat unda refuso | Tyrrhenusque fretis immittitur aestus Avernus?* Aen. ix 707—9. Hor. a. p. 63—65. Prop. iv = iii 18 1. cf. Vell. ii 79 § 2). But the distance of Baiae from Alba (the *sublimis apex* of 72), the lighthouse, and the short-lived fame of the *portus Iulius* (see Bunbury dict. geogr. *Lucrinus*) confirm the traditional interpretation. The *interiora stagna* are Trajan's inner basin.

PERVIA in which pleasure-boats ride safe, to which even they find their way.

81 GAUDENT Sen. ep. 78 § 14 *quod acerbum fuit, rettulisse iucundum est: naturale est mali sui sine gaudere.* Macrobi. vii 2 § 9 seq. citing Eur. *Andromeda* fr. 15 Dind. *ὡς ἦδὲ τοι σωθήρα μνησθῆναι πόνων.* Aristot. rhet. i 11 § 8. Sen. Hf. 660 661.

VERTICE BASO Lucian merc. cond. 1 many who had escaped the parasite's life of slavery (sat. v) told me the tale of

their adventures; I listened diligently as to the survivors of a shipwreck, saved by miracle, *οἱ εἰσιν οἱ πρὸς τοῖς ἱεροῖς ἐξυρήμενοι τὰς κεφαλὰς, συνάμα πολλοὶ τὰς τρικυμίας καὶ ζάλας καὶ ἀκρωτήρια καὶ ἐκβολὰς καὶ ἰστοῦ κλάσεις καὶ πηδαλίων ἀποκαυλίσσεις διεξιόντες κ.τ.λ.* id. Hermotim. 86. Petron. 103 *notavit sibi ad lunam tonsorem intemptivum inhaerentem ministerio, execratusque omen, quod imitaretur naufragorum ultimum votum.* Artemidor. i 22 to seafaring men to dream that the head is shaven is a plain prognostic of shipwreck; *ναυαγήσαντες μὲν γὰρ ἢ ἐκ μεγάλης σωθέντες νόσου ξυρῶνται οἱ ἀνθρώποι.* Nonius p. 528 *qui liberi fiebant, ea causa calvierant, quod tempestatem servitutis videbantur effugere, ut naufragio liberati solent.* anth. Pal. vi 164 *Γλαύκῃ καὶ Νηρήϊ καὶ Ἰνώφ Μελικέρτῃ | καὶ βυθίῳ Κρονίδῃ καὶ Σαμύθρῳ θεοῖς | σωθεῖς ἐκ πελάγους Λουκιλλίος ὦδε κέκαρμαι | τὰς τρίχας ἐκ κεφαλῆς· ἄλλο γὰρ οὐδὲν ἔχω.* Dempster on Rosin 786 787 on the dedication of the hair.

83—92 Go then, boys; in all religious stillness dress the shrines with garlands, sprinkle the sacrificial knives with meal, deck out the soft hearth of turf. I will presently follow, and after duly performing the main sacrifice will return home, where the little images wax-polished welcome their tribute of slighter chaplets. Here I will propitiate my guardian Iuppiter, give frankincense to the Lares of my fathers and fling abroad all hues of violet. All is gay, the gate has raised long boughs on high, and keeps holiday with morning lamps.

83 LINGUISQUE ANIMISQUE FAVENTES *εὐφημοῦντες* Ov. f. i 71 72 *prospera lux oritur: linguisque animisque favete, | nunc dicenda bono sunt bona verba die.* id. m. xv 677 *deus est! deus est! linguis animisque favete.* tr. v 5 5 6. Prop. v=iv 6 1. Tibull. ii 2 1 2 Broukh. Hor. c. iii 1 2. Aen. v 71 Servius. Plin. xxviii § 11. Sen. vit. beat. 26 § 7 *quoties mentio sacra litterarum intervenerit, favete linguis! hoc verbum non, ut plerique existimant, a favore [i.e. applause] trahitur: sed imperatur silentium, ut rite peragi possit sacrum nulla voce mala obstrepente.* Stat. s. ii 7 19. Brisson. de form. i 11 seq. Marquardt iv 465.

84 SERTA 91. 'festoons.' Aen. ii 248 249 *nos delubra deum... festa velamus fronde per urbem.* ib. iv 457—9. Stat. s. iii 3 23. iv 8 9. cod. Theod. xvi 10 12 pr. *nullus omnino... Larem igne, mero genium, Penates odore veneratus, accendat lumina, imponat tura, sarta suspendat.* Rich.

FARRA INPONITE CULTRIS Luc. i 609 610 *Corte iam fundere Bacchum | coeperat oblique molas inducere cultro.* Serv. Aen. ii 133 *sal et far quod dicitur mola salsa, qua et frons victimae et foci aspergebantur et cultri.* Sen. Thyest. 688 *tangensve fusa victimam culter mola.* cf. Hor. s. ii 3 200. VM. ii 5 § 5.

85 MOLLIS FOCOS GLEBAQUE VIRENTEM the three turf-altars 2. 94. Verg. ecl. 8 64. Prop. v=iv 6 6. Ov. m. iii 751 of Perseus *dis tribus ille focos totidem de caespite ponit.* Here Iuv. to Iuppiter, Iuno, Minerva. cod. Theod. xvi 10 12 § 2 *erecta effossis ara caespitibus.*

86 QUOD PRAESTAT the nobler offerings 3—9.

87 CORONAS ix 137 138 o *parvi nostrique Lares, quos ture minuto | aut farre et tenui soleo exorare corona.* Cato r. r. 143 *kalendis, idibus, nonis, festus dies cum erit, coronam in focum indat. per eosdem dies Lari familiari pro copia supplicet.* Plaut. aul. 3. 383—5 on the marriage of a daughter. trin. 39 *Larem corona nostrum decorari volo, at a house-warming.* merc. 834 seq. on a departure. Stich. 534 on a return. Hor. c. iii 23 15 16. iv 11 7. Tibull. i 10 15—30, where the

Lares are the guardians of homely virtues. II 159 60. Ov. tr. v 5 10 *et velet tepidos nexa corona focos*. ib. III 13 15. Plin. XM § 11. Minuc. Fel. 3 § 1. Preller röm. Myth.¹ 488—92. Henzen inscr. 5770^a C. *Salvius Eutychnus Lar(ibus) Cas(anicis) ob redit(um) Retinae Nep. v. s. cf. Orelli 1600 votive inscr. to Silvanus pro salute et reditu L. Tursellii Maximi. Tert. de cor. 7.*

88 FRAGILI SIMULACRA NITENTIA CERA Prud. c. Symm. I 203 204 *saxa inlita ceris | viderat unguentoque Lares umescere nigros*. Hor. epod. 2 66 *renidentes Lares*. Plin. XXXIII § 122 *inlito [minio] solis atque lunae contactus inimicus. remedium, ut pariete siccato cera Punica cum oleo liquefacta candens saetis inducatur iterumque admotis galea carbonibus inuratur ad sudorem usque, postea candelis subigatur ac deinde linteis puris, sicut et marmora nitescunt*. Vitruv. VII 9 § 3. The wax then, thus prepared, was used as a varnish. schol. '*incerata signa deorum*.' Silvestri, because of *fragili*, understands by *cera* a wax figure of the *Lar*; but the hearth is no safe place for such a figure. ['Cannot *fragili* refer to the wax which first crumbles away and then melts with the fire, before it is fit to be applied in the way mentioned?'] H. A. J. M.] See Welcker in Müller Archäologie § 310 4, who cites γάρως (Plut. qu. Rom. 98) as the technical term for furbishing.

89 NOSTRUM the Iuppiter of my house (as Cicero had a household god, Minerva).

PATERNIS familiaribus.

90 TURA 87 n. Plaut. aul. 23—25 the *Lar familiaris* says of the daughter of the house *ea mihi cotidie | aut ture aut vino aut aliqui semper supplicat, | dat mihi coronas*. When Verres 'conveyed' Diana from Segesta, all the matrons and maidens of the town came together Cic. Verr. IV § 77 *unxisse unguentis, complexae coronis et floribus, ture, odoribus incensis usque ad agri fines prosecutas esse*. Arn. VII 32 *sed sit ut vultis honor in vino, sit in ture, immolatione et caedibus hostiarum irae numinum offensionesque placentur. etiamne di sertis, coronis adficiuntur et floribus?* Movers Phönizier III 100 on the traffic. Marquardt v (2) 364. Hier. ep. 14 § 5.

VIOLAE Plin. XXI § 27 *violis honos proximus [to lilies] earumque plura genera, purpureae luteae albae. viola is a diminutive of *for*, and includes the stock *matthiola incana* and wallflower *cheiranthus cheiri* Hehn Kulturpf.² 222.*

91 EREXIT IANUA RAMOS x 65 n. Ov. m. IV 760. Luc. II 354 Corte. Stat. s. I 2 231 *fronde virent postes, effulgent compita flammis*. Namatian. I 423—5 *festa dies pridemque meos dignata penates | poste coronato vota secunda colat. | exornent virides communia gaudia rami*. Apul. met. IV 26 *Hildebrand domus tota lauris obsita, taedis lucida constrepebat hymenaeum*. Tert. apol. 35 *cur die laeto non laureis postes obumbramus nec lucernis diem infringimus?* id. idol. 12 '*luceant*' inquit (Matt. 5 16) '*opera vestra*.' at nunc lucent *tabernae et ianuae nostrae: plures iam invenies ethnicorum fores sine lucernis et laureis quam Christianorum*.....'*ergo*' inquis '*honor Dei est, lucernae pro foribus et laurus in postibus?.....accendant igitur quotidie lucernas, quibus lux nulla est, affigant postibus lauros postmodum arsuras, quibus ignes imminet...si templis renuntiasti, ne feceris templum ianuam tuam. minus dixi: si lupanaribus renuntiasti, ne indueris domi tuae faciem novi lupanaris*. id. de cor. 13 fin. Claud. nupt. Hon. et Mar. 208. rapt. Pros. II 320. Prudent. c. Symm. II 724—7. corp. iur. can. decr. II 26 7 13 (from conc. IX 858 Labbe) *non licet iniquas observationes agere kalendarum et otis vacare gentilibus, ne*

que lauro aut viriditate arborum cingere domos: *omnis enim haec observatio paganismi est.*

92 OPERATUR schol. 'sacrificat.' Verg. g. i 339 *laetis operatus in herbis.* Aen. iii 136 *conubiis arvisque novis operata iuventus*, where Servius citing Iuv. *perfectit sacrificia propter conubia et novas sedes.*

LUCERNIS Tert. supra. id. apol. 35 *quam recentissimis et ramosissimis laureis postes praestruébant, quam elatissimis et clarissimis lucernis vestibula nebulabant.* ib. 46 *quis enim philosophum sacrificare aut deierare aut lucernas meridie vanas prostituere compellit?* Epikt. diss. ii 17 §§ 37 38 τέκνον, ἂν σωθῆς, ἄψω λύχνους ταύτ' ἐστὶ τὰ τοῦ φιλοσόφου. μέγα σοι ἀγαθὸν ἔσται σωθέντι τοιοῦτῳ καὶ λύχνον ἀπτεῖν ἀξίον. ib. i 19 § 24 'has he been made tribune? all who meet him congratulate him; one kisses his eyes, another his neck, the slaves his hands; when he comes home, he finds an illumination λύχνους ἀπτομένους.' Tac. iii 9 Lipsius. Plut. Cic. 22 § 3. Mart. x 6 4. Stat. s. iii 5 62 and 70. Apul. met. xi 9. DCass. lxiii 4 § 1. 20 § 4. lxxiv 1 § 4. Pacat. 37 fin. Greg. Naz. or. 5=4 (2 in Iul.) § 35 pr. Sozom. vi 2 § 15. Becker-Rein Gallus i 129 130. Marquardt v (1) 245. (2) 238 239. Friedländer ii³ 283—5 on public illuminations. Forbiger i³ 165.

93—130 Do not set down my zeal as counterfeit, Corvinus. Catullus, for whose safety I rear three altars, has three heirs. On so barren a friend a sickly hen, even a quail, would be a bait wasted. With your Gallitta and your Pacius, your childless rich, it is another matter. Let them but begin to feel the heat, their whole porch is lined with votive tablets; men come forward to vow a hecatomb,—aye, of elephants, if they were not Caesar's drove, from the days of Hannibal and of Pyrrhus reserved to uses of state or war; so it is no fault of Hister's, if the 'ivory' is not led to the altars for Gallitta's health.—Another will offer his goodliest, his bondmen and bondwomen, even his own daughter in her prime, though no Diana will, as in the play, ransom his Iphigenia by a hind. My countryman for ever, say I: what is the Greek fleet of a thousand sail to a will? For if Pacius recover, entangled in the angler's weel, he may in a line make Pacuvius universal heir; no bad investment, you see, a daughter slain. Long live Pacuvius, even to Nestor's years; let him pile up plunder like Nero's, gold on gold, mountains high; and loving none, let him by none be loved.

93 SUSPECTA 98 n. 99 n. iii 129 n. v 98 n. x 202 n. xvi 56. Even Pliny could urge, as a reason for refusing a request ep. v 1 § 3 non esse satis honestum dare et locupleti et orbo. ib. ix 30 § 1 *laudas...Nonium tuum, quod sit liberalis in quosdam: et ipse laudo, si tamen non in hos solos. volo enim eum, qui sit vere liberalis, tribuere...amicis, sed amicis dico pauperibus. non ut isti, qui iis potissimum donant, qui donare maxime possunt. § 2 hos ego viscatibus hamatisque muneribus non sua promere puto, sed aliena corripere.* Tac. xiii 52 *reus ilico defendi postulabat. valuitque pecuniosa orbitate et senecta, quam ultra vitam eorum produxit, quorum ambitu evaserat.* Amm. xxx 4 § 9 viduarum postes et orborum limina deterentes. Marquardt v (1) 73 74. Friedländer i⁴ 394—400.

95 TRES HABET HEREDES v 137—145 n. ix 82—90 esp. 87—90 iura parentis habes, propter me scriberis heres, | legatum omne capis, nec non et dulce caducum. | commoda praeterea iungentur multa caducis, | si numerum, si tres implevero.

95 96 AGRAM ET CLAUDENTEM OCULOS Malachi 1 8. Meineke com.

anon. fr. 41 τίς ὦδε μῶρος καὶ λαν ἀνειμένος | εὐπιστος ἀνδρῶν, ὅστις ἐλπίζει
θεοῦς | δότων ἀσάρκων καὶ χολῆς πυρρουμενῆς, | ἀ καὶ κυσὶν πεινῶσιν
οὐχὶ βρώσιμα, | χαλρεῖν ἀπαρχαῖς καὶ γέρας λαχεῖν τόδε; Lucian Iupp. frag.
15 when the skipper Mnesitheos sacrificed τὰ σωτήρια on his escape from a
storm at Kaphareus, ἐκαίδεκα θεοῦς ἐστιῶν ἀλεκτρούνα μόνον κατέθευσε,
γέροντα κἀκείνῳ ἤδη καὶ κορυζῶντα. Tert. apol. 14 pr. non dico
quales sitis in sacrificando, cum enecta et tabidiosa et scabiosa
quaeque mactatis, cum de opimis et integris supervacua quaeque trun-
catis, capitula et ungulas, quae domi quoque pueris vel canibus destinassetis.
ib. 30 I offer to God opimam et maiorem hostiam quam ipse mandavit,
orationem de carne pudica, de anima innocenti, de spiritu sancto profectam,
non grana turis unius assis, Arabicae arboris lacrimas, nec
duas meri guttas, nec sanguinem reprobi bovis mori optantis.
Arnob. vii 16. The pious Xen. ordered an old horse to be fattened up
before it was sacrificed anab. iv 5 § 35.

96 GALLINAM

xiii 233 Laribus cristam promittere galli. Porph. v. Pyth. 36.
INPENDAT Tert. idol. 6 immo tu colis, qui facis, ut coli possint. colis
autem non spiritu vilissimi nidoris alicuius, sed tuo proprio, nec anima a
pecudis impensa, sed anima tua.

97 STERILI

vii 49 n. 203 n. Mart. x 18 nec vocat ad cenam Marius, nec munera
mittit, | nec spondet, nec vult credere, sed nec habet. | turba tamen non dest,
sterilem quae curet amicum. | Eheu, quam fatuae sunt tibi, Roma,
togae!

VERUM a hen. did I say? No, etc.

COTURNIX Varro r. r. iii 5 § 7 coturnices immani numero.
Plin. x § 69 quails are fond of poisonous seeds, quam ob causam
eas damnavere mensae, also because they alone, with men, are sub-
ject to epilepsy morbum despuī suctum (above vii 112 n.). On the quan-
tity (δ) see Lachm. and Munro on Lucr. iv 641. Lachm. ib. i 360.

98 PATRE Plin. ep. viii 18 § 1 cum Domitius Tullus longe
melior apparuerit morte quam vita. § 2 nam cum se captandum prae-
buisset, reliquit filiam heredem. § 3 ergo varii tota civitate ser-
mones: alii fictum ingratum immemorem loquuntur seque ipsos, dum insec-
tantur illum, turpissimis confessionibus produnt, ut qui de patre avo
proavo, quasi de orbo querantur. Stat. s. iv 7 33—40 orbitas omni
fugienda nisu, | quam premit votis inimicus heres, | optimo
poscens (pudet heu) propinquum | funus amico. | orbitas nullo
tumulata fletu: | stat domo capta cupidus superstes | immi-
nens leti spoliis, et ipsum | computat ignem. Lucian dial. mort.
6 § 3.

CADET 113. Mart. cited 100. Hor. c. iix 18 5

si tener pleno cedit haedus anno.

CALOREM Nonius p. 46

febris proprietatem... Varro Andabatis aperiendam putat; idque alterum
appellamus a calendo calorem, alterum a fervore febrim. cf. Lips. epist.
quaest. ii 6. Tibull. iv 11 2.

99 COEPI sing.

verb and plural orbi; so Caes. b. c. i 2 § 7 intercedit M. Antonius, Q.
Cassius, tribuni plebis. [Plat.] Theag. 129^b. cf. Cic. Verr. iv § 92
Zumpt. Liv. xxii 47 § 3 in directum utrinque nitentes... vir virum
amplexus detrahebat equo. xxv 19 § 6. Hor. a. p. 401. GALLITTA ii 68
Pollittas. anth. Pal. vii 334 16 Πωλίττης. OIG 3098 Πωλίττης. O. Jahn
specim. epigraph. 90. It is a pet name. O. Jahn Hermes iii 190 191
gives evidence for Bonitta, Iulitta, Livitta, Pollitta (and Pollittianus),
and Salvitto; observing that these names seem not to have been used
before the imperial times. For Gallitta he cites Plin. ep. vi 31 § 4.
guida al mus. di Bologna p. 59 (Fabretti p. 172. 332) the daughter of
Aur. Gallus. Gruter 75 5 Flavia Gallita. IRN 346 Fundania Gallitana,

The correct form (-tta) is often corrupted.

ORBI 93 n. Hor. ep. i 1 78 Obbar. Sen. ben. i 14 § 3 *ille accepit, ... sed cuius senectus et libera orbitas magna promittebat. mihi plus dedit, quamvis idem dederit, quia sine spe recipiendi dedit.* Tac. iii 22 *Lepida, cui super Aemiliorum decus L. Sulla et Cn. Pompeius proavi erant, defertur simulavisse partum ex P. Quirinio divite atque orbo.* ib. 23 she entered the theatre of Pompeius her ancestor with other noble ladies, and so moved the audience, that bursting into tears *sæva et detestanda Quirinio clamitarent, cuius senectæ atque orbitati et obscurissimæ domui destinata quondam uxor L. Caesari ac divo Augusto nurus dederetur.* ib. 25 proposal to mitigate the severity of the laws by which Augustus had sought to restrain celibacy. *nec ideo* (because of the laws) *coniugia et educationes liberum frequentabantur, praevalida orbitate.* Epikt. diss. iv 1 §§ 145—8. Lucian dial. mort. 9.

100 *fixis* the fall of votive offerings an evil omen Luc. i 557. Stat. Th. iv 332 333.

LIBELLIS 27. x 55. Suet. Cal. 14 *Casaubon ut vero in adversam valetudinem incidit, pernoctantibus cunctis circa Palatium, non defuerunt, qui pugnatos se armis pro salute ægri, quique capita sua titulo proposito voverent.* Caligula on his recovery enforced the fulfilment of these vows 27. DCass. lix 8 § 3 names P. Afranius Potitus as swearing that he would die, if but Gaius might recover, and Atanius Secundus a knight as engaging to fight as gladiator, in hope of a reward from Gaius, *ὡς καὶ ἀντίψυχοι ὁ ἀποθανεῖν ἐθέλησαντες.* Suet. Cal. 15 *Casaubon the common close of all oaths neque me liberosque meos cariores habeo quam Gaium habeo et sorores eius.* Mart. xii 90 pro sene, *sed clare, votum Maro fecit amico, | cui gravis et fervens hemitritæus erat, | si Stygias æger non esset missus ad umbras, | ut caderet magno victimam agrata Iovi. | coeperunt medici certam spondere salutem. | ne votum solvat, nunc Maro vota facit.* Lucian dial. mort. 5 1 Pluto: 'You know the old man, the very very old man I mean, the rich Eukrates, who has no children, but 50,000 who hunt for his fortune?' Hermes: 'Yes, him of Sikyon you mean. What of him?' Pl. 'Hermes, if it can be managed, let him live, over and above the 90 years he has lived already, as many more, or even more than that: but his flatterers, young Charinos and Damon and the rest, draw down to the grave one after another.' H. 'That would seem strange.' Pl. 'Nay, you could not do a juster thing: for what has come to them that they pray for his death, or claim his money though no way related to him? and the most detestable thing of all is that though they pray thus *ὁμῶς θεραπεύουσιν ἐν γὰρ τῷ φανερώ· καὶ νοσοῦντος ἃ μὲν βούλονται, πᾶσι πρόδηλα, θύσειν δὲ ὁμῶς ὑπισχνούνται ἣν ῥατοῖα.*'

101 PORTICUS of Gallitta or Pacinus.

HECA-

TOMBEN Ath. 3^d after his victory at Knidos and fortification of the Piræus, Konon offered τῷ θεῷ καὶ οὐ ψευδωνύμως a hecatomb and feasted all the Athenians. Marius vowed a hecatomb to the gods, if they would grant him victory over the Cimbri Plut. 26 § 3. B.C. 217 300 oxen were vowed to Iuppiter Liv. xxii 10 § 7. Philo legat. ii 598 M when Isidore charged the Jews with not sacrificing for Gaius, they replied that they offered hecatombs for him, and did not, as most, merely pour the blood of the victim on the altar and eat the meat, but burnt the entire flesh. Stat. s. ii 7 16—18 on Lucan's birthday *centum Thespiacis odora lucis | stent altaria victimæque centum | quas Dirce lavat aut alit Cithæron.* Philostr. soph. ii 1 § 5 the father of Herodes Atticus often offered a hecatomb of oxen to Athene. Capitolin. Max. et Balb. 11 Balbinus

was so overjoyed, that he offered a hecatomb, as soon as the head of Maximinus was brought to him. *hecatombe autem tale sacrificium est. centum arae uno in loco caespiticiae extruuntur et ad eas centum sues centum oves mactantur. nam si imperatorum sacrificium sit, centum leones centum aquilae et cetera huiusmodi animalia centena feruntur. quod quidem etiam Graeci quondam fecisse dicuntur, cum pestilentia laborarent, et a multis imperatoribus id celebratum constat.* cf. id. Maximini 24. Treb. Poll. Gallien. 9 *confecto itinere celebratisque hecatombis*. Vopisc. Tac. 12 the senators were so overjoyed on recovering the right of election to the throne *ut et supplicationes decernerentur et hecatombe promitteretur*. Porphy. ep. ad Marcell. 14 (and in almost the same words Demophil. sent. Pythag. 44 in Orelli opusc. sent. i 42) 'the lover of pleasure, though he slay *hecatombs*, and adorn the temples with countless offerings, is impious and godless and in intention sacrilegious.' Jewish exx. 1 k. 8 5 and 63 seq. 2 chr. 29 82 seq. 30 24. 35 7 seq. Grecian Hdt. vii 43. Xen. h. g. vi 4 § 29. cf. Soph. Tr. 762. Strabo 362. Iulian 396^a. 416^c.

102 QUATENUS they vow a hecatomb (not indeed of elephants), *since*. Plin. ep. iii 7 § 14 *quatenus nobis denegatur diu vivere, relinquamus aliquid, quo nos vixisse testemur*. So Hor. s. i 1 64 Heind. Ov. m. viii 786. xiv 40. Quintil. Suet. Cl. 26 Oud. Tac. Plin. ep. i 7 § 5. Flor. etc. in Hermas sim. v 5 = ἐπειδή. Arnob. vii 16 *quodsi animantium cruore honorari et adfici superiorum animos existimatis, cur non eis et mulos et elephantos mactatis?* Ptolemy Philopator having offered four elephants for his victory over Antiochus, alarming dreams threatened him with divine vengeance for so strange a sacrifice; he made amends by setting up four elephants in bronze (Iuba in Plut. ii 972^c who has many wonderful stories of elephants. See ind. ed. Didot). Philo de animal. 27 elephants sent to Germanicus, trained to act a feast, drunkenness etc. 28 one taught to write 'I myself wrote this.' 89 that Ajax, an elephant at Antioch, fell mad when deprived of the supreme rank, is past belief: he may have been more daintily fed and so jealousy may have sprung up.

NEC...NEC partitively used, after the general non Hand Turs. iv 131. Zumpt § 754. Cic. p. Mur. § 61. Liv. praef. § 11. i 26 § 12. 36 § 3. ii 49 § 3. Aen. ix 426 427 *nihil iste nec ausus | nec potuit*. id. ecl. 5 25 Forbiger. Sen. const. sap. 9 § 2 of the sage *nescit nec in spem nec in metum vivere*. cons. Helv. 8 § 4 *mundus hic quo nihil neque maius neque ornatiùs rerum natura genuit*. We should expect *nec venales, nec concepti*, but the construction is varied cf. Hdt. ix 3 *ἀμα μὲν ἐπ' ἀγνωμοσύνης, ἀμα δὲ πυρσοῖσι διὰ νῆων ἐδόκει* (for δοκοῦντι). id. i 14 § 1. 19 Krüger. 85 § 1 *ἀλλὰ τε ἐπιφραζόμενος καὶ δὴ καὶ...ἐπεπόμενος*. viii 54 Krüger. 116 *ἀλογήσαντες ἡ...ἐγένετο*. ix 5 *εἰτε δὲ δεδωγμένους...εἰτε...ἐδωδανε*. 104. Matthiä § 631 4. Krüger § 59. Kühner Gr. i 1^a 657. Schäfer Dem. app. cr. ii 75.

on the form L. Müller de re metrica 390. 103 SIDERE Plin. pan. 12 *eo ipso tempore, cum ferae gentes non telis magis quam suo caelo, suo sidere armantur*. 15 *diversam aquarum caelique temperiem ut patrios fontes patriumque sidus scire consuevit*. 29.

104 CONCIPITUR otherwise Colum. iii 8 § 3 *India perhibetur molibus ferarum mirabilis: pari tamen in hac terra vastitate beluas generari quis neget? cum intra moenia nostra natos animadvertamus elephantos*. Elephants do not breed in captivity, as Inv. accurately says; that an elephant, taken pregnant, will bear for that time, is true, but Colum. must have meant more. Plin. viii § 27 *circa*

coitus maxime efferantur et stabula Indorum dentibus sternunt. quapropter arcent eos coitu feminarumque pecuaria separant.

FURVA GENTE xi 124 125 elephant's teeth, quos mittit porta Syenes | et Mauri celeres et Mauro obscurior Indus. Plin. vi § 10. Flor. ii 34=iv 12 § 62 of embassies to Augustus *Seres etiam habitantesque sub ipso sole Indi, cum gemmis et margaritis elephantos quoque inter munera trahentes, nihil magis quam longinquitatem viae inputabant—quadriennium inpleverant; et iam ipse hominum color ab alio venire caelo fatebatur.* Friedländer i⁴ 48. For the abl. cf. Hor. epod. 11 10 latere petitus imo spiritus. see lexx. under *promo* (Verg. Hor. Tac.).

105 ARBORIBUS RUTULIS ET TURNI PASCITUR AGRO i 162. vi 637. Turnus was king of Ardea among the Rutuli. Here then were stables for the elephants which the emperors kept for exhibition in the theatre and amphitheatre. As the poets (Prop. v=iv 7 82. Mart. iv 62. vii 13. viii 28 12. Sil. xii 229 230 *quale micat semperque novum est, quod Tiburis aura | pascit ebur*) state that faded ivory regained its whiteness by exposure to the air at Tibur, Vales, infers, perhaps hastily, that elephants were kept there also.

106 CAESARIS iv 135 *Caesar*. Ios. ant. viii 6 § 2, who compares Pharaoh as a dynastic title with Ptolemy and Caesar. Clem. recogn. i 45.

CAESARIS ARMENTUM iv 50—52 *non dubitaturi fugitivum dicere piscem | depastumque diu vivaria Caesaris, inde | elapsum, veterem ad dominum debere referri.* Orelli inscr. 2951 *procurator ad helephantos.* Hirschfeld röm. Verwaltungsgesch. i 178. anth. Pal. ix 285 οὐκ ἐστὶ πυργωθεὶς [infra 109 110] ὁ φалаγγομάχας ἐπὶ θῆριν | δσχετος ὀρμαίνει μυριόδους ἐλέφας, | ἀλλὰ φόβῳ στείλας βαθὺν αὐχένα πρὸς ἱγυοδέσμους, | ἀντυγα διφρουλκεὶ Καίσαρος οὐρανίου. | ἔγνω δ' εἰρήνης καὶ θῆρ χάριν ὀργαυα ῥέψας | 'Αρεος, εὐνομένης ἀντανάγει πατέρα, where the former and present employments of the animal are seriously, as here satirically, contrasted. L. Cornificius, whenever he dined abroad, returned home on an elephant (DCass. xlix 7 § 6 where it is mentioned as exceptional). Suet. Claud. 11 *aviae Liviae divinos honores et circensi pompa currum elephantorum Augustino similem decernenda curavit.* Capitol. Maximini 26 *principibus nostris Maximo Balbino et Gordiano statuas cum elephantis decernimus.* Gord. 27. Elephants are frequently seen on imperial coins.

NULLI SERVIRE PARATUM PRIVATO among omens of Aurelian's future greatness Vopisc. 5 fin. he received from the king of the Persians a state elephant, which he offered to the emperor, solusque omnium privatus Aurelianus elephanti dominus fuit. Ael. n. a. x 1 took out a licence (δύναμιν) from the emperor to hunt them.

107 PRIVATO vi 114. xiii 41 n.

TYRIO Carthage being a colony of Tyre, the very names *Poenus, Punicus* mere corruptions of Phoenician. In Silius Hannibal and the Carthaginians are *Tyrius* (-i), *Sidonius* (-i), *Agenoreus* (-idae) etc.

108 HANNIBALI x 158 n. thus he employed forty b.c. 218 against the Carpetani (Liv. xxi 5 §§ 10. 15), and at the Trebia (ib. 55 §§ 2. 7. 9—11), at Zama b.c. 202 he had 50 in his van, the largest number that he ever led to battle (xxx 33 § 4). cf. ind. Liv. and Polyb.

NOTRIS DUBIUS REGIQUE MOLOSSO Plin. viii § 16 the Romans first met with elephants in the war with Pyrrhus in Lucania b.c. 281, whence (from Plautus and Naevius to Claudianus Mamertus cent. 5 after Chr.) they were called *Lucae boves* Lucanian oxen (cf. Varro l. i. vii § 39. Lucr. v 1302 Munro). M' Curius Dentatus exhibited some at his

triumph B.C. 275 (Sen. brev. vit. 13 § 3. Eutr. II 14=8). More than a hundred were led in triumph by L. Caecilius Metellus B.C. 250 (Plin. vii § 139. viii § 16. xviii § 17. Sen. ib. § 8. Oros. iv 9). The Romans first employed them in battle in the war against Philip B.C. 200 (Liv. xxxi 36 § 4). B.C. 190 in the battle of Magnesia L. Cornelius Scipio could oppose 16 African elephants to 54 Indian elephants of Antiochus (Liv. xxxvii 39 § 13). The elephants in the campaign of Q. Marcius Philippus against king Perses B.C. 190, took fright on a march (ib. xlv 5 § 2). They did good service at Vindalium B.C. 121, when Cn. Domitius Ahenobarbus defeated the Allobroges (Oros. v 13). A team was first yoked in Rome to the car of Pompeius in his African triumph B.C. 81 (Plin. viii § 4). In Caesar's Gallic triumph B.C. 46 elephants bearing torches were led (Suet. 37). In his African campaign B.C. 46 the soldiers of the fifth legion demanded to be led against the elephants in L. Scipio's army, which had at first caused great alarm: from their success in the battle that legion afterwards bore the figure of an elephant on their standards (App. b. c. II 96. cf. Hirt. bell. Afric. 81—84). In the imperial times they were employed chiefly to draw the emperor's chariot in triumphs and processions Friedländer II³ 372—5. 524 525. Niebuhr R. h. III 505. 520. 572. 590. 597 seq. ind. to Sillig's Pliny. Lipsius ep. misc. I 1.

REGI MOLOSSO XIV 161 162 Punica passis | proelia vel Pyrrum inmanem gladiosque Molossos. The most famous city of the Molossi Dodona Plin. iv § 2. Liv. perioch. 13. Flor. I 18=18 § 6. Veget. III 24 who shews how they may be overcome. Ael. n. a. I 38. Eutr. II 11=6. How Pyrrhus endeavoured to frighten Fabricius by suddenly exposing to his view an elephant, has often been told (Plut. Pyrrh. 20). In the wars also with Antiochus and Ingurtha the Romans had to encounter many elephants.

109 DORSO FERRE COHORTES I Maco. 1 6 and 35 where each elephant carries thirty-two soldiers in a tower, beside the Indian driver | see Bochart hieroz. II c. 27. Philostr. Apoll. II 12 § 1 puts the number at 12 or 15. Plin. viii § 22 'twenty tower-bearing (turriti) elephants cum sexagenis propugnatoribus were pitted against 500 horse and 500 foot,' must mean that each elephant bore three fighting men, as Ael. XIII 9 says. For Pliny uses distributives for cardinals as freely as the poets cf. Iani ars poet. 275.

110 PARTEM ALIQUAM BELLI I 74 n. aliquid. III 230 n. Aen. x 426 427 Lausus, | pars ingens belli. ib. 737 pars belli haut temnenda, viri, iacet altus Orodes. Pliny cited below. Ov. m. xi 217.

BELLI ET HIATUS IN SAME place XIII 65 hoc monstrum puero et miranti sub aratro. III 70. VI 274. 468. VIII 105? x 54? 281. XIV 49. XV 126.

EUNTEM IN PROELIA TURRIM Veget. III 24 p. m. Lucr. v 1302. Liv. xxxvii 40 § 4. Plin. viii § 27 domiti militant et turres armatorum in hostes ferunt, magnaue ex parte orientis bella conficiunt. ib. xi § 4 turrigeros elephantorum miramur umeros. Sil. III 601 vis elephantorum turrito concita dorso. ix 239—241 turritae ceu mobilis agger, | mutat et erectos attollis ad aethera muros. cf. Forcellini turriger. turritus. Bochart c. 25 'of the use of elephants in war' and c. 27. He quotes from Basil 'living towers and hills of flesh.'

111 MORA NULLA PER HISTRUM quoniam VI 333. dig. xxxii 30 § 5 sin autem per mulierem mora non est, quo minus cum filio habitet, legata ei debet.

NOVIUM HISTRUM fortune-hunters. Hister II 58.

112 PA-

cuvium sometimes Pacvius L. Müller de re metr. 251 252. Lachmann
Lucr. p. 306. EBUR i.e. the elephant; cf. 4 vellus.

18 sanguis. DUCATUR AD ARAS x 66. Heins. on

Ov. m. xv 114. 113 GALLITTAE to be taken with

Lares. 114 DEIS Laribus.

HORUM Larium, as representing the living family.

115 ALTER Pacuvius 125.

115 seq. vi 388—392
quid faceret plus | aegrotante viro? medicis quid tristibus
erga | filiolum? stetit ante aram, nec turpe putavit | pro cithara velare
caput, dictataque verba | pertulit, ut mos est, et aperta palluit agna.

A week after the death of Marcus Annelius the archigallus issued orders to his sect to bleed themselves for his recovery (Tert. apol. 25 who cannot refrain from sarcasm: o nuntios tardos! o somniculosa diplomata! cf. Minuc. 24 § 6). Cries of the people to the emperor Tert. apol. 35 de nostris annis tibi Iuppiter augeat annos. id. ad nat. ii 9.

SI CONCEDAS, VOVEBIT x 339 n. 340 n.

116 on
expiatory sacrifice see viii 257 n. vi 652—4 spectant [in the theatre,
cf. xii 120 tragicae] subeuntem fata mariti | Alcestim et, similis
si permutatio detur, | morte viri cupiant animam servare
catellae. ib. 551 552 pectora pullorum rimabitur, exta catelli, | inter-
dum et pueri.

118 VIRTAS xiii 63 n. Verg.
g. iii 486 487 stans victima ad aras, | lancea dum nivea circumdatur infula
vitta. Aen. ii 136. 156. Ov. Ibis 103. Pont. iii 2 75.

118 119 SI QUA EST NUBILIS ILLI IPHIGENIA DOMI i 161 n.
iv 133 n. xii 127 Mycenis. vi 566 Tanaquil tua. Aeneas for son v
138 139 nullus tibi parvulus aula | luserit Aeneas nec filia dulcior illo.
Markland adds v 141 tua nunc Mycale. vi 236 (cl. xiii 98. xiv 252)
advocat Archigenen. 660 Atrides (for husband, but iv 65 for
monarch).

NUBILIS Iphigenia was led to the
altar Lucr. i 98 nubendi tempore in ipso. Eur. IA. 100. 123.

119 120 IPHIGENIA...CERVAM Prokl. epit. of the cyclic
poem Kypria p. 475 Gaisford (Mure bk. ii c. 19 § 9) 'the fleet again
assembles at Aulis. Agamemnon on a hunting party, elated by an
expert shot at a deer, boasts that he surpasses Artemis herself in her
own art. As a punishment for his impiety, the goddess detains the fleet
windbound. Kalchas declares that she can only be appeased by the
sacrifice of Iph., who is accordingly brought from home, under pretext
of betrothal to Achilles. Artemis snatches her from the altar, leaving a
fawn in her stead, makes her immortal, and conveys her to Tauri.'
Hegesias (or Stasinus) is followed by Eurip. IA. 1587. IT. 28 ἀλλ' ἐξέ-
κλεψεν ἑλαφὸν ἀντιδοῦσά μου | 'Apreus Ἀχαιοῖς. 783. Prop. iv=iii
22 34. Ov. m. xii 34 Heins. tr. iv 4 67. Mart. iii 91 11. Nonn. xiii
104—119. Hygin. 98 Muncker. 261. Serv. Aen. ii 116. See other
legends in Tzetzes on Lyk. 183. A hackneyed topic in the schools Sen.
suas. 3 title 'deliberat Agamemnon an Iphigeniam immolet negante Cal-
chante aliter navigari fas esse.' Aug. civ. Dei xviii 18 § 3 where he dis-
cusses the possibility of lycanthropy and Circean metamorphoses, with
the saving clause 'si tamen factum est' explains the story of the Dio-
medeae volucres, by this: men were not changed into birds, but by leger-
demain birds were substituted for men; sicut cerva pro Iphigenia.
By divine permission such praestigiae would not be difficult; because
that virgin was afterwards found alive, it was readily understood suppo-
positam pro illa cervam esse. A like spiriting away of a victim at
Caesarea said by Eus. h. e. vii 17 to have been revealed in answer to a

Christian's prayers.

DARIT HANC ALTARIBUS
 Lucr. i 84—100. Hor. s. ii 3 199—201 *tu cum pro vitula statuis dulcem*
Aulide natam | ante aras spargisque mola caput, inprobe, salsa, | rectum
animi servas? Mühlmann col. 498 has many exx. of *dare focis tura liba*
 etc.

120 xv 116—9. XIII 84 85 of the perjurer,
 swearing by all the armoury of heaven *si vero et pater est*, 'comedam',
inquit 'flebile nati | sinciput elixi Pharioque madentis aceto.'

121 LAUDO MEUM CIVEM IV 18 19 *consilium laudo*
artificis, si munere tanto | praecipuam in tabulis ceram senis
 abstulit orbi. Holyday 'my citizen has brain! what is a fleet, | to
 a rich will?' Tert. apol. 14 'I do not speak of your cheating Hercules
 of more than two-thirds of his tithe: *laudabo magis sapientiam, quod de*
perdita aliquid eripitis.' ib. 16 *laudo diligentiam.*

122 MILLE VARRO r. r. ii 1 § 26 numerus non est, ut sit ad amus-
 sim, ut non est cum dicimus, mille naves isse ad Troiam.
 The number of ships in the Homeric Catalogue (II. ii) is 1186, but the
 poets (Aesch. Ag. 45 Blomf. Eur. Andr. 106 Barnes. Or. 352 Klotz.
 Plaut. Bacch. 928. Aen. ii 198 Heyne. ix 148. Prop. iii = ii 26 38.
 Sil. iii 229 Drak. cf. Sen. contr. 35 § 2. [Sen.] Agam. 39. Stat. Ach.
 i 35. Duker on Thuc. i 10 § 4. Eust. II. ii 760 p. 338) generally
 speak of a thousand only. Cic. Verr. i § 48 gives 1000 also as the number
 of Xerxes' fleet.

LIBITINAM III 32 n. Hor. c. iii
 30 67 *non onnis moriar, multaque pars mei | vitabit Libitinam.* id. s.
 ii 6 19 Heind. Plut. Num. 12 § 1 some identified with Proserpina, the
 more learned with Venus, Lib. *ἐπισκοπὸν τῶν περὶ τοὺς θνήσκοντας δόλων*
θεῶν ὄντων. id. qu. rom. 23. Servius Tullius appointed that for every
 death a sum of money should be paid into the treasury of Venus Libitina
 in the grove (Piso in DH. iv 15. Varro in Non. p. 64 *lucus Veneris*
Lubentinae), from which biers and fuel for funerals were brought
 Mart. x 97 l. id. viii 43 *effert uxores Fabius, Chrestilla maritos, | fune-*
reamque toris quassat uterque facem. | victores committit, Venus : quos ista
manebit | exitus, una duos ut Libitina ferat. Hence the mention of
 Libitina in pestilences (Liv. xli 21 § 6. Suet. Nero. 39), the terms *Libiti-*
nam facere, exercere, the *Libitinensis porta* at the amphitheatre. Orelli
 inscr. 3349 *lucar Libitinae.* Preller röm. Myth.¹ 387. Marquardt v
 (1) 380 381.

123 DELEBIT TABULAS if the patient
 recovers he will ascribe all to the vow of Pacuvius, and erase in his
 favour all other names from the waxen tablets of his will i 68 n. ii 58.
 iv 19. xiv 55 *tabulas mutare parabis.*

NASSAE a weel Festus p. 169 a 19 M. Sil. v 47—52 *vitreas sollers pisca-*
tor ad undas | ore levem patulo texens de vimine nassam, | cautius interiora
ligat mediamque per alvum | sensim fastigans compressa cacumina necit, |
ac fraude arcuati remeare foraminis arcet | introitu facilem, quem traxit
ab aequore, piscem. met. also in Plaut. mil. 579. Cic. Att. xv 20 § 2.
 so *κύπρος* in Lucian Hermot. 59. cf. Hor. s. ii 5 25. 44. ep. i 1 79
 Obbar. Mart. iv 56. vi 63. Plin. ep. ix 30 cited 93 n. Sen. const.
 sap. 9 § 2 *est et illa iniuria frequens, si lucrum alicuius excussum est*
aut praemium diu captatum, si magno labore adfectata hereditas
aversa est et quaestuosae domus gratia erepta. ben. iv 20
 § 3 *ingratus voco, qui aegro adsedit, quia testamentum facturum est, cui de*
hereditate aut legato vacat cogitare. faciat licet omnia, quae facere bonus
amicus et memor officii debet, si animo eius observatur spes, si lucri cap-
tator est et hamum iacit. Lucian dial. mort. 8 a *captator* dead
 before his victim complains: 'As the proverb is, the fawn has caught the

lion. I courted the rich and childless Hermolaos and thought it a stroke of policy to deposit in a public place my will, in which I have bequeathed to him my all, that he might do the like by me... and now by a fall of the roof I am dead on the sudden and Hermolaos has my estate, having like some sea-wolf swallowed bait and hook.' 'Not only so, but you the fisherman too, so that your plan has recoiled upon yourself.' 'So it seems; more's the pity.' *ib.* 6 § 4 Terpsion a man of 80 had sent many costly presents to Thukritos, an old man past 90, with three teeth in his head, who seemed to have one foot already in his coffin. Terpsion complains to Pluto: 'after swallowing so large a bait of mine the day before yesterday he attended my funeral and crowded over me.' Pluto: 'Bravo, Thukritos! Long life and prosperity to you; may you live to bury all your flatterers.' *id.* Tim. 22 cited 126.

124 SOLI II 58 59 *cur solo tabulas impleverit Hister | liberto.* VI 601. Hor. s. II 5 54 *solus, multasne coheres.*

125 BREVITER

I 68 n. *exiguus tabulis.*

125 126 SUPERBUS INCEDET Hor. epod. 15 17 18 *et tu, quicumque es felicior atque meo nunc | superbus incedis malo.*

126 INCEDET 'stalk,' 'strut,' connotes a stately consequential movement Aen. I 146 *divom incedo regina*, where Servius 'incedere proprie est nobilium personarum; hoc est, cum aliqua dignitate ambulare.' Sall. Jug. 31 § 10 *incedunt per ora vestra magnifici, sacerdotia et consulatus, pars triumphos suos ostentantes.* Liv. II 6 § 7. Sen. tranq. I § 9. ep. 76 § 31. 80 § 7. 115 § 9 *omnium istorum, quos incedere altos vides, bratteata felicitas est.* Amm. XIII 14 § 3 *grandiaque incedens tamquam Oti frater et Ephialtis.* cf. Mühlmann.

VICTIS RIVALIBUS Lucian Tim. 22 the successful fortune-hunter, when the will is open, 'carries me [Plutos] off, will and all, styles himself instead of Pyrrhias, Dromo or Tibios (his name to that moment) Megakles or Megabyzos or Protarchos, τοὺς μάτην κεχηρότας ἐκείνους ἐς ἀλλήλους ἀποβλέποντας καταλιπὼν ἀληθὲς ἀγοντας τὸ πένθος, ὅλος αὐτοὺς ὁ θύννος ἐκ μυχοῦ τῆς σαγήνης διέφυγεν, οὐκ ὀλίγον τὸ δέλεαρ καταπιῶν.

127 you see then how well he is repaid for the sacrifice of his Iphigenia.

IUGULATA MYCENIS the same use in principle as *ab urbe condita* 'from the foundation of Rome.' When Ribbeck asks (x 108 *summus nempe locus nulla non arte petitus*) 'wie kann der höchste Stand oder der Gipfel der Macht Jemanden zu Boden stürzen? Das Streben danach wohl,' he has yet to learn that *summus locus petitus* = *petitio summi loci*. Nägelsbach § 30 2 cites e.g. Cic. fam. IV 13 § 2 *quorum benevolentiam nobis conciliarat per me quondam te socio defensor res publica.*

MYCENIS Agamemnon was king of Mycenae. Aen. XI 266 *ipse Mycenaeus magnorum ductor Achivum.* Sil. I 27 *ante Agamemnoniam ditissima tecta Mycenen.* Ov. m. XII 34 *supposita fertur mutasse Mycenida cerva.* Pacuvius's *Mycenis* is his daughter, whom he is ready to offer as Agamemnon did Iphigenia (119).

128—130 may Pacuvius be curst (x 7 seq.) by the fulfilment of his desires: attain Nestor's age and mountains of gold, but know nothing of that friendship which he counterfeits.

VIVAT NESTORA 4 n. x 246—255. 'May he live a Nestor,' i.e. Nestor's age, compared by Wytt. on Plut. II 150^b with *Cyclopa moveri*, etc. Mart. x 24 9—11 *vitalis tribus areis peractis | lucos Elysiae petam puellae. | post hunc Nestora nec diem rogabo.* (Ribbeck, 'correcting' Ruperti, strangely renders 'after this day I will not ask Nestor for one day more'). The comparison of the attribute of one person (or

thing) to another person or thing (III 74 n. add Schäfer on Plin. ep. i 16 § 3. on schol. Ap. Rh. II 477. Heinichen n. or. on Eus. h. e. vi 3 § 13) is in principle the same. cf. Mentor (VIII 104 n.) = a work of Mentor's. XIV 326 *sume duos equites*. Mart. II 29 3 *quaque Tyron* (Tyrian dye) *totiens epotavere lacernae*. Sen. apocol. 4 14 *vincunt Tithoni, vincunt et Nestoris annos*. It was a common prayer for a friend that he might attain Nestor's years. Stat. s. i 3 110 *finem Nestoreae precor egrediare senectae*. II 2 107 108 *sis felix, tellus, dominis ambobus in annos | Mygdonii Pyliique senis*. III 4 103 104 *eat, oro, per annos | Iliacos Pyliosque simul*. IV 3 149 150 to his 'god' Domitian *annos perpetua geres iuventa, | quot fertur placidos obisse Nestor*. V 3 255—7 to his father o Pylias *aevi transcendere metas | et Teucros aequare senes, o digni videre | me similem!* Ov. Pont. II 8 41.

129 QUANTUM RAPUIT NERO VIII 100—128 n. On Nero's wholesale robberies in Greece and elsewhere cf. Tac. xv 45 *interea conferendis pecuniis pervastata Italia, provinciae eversae sociique populi et quae civitatum liberae vocantur. inque eam praedam etiam dicessere, spoliatis in urbe templis egestoque auro, quod triumphis, quod votis omnis populi Romani aetas prospere aut in metu sacraverat. enimvero per Asiam atque Achaïam non dona tantum sed simulacra numinum abripiebantur, missis in eas provincias Acrato ac Secundo Carrinate*. ib. xvi 28. id. Agric. 6. Plin. xxxiv § 84 works of art restored by Vesp. to the temple of Pax (Nero had collected them for his golden house). DCass. lxxiii 11. 12 § 3. Suet. 26 (his shoplifting in Rome). 32 (temples in Rome, e.g. of the Penates; Suet. is silent as to his robberies in Greece). DChrys. or. 31 i 644 R. to the Rhodians 'the Romans who often plundered temples and palaces, have never stirred any of yours; Nero himself, who did not spare even the statues of Olympia and Delphi, and removed most of those of the Athenian acropolis and many from Pergamum, left yours alone undisturbed.' Pausan. v 25 § 8. 26 § 3. ix 27 §§ 3 4 (Nero's incests and adulteries were instigated by an Eros, enraged at being removed from Thespieae!). 7 § 1 (five hundred statues were removed from Delphi alone). Höck röm. Gesch. I (3) 399. Thus he injured the Greeks by his taste for the fine arts more than Xerxes had done by his conflagrations Philostr. Apoll. v 7 § 3 sq. Hertzberg Gesch. Griechenl. II 97—99. 110 111. Schiller (Nero 247—250) gives reasons for reducing the amount of these depredations.

129 130 MONTIBUS AURUM EXAEQUET Ter. Ph. 68 *modo non montes auri pollicens*. Pers. III 65 Jahn *et quid opus Cratero magnos promittere montes?* Hier. in Rufin. III 39 *montes aureos pollicitus*. VM. II 9 pr. *partarum rerum caelo cumulus aequatus, sedem stabilem non habebit*.

130 Ov. Ibis 117—122 e.g. *sisque miser semper, nec sis miserabilis ulli*. Hor. s. i 1 80—91. e.g. 86 87 *miraris, cum tu argento post omnia ponas, | si nemo praestet, quem non merearis, amorem?* See Lassaulx der Fluch bei Griechen u. Römern (Studien Regensb. 1854 155—177).

NEO NRO = neu 93. III 302. VI 450. VIII 188. IX 99. XI 186. XIV 201. XVI 9. *neu* only once XIV 203 (Lupus).

QUEMQUAM ULLO VIII 177 178 *lectus | non alius cuiquam nec mensa remotior ulli*.

XIII

A 'consolatio' (παράμυθικός cf. Sen. cons. ad Polyb. ad Helv. ad Marc. Plut. cons. ad Apollon. ad uxor. a beautiful tribute to his daughter's memory) addressed to Calvinus, who had been cheated of ten sestertia.

GUILT meets its due punishment, if not from corrupt judges, yet from the conscience of the sinner and the reprobation of honest men (1—6). But there are other considerations, Calvinus, which should mollify your wrath. True, the friend whom you trusted has defrauded you; but your fortune can well support so trifling a loss. Look about you, and see how rife such crimes are. In the golden days of Saturn's rule falsehood was unknown, but now it is honesty that is the prodigy (7—85). Never was perjury so universal: for, while many believe in no God, others hope for a long reprieve, if not a final pardon (86—119). To raise an outcry then, as though your case were hard and strange, is as unreasonable as to wonder at blue eyes in a German, the goitre among the Alps, dwarfs in the land of pygmies (120—173). Are you then to look for no redress? Philosophy will teach you that none but little minds delight in revenge: but, in any case, you may be well content to leave the delinquent to his own remorse and to that law by which crime breeds crime. If such be your desire, you may yet see him condemned to exile or to death (174—249).

cf. Quintil. decl. 314.

This satire was written in the year 127 A.D. 17 n. Its lofty Stoicism has made it a favorite with moralists; many of the lines are as vigorous as any in Iuv., but the effect is marred by verbosity. The aged poet forgets the caution: *manum de tabula*. Recitations had spoiled taste; the sense of proportion was lost; the whole was sacrificed to the parts. It is true, not only of Seneca, but of all silver age writers, that they 'look best in quotations.' The epigrams of Martial are the most perfect works of silver age art, because in them *point* is in place, and there is no temptation to digress. In 1576 Muretus spent at Rome three lectures on this satire vol. II or. 12 'et iucunda autem et utilis illius evolutio futura est. continet enim multas graves et utiles senten-

tias, optimis verbis et genere quodam dicendi salso festivo hilari et, ut ita dicam, vivo, quod huic poetae proprium ac perpetuum est, explicatas.' This is all: 'die hohen Lobsprüche,' of which Düntzer talks, do not exist. Verses 39—52, 64—70, 78—85, extracts from a common-place book on mythology and portents, remind one of Lucan's misplaced encyclopaedic learning e.g. on Thessalian witchcraft (vi 630—829), on Antaeus (iv 590—655), portents (v 540—556), the battle of the winds (v 598—612). cf. Stat. Th. vi 88—117 with his prototype Aen. vi 180—182.

1—22 Sin stands condemned by the sinner: he may bribe the praetor's court, but he cannot silence the judge within. What says the world, Calvinus, to this breach of trust? Your estate can bear it; it will not sink you; 'tis a hackneyed, every day mishap, a 'stale trick of chance.' Play the man then, and stifle your sobs. Scorn to wince at a trifling wound. What, born under Fonteius, with sixty years behind your back, and yet startled and fuming at perjury and fraud? Wisdom, by her heavenly maxims, enables men to master fortune. Even experience, that mistress of fools, might have enured your shoulders to the yoke.

1 EXEMPLO MALO Petr. 104 *illi qui sunt, qui nocte ad lunam radebantur pessimo medius fidius exemplo*. Mühlmann col. 954.

2 DISPLICET AUCTORI 192 n. iv 8. Sen. ep. 42 § 2 *nec ulla maior poena nequitiae est, quam quod sibi ac suis displicet*. ib. 97 § 11. Macrob. comm. i 10 § 12.

ULTIO Aus. vii sap. sent.

'Thales' turpe quid ausurus te sine teste time.

2 3 SE IUDICE NEMO NOCENS ABSOLVITUR not like the following passages from Plaut. Cic. Nep. Plaut. mil. 559 *si ego me sciente paterer vicino meo inferri apud me iniuriam*; for here the construction is *inferitur vicino meo me sciente iniuria*. Cic. in Pis. § 23 *quae omnia ornamenta etiam in Sex. Clodio te consule esse voluisti*. p. Scaur. § 34 *se consule neque repelli fratrem volebat*. Nep. Paus. 2 § 4 *Graeciam sub tuam potestatem se adiuvante te redacturum pollicetur*. Compare rather Ov. amor. ii 12 13 *me duce ad hunc voti finem, me milite veni*. Quintil. viii 2 § 2 *ille, qui in actione 'hibericas herbas,' se solo nequiquam intellegente, dicebat*. Suet. Tib. 31 *Burm. Oud. negante eo...impetravit. iterum censente...optinere non potuit*. Cal. 35 *edente se munus...animadvertit*. Censorin. 17 § 11 *sextos autem [ludos] fecit Ti. Claudius Caesar se IIII et Vitellio IIII coss...., septimos Domitianus se XIII et L. Minucio Rufo coss.* Aus. id. 2 14 *ipse mihi numquam iudice me placui*. Symm. laud. in Val. sen. Aug. i 13 *nec quisquam se ipso iudice impune laedatur*. id. in Gratian. 8 *me ipso principe militavi*. Scribon. 97 *ne hic quidem ulli se vivo compositionem dedit*. Many exx. in Sanctii Minerva ii 7. Duker on Florus iv 12 § 28. Haase on Reisig 760. Kühner gr. Gr. ii² 666. *se iudice*='at the bar of his own conscience,' and the abl. is necessary. Dräger ii 779 780.

3 iv 8. 192—239. Publil. Syr. 259 *Sp illo nocens se damnat quo peccat die*. Philo ii 635. 642. 649. Sen. de ira iii 26 § 2 *'quid ergo' inquis 'impune illi erit?' puta te velle, tamen non erit. maxima est enim factae iniuriae poena fecisse, nec quisquam gravius adficitur quam qui ad supplicium paenitentiae traditur*. ib. ii 30 § 2 *tam sibi dedit [poenas], qui peccavit*. id. Hippol. (or Phaedra) 164—9 *Peiper e.g. scelus aliqua tutum, nulla securum tulit*. Ambr. in ps. i § 20 *etiamsi hominem fefellit, testem refugit, accusatorem evasit; se tamen sui accusatorem vitare non poterit, quem maxime debet timere; quia et accusatorem habebit et confitentem reum*.

4 FALLACI PRAETORIS VICERIT URNA Cic. fin. ii § 54 of L. Tubulus: *qui, cum praetor quaestionem inter sicarios exercuisset, ita aperte cepit pecunias ob rem iudicandam.* The iudices in criminal causes were generally appointed by *sortitio*: that is, the president of the *quaestio* drew out of an urn containing the names of all his iudices (*selecti*) the number necessary for the trial: the parties were allowed to challenge a certain proportion, in whose place other names were drawn (*subsortitio*). In this ballot the praetor had opportunities for foul play (Geib Criminal-process 184-6). dig. XLVIII 8 l pr. *lege Cornelia de sicariis et veneficiis tenetur, qui,.....cum magistratus esset publicove iudicio praeesset, operam dedisset, quo quis falsum indicium profiteretur, ut quis innocens conveniretur condemnaretur.* The praetor's urna here may be that used for this purpose or rather that in which the tablets A (*absolvo*), C (*condemno*), or N L (*non liquet*) were thrown. Geib 365 366. If the first, the praetor has packed the jury. cf. Aen. vi 431-3 (where Servius quotes Iuv.) *nec vero hae sine sorte datae, sine iudice sedes: | quaesitor Minos urnam movet, ille silentum | conciliumque vocat vitasque et crimina discit.* If the latter, he has in the course of the proceedings won their votes. cf. Cic. Att. i 16. Apul. met. x 8 *cum iam sententiae pares, cunctorum stilis ad unum sermonem congruentibus, ex more perpetuo in urnam aeneam deberent conici, quo semel conditis calculis iam cum rei fortuna transacto nihil postea commutari licebat.* Cic. ad Qu. fr. ii 4 § 6 Baiter (=ii 6 fin.). Prop. v=iv 11 19. 49. Ov. met. xv 44. Hor. c. ii 3 26. iii 1 16. s. ii 1 47. Sil. ix 26 27 *qui te | legibus atque urnae dira eripuerit minanti.*

7 TENUIS III 163 n.

Cic. inv. i § 35 *pecuniosus an tenuis.*

8 MERGAT x 57 n. Pers. iii 34. Amm. xxxi 9 § 5. Vell. ii 91 § 3 Heins.

NEC RARA VIDEMUS 16. 126-173. Menand. fr. inc. 2 (in Plut. ii 103^d) if, Trophimos, you alone of all mankind had been born to unbroken prosperity, ὁρθῶς ἀγανακτεῖς ἔστι γὰρ ὁ ἐψευσμένος | δροπὸν τε πεπονήκ', but if you drew the common air by the same laws with us, you must bear this loss better. σὺ δ' ὁσθ' ὑπερβάλλοντα, Τρόφιμ', ἀπώλεσας | ἀγαθὰ, τὰ νυνὶ δ' ἔστι μέτριά σοι κακὰ. | ὥστ' ἀνὰ μέσον που καὶ τὸ λοιπὸν δὴ φέρε. Gataker on Antonin. vii § 58. Hamlet i 2 72-106 'thou know'st 'tis common.'

9 COGNITUS XII 26.

10 71 seq.

MEDIO

i.e. drawn at random. Plin. ep. ix 13 § 13 *omnes Certum nondum a me nominatum ut nominatum defendunt crimengue quasi in medio relictum defensione suscipiunt.*

11 PONAMUS XI 191 192.

12 VIRI Hor. epod. 10 17 *illa non virilis eiulatio.*

13 QUAMVIS however light.

MINIMAM EXIGUAM-

QUE MALORUM PARTICULAM 189 190. Cic. fin. v § 78 *ea nos mala dicimus, sed exigua et paene minima.* acad. ii § 127 *ut exigua et minima.* Lucr. v 591=595 *exigua maioris parte brevique.*

14 SPUMANTIBUS Sen. Oed. 362 *Peiper felle nigro tabidum spumat iecur.*

15 SACRUM 72 sacrilega.

16 DEPOSITUM 60. cf. 71 seq. dig. xvi 3 ('depositi vel contra') 1 pr. *depositum est, quod custodiendum alicui datum est.* cod. iv 34. Hor. s. i 3 94 95 *quid faciam, si [amicus] furtum fecerit aut si | prodiderit commissa?* Sen. ben. iv 26 § 3 the good man will not trust him with a deposit, *depositum committet ei, qui iam pluribus abnegavit.* vi 5 § 5. 6 § 1. The Christians in Bithynia, a few years before the date of this satire (Plin. ep. x 96=97 § 7) took a mutual oath *ne furta, ne latrocinia, ne adulteria committerent,*

ne fidem fallerent, ne depositum appellati abnegarent.

STUPET HÆC IV 119 n. Plin. pan. 31 fin. stupebant *agricolae plena horrea, quae non ipsi referissent.*

17 FONTEIO CONSULE NATUS 28 n. 157 n. Clinton (f. R. ann. 118) and Lipsius (quaest. epist. iv 20) understand C. Fonteius Capito cos. A.D. 59. Tac. xiv 1. Plin. ii § 180. IRN 3067. But this Capito stands second to his colleague C. Vipstanus Apronianus, and therefore Borghesi (œuvres v 74—76) understands the Fonteius Capito of A.D. 67, who is named before his colleague Iunius Rufus. This is the legatus of lower Germany, who was put to death B.C. 68 with the connivance of Galba (Tac. h. i 7. 37. 52. 58. iii 62. iv 13). When a single consul is named to date a year, the first is regularly named, except when that first is Caesar or emperor. Thus the date of this satire, like that of the 15th (xv 27 n.) is 127 A.D.

18—25 126—173. xv 106—9.

Luc. vi 60 Corte. Plin. ep. iv 18 § 1 Corte in deterius. ib. 28 § 3 longe *difficillima est imitationis imitatio. a qua rogo ut artificem...ne in melius quidem sinas aberrare.* ix 89 § 1 *reficienda est mihi aedes Cereris in praediis in melius et in maius.* x 70=75 § 1 *quae sunt vetustate sublapsa relaxentur in melius.* Tac. iv 20 in melius *flexit.* Flor. iv 7 § 9 Duker. Hand Turs. iii 331.

PROFICIT USUS

['experience helps on to something better.' H. A. J. M.]

19 ['MAGNA QUIDEM (sunt) *praecepta* agrees more closely with *vita didicere magistra* of 22 than *magna (est) sapientia.*' H. A. J. M.]

SACRIS Sen. ep. 14 § 11 *numquam in tantum convalescet nequitia, numquam sic contra virtutes coniurabitur, ut non philosophiae nomen venerabile et sacrum maneat.* 55 § 4. Cic. Tusc. i § § 64 65.

20 VICTRIX FORTUNAE SAPIENTIA x 52. 363—6 n. Hor. s. ii 7 83—88. Sen. ep. 71 § 30 *sapiens quidem vincit virtute fortunam.* 82 § 5 *philosophia circumdanda est: inexpugnabilis est murus, quem fortuna multis machinis lacessitum non transit.* cons. Helv. 13 § 2. const. sap. *passim* e.g. 5 § 4. 6 § 8 *the munimenta of the sage et a flamma et ab incursu tuta sunt, nullum introitum praebent, excelsa, inexpugnabilia, dis aequa.* 8 § 3 *fortune, quoties cum virtute congressa est, numquam par recessit.*

22 LACTARE

IUGUM to fret under) (vi 207 208 of the patient husband *summitte caput cervicem parata | ferre iugum.*

VITA

MAGISTRA in the school of life ['with reference to the special use of *magister* as a trainer.' J. C.] cf. *experientia stultorum magistra.* Cic. Tusc. v § 5 of philosophy *magistra morum et disciplinae.* Sil. iv 121.

23—37 No day too sacred to discover thieves, treachery, embezzlement, gain gotten by the dagger or the bowl. Good men are scarce, scarce as gates of Thebes or mouths of Nile. 'Tis Rome's ninth century, sunk below the iron age; Nature's self, baffled, has no metal to express the baseness of the times. We cry to men and gods for mercy, with a din deafening as the applause sold to Faesidius for a dole. Dotard, know you not the charms of a neighbour's gold? know you not, how the world flouts your innocence, who bid any man eschew perjury for fear of some avenger watching in temples and blood-stained altars?

23 seq. i 112 seq.

QUAE TAM FESTA

DIES, UT CESSSET PRODERE FUREM Suet. Tib. 61 *nullus a poena hominum cessavit dies; ne religiosus quidem ac sacer.* Markland '*FESTA vel fausta. non enim tam festi habendi sunt dies in quibus haec scelera non occurrunt, quam fausti.*'

24 25 OMNI EX CRIMINE LUCRUM QUÆSITUM Nägelsbach § 30 2 (Weidner).

25 PYXIDEM I 70 n. 158 n. II 41 *pyxide* medicine box. VIII 17 n. Cic. p. Oael. § 65 *veneni pyxidem*. Corvus was ridiculed for a sentence (in a *controversia* Sen. suas. 2 § 21 'de ea quæ apud matronas disserebat liberos non esse tollendos') *inter pyxides et redolentis animæ medicamina constitit mitrata contio*. Sen. ep. 95 § 18. ben. v 13 § 3 *quædam, etiamsi vera non sunt, propter similitudinem eodem vocabulo comprehensa sunt*. sic *pyxidem* [properly of box] et *argenteam et auream dicimus*. id. ap. Lact. III 15 § 13 of some philosophers, who need to apply their own rebukes of vice to themselves *quos non aliter intueri decet quam medicos, quorum tituli remedia habent*, *pyxides venena*. Plin. XXX § 20 of the medical profession *quid enim venenorum fertilius aut unde plures testamentorum insidiæ?* *Hermas vis, § 9 nolite similes fieri maleficis et malefici quidem venena sua in pixides [sic] batulant. vos autem venenum vestrum et medicamentum in corde continetis.*

26 rhythm as 35. 225.

RARI BONI Porphyr.

vit. Pythag. 42 *maxim* of Pythagoras, 'avoid the beaten path,' τὰς λεωφόρους μὴ βαδίζειν (cf. Rittersh. p. 229 Kiessling. Matt. 7 13 14 the broad way). Theogn. 150. Bias in DL. I § 87 *Menage φιλεῖν ὡς μυσήσοιτας τοὺς γὰρ πλείστοις εἶναι κακοῦς*. Xen. Kyrop. II 2 § 24. DL. VI §§ 27. 32. 40 41 *Menage* the lantern of Diogenes, and his frequent complaints that he could not find 'men.' Sen. vit. beat. 2 § 1 *cum de beata vita agetur, non est quod mihi illud discessionum more respondeas: 'haec pars maior esse videtur.' ideo enim peior est. non tam bene cum rebus humanis agitur, ut meliora pluribus placeant: argumentum pessimi turba est*. id. ben. I 10 § 3 *idem semper de nobis pronuntiare debemus, malos esse nos, malos fuisse, invitus adiciam et futuros esse*. id. n. q. IV praef. § 19 with citations from Verg. Ov. Menander. id. ep. 42 § 1 *the vir bonus* is a phoenix, born once in 500 years. Plut. II 413^d. Plin. ep. VIII 22 § 3 *maxim* of Thræsea *qui vitia odit, homines odit*. Hor. s. I 3 68 69. Lucian Tim. 25 *Plutos* complains that Zeus has sent him, blind as he is, to find an honest man, δυσέρετον οὕτω χρήμα καὶ πρὸ πολλοῦ ἐκλελοιπὸς ἐκ τοῦ βίου, which even Lynkeus could not easily find, διαυρὸν οὕτω καὶ μακρὸν βν. As then the good are few, and crowds of bad fill all the streets in the cities, I more readily light upon these latter in my roamings. Philo I 84. 255. 316 M. Chrys. hom. 10=9 in Rom. (IX 517^b) πολλοῖς τῶν ἀνθρώπων, κατὰ τὴν παροιμίαν, ἀρέσκει τὰ χεῖρα, καὶ ταῦτα αἰροῦνται, τὰ ἀμείνω παρατρέχοντες. Nägelsbach nachhomer. Theol. 322—4. Aus. id. 16 1 2 *vir bonus ac sapiens, qualem vix repperit unum* | *milibus e multis hominum consultus Apollo*. paneg. 11 19 (259 17 B).

27 THEBARUM PORTAE Thebes in Boeotia, called ἑπτάπυλος by Hom. II. IV 406. Od. XI 263. Hes. op. 162. scut. 49. The seven heroes each assailed a separate gate (Aesch. Th. Eur. Ph. 287. Ov. tr. II 320 *septem portas sub duce quamque suo*). Book 3 pp. 251—345 of Unger's learned *paradoxa Thebana* is 'de Thebarum portis.'

DIVITIS XV 123. cf. its epithets *υποφόρος, πλούσιος, γόνιμος, pinguis, secundus* etc.

OSTIA NILI reckoning from W. to E. Plin. v § 64 the Canopic, Bolbitine, Sebennytic, Phatnitic, Mendesic, Tanitic, Pelusiac. cf. Hdt. II 17. Strabo 801. Mel. I 9 § 9 (see Tzschucke v 316). Hence the epithets *ἑπτάπυλος* (Mosch. 2 51). *septemplex* (Ov. m. v 187). *septemfusus* (ib. xv 753). *septemgeminus* (Catull. 11 7. Verg. Stat.). *septeno gurgite* (Cl. in Ruf. I 185. Luc.).

28 degeneracy of the age I 147—150 n. XII 48 49.

NONA AETAS (so p ω) the ninth century of the city (Borghesi

œuvres v 72). *nunc* (P. Jahn) is vapid. x 246 n. 249 n. Varro l. l. vi § 11 *saeculum spatium annorum centum vocarunt*. Serv. eol. 4 5. Censorin. 17 § 15 was writing in the tenth *saeculum*. On the Etruscan doctrine of the world's ages Suid. Σύλλας (=D Cass. fr. 102 Bekker). Plut. Sulla 7. Serv. eol. 9 47 on 'Dionaei Caesaris astrum' *Vulcatius haruspex in contione dixit cometen esse, qui significaret exitum noni saeculi et ingressum decimi*. Varro's work *de saeculis* (Serv. Aen. viii 526) is unhappily lost. Preller röm. Myth.¹ 472—8. [¹ Greswell *origines Italicae* ii 638. J. C.] cf. ind. s. v. *nona*.

AETAS SAECULA TEM-
PORIBUS x 9 n.

AETAS SAECULA TEM-
PORIBUS x 9 n.

Halm on Cic. p. Sest. § 86. Nägelsbach § 17 1 (Weidner).

30 METALLO VI 23 24 *omne aliud crimen mox ferrea protulit aetas: | viderunt primos argentea saecula moechos*. xv 70 n. According to Hesiod there were five ages: the golden (op. 109—126), the silver (127—142), the brazen (143—155), heroes or demi-gods (156—173), the iron (174—201). Aratus mentions three: the golden (phaen. 100—114), the silver (115—128), the brazen (129—134): Ovid, four: the golden (m. i 89—112), the silver (113—124), the brazen (125—127), the iron (127—150). Claud. laud. Stil. ii 446—50 *hic habitant vario faciem distincta metallo | saecula certa locis: illic glomerantur aena, | hic ferrata rigent, illic argentea cudent; | eximia regione domus, contingere terris | difficiles, stabant rutili, grex aureus, anni*. Serv. eol. 4 4 *ultima Cumaei venit iam carminis aetas*: 'Sibyllini, quae Cumana fuit, et saecula per metalla divisit: dixit etiam quis quo saeculo imperaret et solis ultimum, id est decimum, voluit.' Sibyll. i 22—86 first race; 87—103 second; 104—108 third; 109—119 fourth; 120—282 fifth, the giants, who refuse to repent at Noah's preaching; 283—305 sixth, golden or heavenly; 306—319 Titans. ii 15 16 *δὴ τότε καὶ γενεὴ δεκάτῃ μετὰ ταῦτα φανεῖται | ἀνθρώπων*, when the Thunderer, who shakes the earth, shall break idolatry. 17—19 *λαὸν τε τινάξει: | Πρώμης ἑπταλόβοιο, μέγας δέ τε πλοῦτος δλείται | δαίμνες ἀπὸ πολλῶν ὑπὸ φλογὸς Ἠφαίστοιο*. (Here however the *tenth generation* A.D. is meant). There shall be wars, plagues and dearths 161 162 *ὦ μέγα δειλοί | ὕστατης γενεῆς φῶτες, κακοεργέες, αἰνολ*. Macrob. comm. ii 10 § 6 who can believe that the world has existed for ever, remembering the late discovery of many arts, even of agriculture, *cumque ita exordium rerum et ipsius humanae nationis opinemur, ut aurea primum fuisse saecula credamus, et inde natura per metalla viliora degenerans ferro saecula postrema foedaverit?* Hakewill apology iv 3 § 1.

31 HOMINUM DIVUMQUE FIDEM *di immortales, obsecro vestram fidem. di vestram fidem. tuam fidem, Venus, pro deum atque hominum fidem* (Brisson de formulis i 132. viii 20 21). Plaut. Men. v 8 4. aul. 297—9 *quin divom atque hominum clamat continuo fidem, | suam rem perisse seque eradicarier, | de suo tigillo fumus si qua exit foras*. ib. 684 Wagner. Joined with *auxilium, clientela; in fidem accipere* etc. Mühlmann 276 277.

OLEMUS LIV. xxii 14 § 7 *modo Saguntum oppugnari indignando non homines tantum, sed foedera et deos ciebamus*.

32 QUANTO i.e. tanto, quanto iii 225. x 14 n.

FAESIDIUM LAUDET SPORTULA iii 87—91. vii 106—136. schol. 'ut ostendat Faesidium conductos habuisse, qui eum agentem causas magna voce laudarent.' see Plin. cited on vii 44. Hor. ep. i 19 37 38 Obbar. ii 2 87—89. Mart. vi 48 quod tam grande sophos clamat tibi turba togata, | non tu, Pomponi, cena diserta tua

est. anth. Pal. xi 394 παγήρης πανάριστος ἀληθῶς ἐστὶν ἐκείνος, | ὅστις
 δειπνίζει τοὺς ἀκροασαμένους. | ἦν δ' ἀναγινώσκῃ καὶ ῥήστιας οἰκადε
 πέμπῃ, | eis αὐτὸν τρεπέτω τὴν ἰδίαν μανίην. Gall. cited on 220.

AGENTEM XVI 49.

TULA I 128 n. x 46 n. As it is only for the sake of the dole that the
 clients applaud, the dole itself is called *vociferous*. cf. III 20 *silva*.
 XIV 14 *culina*. x 45 n. *officia*.

SENIOR 17 n. see

lexx. and Stat. s. III 8 43 senior *placidissime*. 208. Pers. I 22 *vetule*.

BULLA V 164 n. XIV 5. The *bullā* was dedicated to
 the Lares on the assumption of the *toga virilis*. Prop. v=iv I 131 132
mox ubi bulla rudi dimissa est aurea collo, | matris et ante deos
libera sumpta toga. Pers. v 31 *bullaque succinctis Laribus donata pepen-*
dit. VM. III 1 § 1 to Aemilius Lepidus a *statua bullata et incincta*
praetexta was set up in the capitol, because when a boy he had slain an
 enemy, saved a countryman. schol. Cruq. on Hor. s. I 5 65. Becker
 Gallus II 55.

SENIOR BULLA DIGNISSIME schol. 'ex

proverbio Graeco δις παῖδες οἱ γέροντες.' 34 VENERES
 charms Sen. ben. II 28 § 1 *ille non est mihi par virtutibus nec officiis, sed*
habuit suam venerem. The plur. also in Quintil. (of style).

36 Xen. anab. II 6 § 22 the Thessalian Menon thought perjury, lying,
 fraud, the shortest way to his ends; simplicity and truth he held to be
 all one with folly. § 25 perjurers he feared as men well armed.

PUTET 91.

37 75—89. II 149—153. Tibull.

I 3 51 52 *timidum non me periuria terrent, | non diota in sanc-*
tos impia verba deos.

ARAE RUBENTI Pollux I 27

αἱμασσειν τοὺς βωμούς. The blood was poured on the altar from a vessel
 (σφάγιον) Eust. Od. III 445.

38—59 In such honest sort lived the first-born of earth before
 Iuppiter had driven Saturn, resigning his crown for a sickle, to fly for
 his life, while Iuno was a girl and Iuppiter still lived in the nursery of
 Ida's caves, when as yet were no feasts in heaven, no Ganymedes or Hebe
 to fill the cups, no Vulcan when the nectar is racked off scouring his
 arms dingy from the smithy of Lipara. Each god dined apart, and the
 crowd of gods was less. The stars satisfied with few divinities weighed
 but slightly on poor Atlas. Not as yet had the gloomy realm of the deep
 been by partition-treaty made over to one brother; grim Pluto as yet had
 no Sicilian wife; Ixion's wheel was not, nor Furies, nor stone of Sisy-
 phus, nor vulture preying on Tityus; the ghosts made merry, for they
 owned no king or queen of hell. Dishonesty was a portent in that age,
 when it was counted a deadly sin not to rise before your elders, though
 you might boast more strawberries or larger hoards of acorns. Such
 reverence was accorded to four years' precedence. 'And children, in the
 springing down, revered | the sacred promise of a hoary beard.' With the
 scoffing tone cf. I 10 n. 84 n.

38 INDIGENAE

αὐτόχθονες Aen. VIII 314. On the golden age when Saturn ruled in
 heaven, cf. sat. VI 1—24. Verg. eol. 4 6. g. I 125—8. II 536—540. Aen.
 VIII 319—325. Tibull. I 3 35—50 Broukh. Prop. III=II 32 52 *hic mos*
Saturno regna tenente fuit. Ov. her. 4 131—3 *ista vetus pietas, aevo*
moritura futuro, | rustica Saturno regna tenente fuit. | Iuppiter
esse pium statuit, quodcumque iuaret. Aetna 9—15. Preller röm. Myth. I
 408—418, who accepts Varro's derivation from *satio* (*Saeturni pocolom* is
 found in an inscription; thence *Saturnus*). Marquardt IV 10. 15. Praises
 of earlier times sat. III 67 n. 137 seq. 312. IV 103. V 57. 110. VI 1—20.
 45. 164. 287—91. 342—6 et quis tunc hominum contemptor numi-

nis? etc. VII 207—12. VIII 12. 98 99. x 79. XIV 160—89. 239. esp. of country life III 2. 190—2. 228—31. VI 55. x 299 n. xi 143—161.

39 DIADEMATHE VIII 259 n. Aetna 9 aurea securi quis nescit saecula regis? FALCEM Verg. g.

II 406 curvo Saturni dente. Ov. f. i 233—6 where *falcifer*. v 627. Ibis 214. Mart. xi 6 l. Macrob. Sat. i 7 § 24 Jan 'Janus ordered that Saturn should be worshiped as the founder of a better life, of which the sickle, borne by his statue, is an emblem.' cf. 8 § 9. The sickle fell to earth in Sicily; hence its fertility (ib. § 12). cf. Ap. Rh. iv 984. Pausan. VII 28 § 4. Arn. III 29 Hildebrand *procreatorem deorum vitisatorem falciferum*. Aug. civ. Dei VII 19. de cons. evang. i § 34 of Saturn *nonne ipse ostendit agriculturam, quod falce demonstrat?* Schwegler i 223—5. comm. on Fulgent. myth. i 2 p. 628 Staveren. The *falx* is also an attribute of Priapus Verg. Tib. Ov.

40 SATURNUS FUGIENS Aen. VIII 319 320 *primus ab aethereo venit Saturnus Olympo, | arma Iovis fugiens et regnis exul ademptis*.

41 PRIVATUS i 16 n.)(imperial. add to lexx. Tac. xi 31 where)(*imperii potens*. id. h. i 49 fin. of Galba *maior privato visus, dum privatus fuit*. Suet. Aug. 28. Plin. ep. II 1 § 2. Eutr. i 9. 11. VII 16. 17. 19. VIII 1 saying of Trajan *talem se imperatorem esse privatis, quales esse sibi imperatores privatus optasset*. 8. IX 13 fin. 27. 28. x 2. 6.

PRIVATUS ADHUC IUPPITER XII 107. VI 14—16 *multa pudicitiae veteris vestigia forsan | aut aliqua exstiterint vel sub Iove, sed Iove nondum | barbato*.

IDAEIS IUPPITER ANTRIS Ap. Rh. III 132—4 the beautiful toy of Zeus, which his dear nurse Adrasteia made for him *ἀντρω ἐν Ἰδαίῳ ἐτι νήπια κουρίζοντα*. Markland 'expressum videtur ex Ap. Rh. i 508 509 *ὄφρα Ζεὺς ἐτι φρεσὶ νήπια εἰδὼς | Δικταῖον valeσκεν ὑπὸ στέος*.' Claud. 4 cons. Hon. 197 ab Idaeis *primaevus Iuppiter antris*.

IDAEIS the Cretan Ida (xiv 271. Aen. III 104 105. Ov. met. VIII 99 Iovis incunabula Creten. id. amor. III 10 20), not the Phrygian Prop. IV=III 1 27 *Idaeum Simeoenta Iovis*. Jahn's Florus p. XLII l. 15 Creten, patriam tonantis. schol. Ap. Rh. III 134. Steph. Byz. Σκῆψος.

42 CONVIVIA 46 n. i 141 n.

43 PUER ILIACUS v 59 n. ix 47. x 171 n. From Ov. tr. II 405 406 *huc Herouliis uxor, | huc accedat Hylas Iliacusque puer*. Cio. Tusc. i § 65 *non enim ambrosia deos aut nectare aut luventa tepocula ministrante laetari arbitror, nec Homerum audio, qui Ganymeden ab dis raptum ait propter formam, ut Iovi bibere ministraret: non iusta causa cur Laomedonti tanta fieret iniuria. fingebat haec Homerus et humana ad deos transferebat; divina mallet ad nos*. cf. n. d. i § 112. Mart. II 48 13 14 *grex tuus Iliaco poterat certare cinaedo: | at mihi succurrit pro Ganymede manus*. Hom. II. xx 232—5 *ἀντίθεος Γανυμήδης, | ὅς δὲ καλλίετος γένητο νηητῶν ἀνθρώπων* | τὸν καὶ ἀνηγέλψαντο θεοὶ Διὶ οἶνοχοσεῖν | καλλεὸς εἴνεκα οἶο, ὃ' ἀθανάτοισι μετεῖη. Serv. Aen. i 28. Lucian dial. deor. 4 and 5.

HEROULIS UXOR Hom. Od. xi 602 603 of Herakles *αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσιν | τέρπεται ἐν θαλῆς καὶ ἔχει καλλίσφυρον Ἥβην*. II. IV 2 3 *μετὰ δὲ σφισι πότνια Ἥβη | νέκταρ ἐψοχέει*. Ov. Pont. i 10 11 12.

44 AD CYATHOS Prop. v=IV 8 37 *Lygdamus ad cyathos*. Auson. idyll. 13 'de histor.' 19 *stat Iovis ad cyathum, generat quem Dardanius Tros*. Hand (Turs. i 120 seq.) compares Aen. ix 648 *ad limina custos*. Liv. xxxiv 6 § 13 *servos ad remum*.

ET 55. xv 125 n. *nec would be more regular, but it is not necessary*. Ov. m. x 92 *nec tiliæ molles*

nec fagus et innuba laurus. ib. III 492 Burman. Obbar in Philologus VI 162. Aen. IV 286 Forbiger. Hand Tursell. II 499. 536.

IAM SICCATO NECTARE ["comparing in Forcell. or Freund the medical use of *sicco*; and *exsiccatus* in Cicero as explained by Forcell. and compared by him with what precedes; from which it seems that the word means 'to do away with the bad humours in the blood and body,' and hence is metaphorically applied to other similar effects, I cannot help thinking the scholiast explains these words rightly 'exsiccato faeculento, aut liquefacto (nectare):' 'after he has first racked off,' 'cleared away the dregs of the nectar,' and prepared it for drinking. the Spanish 'seco' and our 'dry' applied to sherry is not less curious, though the force is different." H. A. J. M.]

44 45 TERGENS BRACCHIA in Homer when visited by Thetis II. XVIII 414 σπόγγῃ δ' ἀμφὶ πρόσσω καὶ ἄμφω χεῖρ' ἀπομόγγυ. It was only by way of exception that he acted as cup-bearer (II. I 596—600) and provoked inextinguishable laughter in Olympus.

45 BRACCHIA LIPARAEA NIGRA TABERNA x 130—2. Stat. s. I 567 *regemque coruscū ignis adhuc fessum* Siculaque incuderubentem. Vfl. II 96. Lucian deor. dial. 5 § 4 Hera having cast Ganymedes in the teeth of Zeus, he retorts: 'I suppose your son Hephaestus ought to pour out our wine, limping, still all over sparks from the forge, just after he has laid aside the tongs; and from those his fingers we ought to take the cup, and draw him to us now and then for a kiss, whom even you his mother would not care to kiss with his face all begrimed with the soot.' Hera replies § 5 'now Zeus, Hephaestus is lame, and his fingers unworthy of your cup, and he is covered with soot, and you sicken at the sight of him, since Ida bred up for us τὸν καλὸν κομήτην τούτων. but you used not to see all this, nor did the ashes or the forge prevent you from drinking at his hand.' ib. 15 § 1, where Hermes asks Apollo how this limping smith has married the fairest of the fair, Aphrodite and Charis. 'It is luck, Hermes.' Claud. rapt. Pros. II 174 175.

LIPARAEA I 8 n. x 132. Vfl. II 96. Kallim. Dian. 46 seq. Theokr. II 133 134 Λιπαράω... Ἐπαύρω. Strabo 275 cl. 246.

46 PRANDEBAT SIBI QUISQUE)(42 convivium.

Quintil. VI 3 § 16 sibi ludentium. TURBA DEORUM Cic. n. d. II § 84 numerus... deorum... innumerabilis. Plin. II § 16 maior caelitum populus etiam quam hominum intellegi potest, cum singuli quoque ex semetipsis totidem deos faciant, Iunones geniosque adoptando sibi. Petron. 17 nostra regio tam praesentibus plena est numinibus, ut facilius possis deum quam hominem invenire. Sen. ep. 110 § de superstitione fr. 33 Haase (in Aug. civ. Dei VI 10) quid ergo tandem? veriora tibi videntur T. Tatii aut Romuli aut Tulli Hostilii somnia? Cloacinam Tatius dedicavit deam, Picum Tiberinumque Romulus, Hostilius Pavorem atque Pallorem, taeterrimos hominum adfectus, quorum alter mentis territae motus est, alter corporis ne morbus quidem sed color: haec numina potius credes et caelo recipies? fr. 39 omnem istam ignobilem deorum turbam, quam longo aevo longa superstitio congegessit, sic adorabimus, ut meminerimus cultum eius magis ad morem quam ad rem pertinere. Aug. ib. III 17 § 3 fin. tantae numinum turbae diu frustra fuerat supplicatum. IV 8 quaeramus, si placet, ex tanta deorum turba, quam Romani colebant, quem potissimum vel quos deos credant illud imperium dilatasse atque servasse. In this one ch. he names Cloacina, Volupia, Lubentina, Vaticanus, Cunina, Rusina, Ingatinus, Collatina, Vallonia, Segetia, Tutilina, Proserpina, Nodutus, Volutina, Patelana, Hostilina, Flora, Lacturnus, Matuta, Runcina (here Aug. re-

marks *nec omnia commemoro, quia me piget quod illos non pudet*). Men place one porter at the gate, *et quia homo est, omnino sufficit: tres deos isti posuerunt, Forculum foribus, Cardeam cardini, Limentinum limini. ita non poterat Forculus simul et cardinem limenque servare*. Tert. apol. 10 nunc ergo per singulos decurram, tot actantos, novos, veteres, barbaros, Graecos, Romanos, peregrinos, captivos, adoptivos, proprios, communes, masculos, feminas, rusticos, urbanos, nauticos, militares! ib. 25. Arn. iii 38. iv esp. 8 *quod nobis catervas ignotorum alias inducitis deorum, existimare non possumus, utrumne istud serio atque ex rei compertae faciatis fide an fictionibus ludentes cassis ingeniorum lasciviatis per luxum*. Prud. c. Symm. ii 848—67 e.g. *sed quia Romanis loquimur de cultibus, ipsum | sanguinis Hectorei populum proba, tempore longo | non multos coluisse deos rarisque sacellis | contentum paucas posuisse in collibus aras*. Marquardt iv 18. 38. 41. 82—92. Boissier la religion romaine d'Auguste aux Antonins (Paris 1874 2 vols) book ii c. 2 'les religions étrangères' (i 374—450). Friedländer iii¹ 444—58. There may be a sarcastic allusion to the *consecratio principum*, but chiefly to (Lucian Icaromen. 27) τοὺς μετοίκους τοῦτους καὶ ἀμφιβόλους θεούς, the Korybantes, Attis, Sabazios, Isis, Osiris, Anubis, Serapis etc. id. Iupp. trag. 7. 13 (where Hermes proposes to make proclamation by signs to the gods, as he is not linguist enough to make himself understood by 'Skythians and Persians and Thrakians and Kelts'). id. deorum concilium e.g. 9 seq. 14 15 speech of Momos against the new comers: Mithras who knows no Greek; the dog-headed Anubis; the steer Apis; there is already a scarcity of nectar and ambrosia; he proposes a commission of seven established gods to examine the credentials of all the gods. cf. Sen. apocol. 9. Lobeck Agl. 626. 48 ATLANTA viii 32. Aen. iv 247 Atlantis *duri* caelum qui vertice fuleit. Hes. th. 517. Hygin. fab. 150. 49 PROFUNDI the sea schol. (whose view is confirmed by *aliquis* cf. x 171 n. and *aut*); others (less probably, unless indeed with Hertzberg we omit *aut*, cl. Hor. c. iii 4 46 *regnaque tristia*) 'the abyss' = hell.

50 *aut* the negation is carried on cf. Verg. g. iv 9—11 *neque...neque...aut*. R. Johnson (Bentley's enemy) additions to the grammatical comm. (Nottingham n. d.) praef. has many *exx.* from Caes. Hor. Iustin. Hand i 544 seq. So in verse 51.

SICULA CUM CONIUGE Proserpina. (x 112), who having been carried off by Pluto from the fields of Henna (Claud. rapt. Pros. Ov. f. iv 421 seq.) is named *Hennaea* (Sil. xv 245) or *Aetnaea* (id. xiii 431. Firm. Matern. 7).

51 Lucian de luctu 8 of the wicked in hell ὑπὸ γυνῶν ἐσθιόμενοι καὶ τροχῷ συμπερόμενοι καὶ λίθους ἀνακυλλότες.

Sen. ep. 24 § 18 *non sum tam ineptus, ut Epicuream cantilenam hoc loco persequar et dicam vanos esse inferorum metus nec Ixionem rota volvi nec saxum umeris Sisyphi trudi in adversum nec ullius viscera et renasci posse cotidie et carpi. nemo tam puer est, ut Cerberum timeat*.

VI 570—2. 605—7.

602 603 Heyne.

Hor. c. iii 4 77—9 *incontinentis nec Tityi iecur | reliquit ales nequitiae additus | custos*. Sen. Thyest. 9 10 *aut poena Tityi, qui specu vasto patens | visceribus atras pascit effossis aves*.

52 REGES Lucian de luctu 6. king and queen xi 105 n. Drakenb. on Liv. i 39 § 2 and ii 2 fin. Liv. xxxvii 3 §§ 9 10. Sen. cons. Marc. 19 § 4 *cogita nullis defunctum malis adfici, illa quae nobis inferos faciunt terri-*

biles, fabulam esse, nullas imminere mortuis tenebras nec carcerem nec flumina igne flagrantia nec oblivionis amnem nec tribunalia et reos et in illa libertate tam laxa ullos iterum tyrannos. *Iuserunt ista poetae et vanis nos agitavere terroribus.*

53 INPROBITAS ADMIRABILIS)(62 prodigiosa fides.

55 ASSURREXERAT Levit. 19 32. Hdt. II 80. Aristoph. nub. 994. Xen. mem. II 3 § 16. Cic. Cat. mai. § 63 (and from him VM. IV 5 E § 2). Cic. invent. I § 48 *commune est, quod homines vulgo probarunt et secuti sunt, huius modi: ut maioribus natu assurgatur.* Sen. de ira II 21 § 8 *longe itaque ab adsentatione pueritia removenda est. audiat verum et timeat interim, vereatur semper.* maioribus adsurgat. Sulla (Plut. II 806^f) used to rise before the young Pompeius and uncover. Tac. III 81 A.D. 21 *Domitius Corbulo praetura functus de L. Sulla nobili iuvene questus est apud senatum, quod sibi inter spectacula gladiatorum loco non decessisset.* pro Corbulone aetas, patris mos, studia seniorum erant....memorabantur exempla maiorum, qui iuventutis irreverentiam gravibus decretis notavissent. Capitolin. Maximini 28 (= Maximin. iun. 2) *adolescens autem ipse Maximinus superbiae fuit insolentissimae ita ut etiam, cum pater suus homo crudelissimus plerisque honoratis adsurgeret, ille resideret.* Ael. n. a. VI 61. Winer Realwörterb. Alter. Schwartz on Plin. pan. 54 § 2 p. 240. Lips. electa I 10. II 3. lexx. *assurgo.* It was usual to rise at the approach of a magistrate (Becker röm. Alt. II (2) 74. 76. Liv. IX 46. Suet. Caes. 78). On the reverence for old age in early times, see VII 209 (teachers). Gell. II 15. VM. II 1 § 9. Ov. f. V 65—70. Plin. ep. VIII 23 § 3 *nam quotus quisque vel aetati alterius vel auctoritati ut minor cedit?* ET SI SUPPLY non assurrexerat.

56 CUCUMQUE = cuilibet x 359 n. 57 money did not then make the man, as now III 140. 207—212. In the Golden Age Ov. m. I 102—6 *per se dabat omnia tellus: | contentique cibis nullo cogente creatis | arbuteos fetus montanaeque fraga legebant | ...et quae deciderant patula Iovis arbore glandes.* Plin. XXI § 86 *fraga* among the few herbae sponte nascentes used for food in Italy though *verius oblectamenta quam cibos.* cf. Sen. Hippol. 516.

GLANDIS VI 10. XIV 184 n. Lucr. V 1415. Verg. g. I 148. [*ib.* IV 81 sing. as a noun of multitude.] J. C.] culex 134—6. Ov. f. IV 399—402. Plin. VII § 191 *Ceres frumenta [invenit], cum ante glande vescerentur.* id. XVI § 15 *glande opes nunc quoque multarum gentium...constant.* cf. Mühlmann.

59 ADEO so entirely equal 183.

60—70 As the world is now, if a friend does not forswear a trust, if he restores the old money-bag with all its rust, 'tis a portent of honesty, worthy of record in the Etruscan calendar, needing a lamb's blood to expiate it. Shew me a man pure and upright, and I stare as at some freak of nature, at a child half-man, half-brute, at fish found beneath the wondering plough, at a mule with foal; startled as at a shower of stones, a swarm of bees clustered on a temple's roof, or at a river running with milk. Marquardt IV 361—9. As here virtue is a portent, so vice II 121—3 *o proceres, censore opus est an haruspice nobis? | scilicet horres maioraque monstra putares, | si mulier vitulum vel si bos ederet agnum?*

60 SI DEPOSITUM NON INFITILETUR AMICUS Ter. Ph. 55 56 Davus repays Geta what he owes; Geta thanks him. Davus: *praesertim ut nunc sunt mores: adeo res reddit: | siquis quid reddit, magna habendast gratia.* Cic. de or. I § 168 *infitiator.* Mart. I 103 11 *in ius, o fallax atque infitiator, eamus.* Sibyll. II 278 ἡδ' ὅπου πλοῖς τε ἀνηρνή-

αερο λαβόντες. Sen. de ira cited 135 n.

61 CUM TOTA AERUGINE FOLLEM rust and all. schol. 'aeris vitium aerugo dicitur, ferri rubigo.' Erasmus compares Plaut. Truc. pr. 19 *quo citius rem ab eo averrat cum pulvisculo*. id. rud. 815. cf. ind. *aer*. FOLLEM XIV 281 n.

62 PRODIGIOSA a prodigy, foreboding some misfortune and needing to be expiated (*procurari*). Livy apologises for the insertion of prodigies in his history XIII 13 § 1 *non sum nescius, ab eadem negligentia, qua nihil deos portendere vulgo nunc credant, neque nuntiari admodum nulla prodigia in publicum neque in annales referri*. and Liv. (here and II 121-158) speaks scoffingly on the subject. They were very frequently observed in the second Punic war (Liv. XXII 1 §§ 8-20. XXIV 10 §§ 6-13. XXVI 23 §§ 4 5 which may be compared with Juvenal's list).

TUSCIS from the Tuscans the Romans borrowed almost all ceremonials of religion or state (v 164 n. x 35 n. 38 n. XI 155 n. Schwegler I 277 278) esp. expiations Liv. I 34 § 9 of Tanaquil (sat. VI 566) *perita ut vulgo Etrusci, caelestium prodigiorum mulier*. ib. 56 § 5 *cum ad publica prodigia Etrusci tantum vates adhererent*. id. v 15 § 1 *hostibus Etruscis, per quos ea [prodigia] procurarent, haruspices non erant*. XXVII 37 § 6. VM. I 1 the ancients were so religious *ut florentissima tum et opulentissima civitate decem principum filii senatus consulto singulis Etruriae populis percipiendae sacrorum disciplinae gratia traderentur*. Cic. de divin. I §§ 3. 35. 92. II § 75. n. d. II § 10 Davies. Catil. 3 § 19. de legg. II § 21 prodigia, *portenta ad Etruscos haruspices, si senatus iussit, deferunt*; *Etruriaeque principes disciplinam doceto. quibus divi creverint, procurant idemque fulgura atque obstita pianto*. harusp. resp. §§ 18. 20. 25. 37. Lucan I 584-638 a full account of a lustratio. Gell. IV 4. Claud. in Eutr. I 12-23.

DIGNA this general term may include: worthy to be recorded among the portents in annals (Schwegler I 7-12); worthy of a special treatment, with special remedies, in technical treatises; requiring the study of such treatises, for its interpretation and expiation.

LIBELLIS the *Etruscorum scripta* (Cic. harusp. resp. § 25), *Etruscorum libri haruspicini et fulgurales* (de divin. I § 72), *chartae Etruscae* (ib. § 20); *Etruscae disciplinae volumina* (Plin. II § 199. cf. § 138. x § 37 illustrated works). Lucr. VI 86. 381 Munro. Sen. n. q. II 32 § 2 *Tuscos, quibus summa est fulgurum persequendorum scientia*. All these works professed to contain the doctrines of *Tages* Cic. de divin. II § 50 p. 378 seq. Creuzer. Ov. m. xv 553-9. Arn. II 62. Ammian. XVII 10 § 2. Macr. III 7 § 2 *Ian liber Tarquiti transcriptus ex ostentatio Tusco*. v 19 § 13. Festus rituales p. 285 a 25 M. Serv. Aen. I 2. 42. III 537. VIII 398. Müller Etrusker II 22 seq. 280 seq. Marquardt IV 363. Forbiger II 128. Oud. on Cic. ep. p. 143.

63 CORONATA AGNA XII 118 n. Eur. IA. 1477. 1512 both the sacrificers and victims were crowned; Plin. XVI § 9. Acts 14 13 Wetstein. Ov. m. xv 131. Tertull. cor. 10 fin. *ipsae hostiae et arae, ipsi ministri ac sacerdotes eorum coronantur*. Lucian sacrif. 12. Prudent. psych. 30. apoth. 463. perist. x 1022. Tzet. Lyk. 527. Winer Realwörterb. *Kränze*. *Opfer* (p. 180 n. 3). Paschalius de coronis L.B. 1681 p. 200 seq. Minuc. 37 § 8. **64 65** EGREGIUM VIRUM MONSTRUM Cic. de divin. II § 61 *si, quod raro fit, id portentum putandum est, sapientem esse portentum est. saepius enim mulam peperisse arbitror, quam sapientem fuisse*.

BIMEMBRI Liv. XXVII 11 § 5 *cum elephantii capite puerum natum*. XLI 21 § 12 *biceps puer*. Cic. de divin. I § 121. *Bimembris* is applied

to Centaurs. Tac. xii 64 *biformes hominum partus*. Hier. ep. 72 2 n. 65 *MIRANTI ARATRO* Verg. g. ii 82 of the grafted tree *miraturque novas frondes et non sua poma*. Aen. viii 91 92 *mirantur et undae, | miratur nemus*. Ov. amor. ii 11 1 of the Argo *mirantibus aequoris undis*. Sil. x 498 Dr.

ARATRO Liv. xlii 2 § 5 in *Gallico agro, qua induceretur aratrum, sub existentibus glebis pisces emersisse*. Theophrastus speaks of certain kinds of fish, which had been dug up in Paphlagonia and elsewhere i 825 Schneider. Plin. ix §§ 175—8. Aristot. mir. ausc. 72 seq. Beckmann. Sen. n. q. iii 16 § 5—17 § 3 *inde, ut Theophrastus affirmat, pisces quibusdam locis eruuntur. multa hoc loco tibi in mentem veniunt, quae urbana ut in re incredibili dicas: non cum retibus aliquem aut cum hamis, sed cum dolabra ire piscatum...hi sunt qui fabulas putant, piscem vivere posse sub terra et effodi, non capi?* On the significance of these discoveries see Lassaulx die Geologie der Gr. u. Römer (Studien Regensb. 1854) 4 5. Eudoxos in Strabo 562 563.

66 *FETAE MULAE* Hdt. iii 151 §§ 3 4 'you will take us, when mules bear young'; so said a Babylonian *οὐδαμὰ ἐλπίζων ἂν ἡμίονον τεκεῖν*. ib. 153 § 1. vii 57 § 3. Liv. xxvi 23 § 5. xxxvii 3 § 3. Plin. viii § 173 *observatum...mulas non parere. est in annalibus nostris peperisse saepe, verum prodigii loco habitum*. Arist. mir. ausc. 70 p. 142 Beckmann. Ael. n. a. xii 16 Jacobs. Suet. Galba 4 *avo...sumum sed serum imperium portendi familiae responsum est. et ille irridens 'sane' inquit 'cum mula pepererit.' nihil aequae postea Galbam tempestantem res novas confirmavit quam mulae partus, ceterisque ut obscenum ostentum abhorrentibus, solus pro laetissimo accepit*. cf. DCass. lxiv 1 § 3. Plut. plac. phil. v 14 'why are mules sterile?' Aug. de doct. Christ. ii § 36 fin. *multi multa humanis suspicionibus, quasi regulariter coniectata, litteris mandaverunt, si forte insolite acciderint, tamquam si mula pariat, aut fulmine aliquid percutiatur*. Several modern naturalists (in Beckmann and Jacobs) allow the credibility of these accounts. Berg: 'I remember the late famous Link saying in his lectures, that he had seen in Portugal a mule which had foaled.'

67 *LAPIDES* Anaxagoras predicted the day on which a stone fell from the sun; some such stones were worshipt Plin. ii §§ 149 150. cf. xxxi § 2. Liv. xxvi 23 § 5. xxxiv 45 § 8. xxxv 9 § 4. xxxvi 37 § 3. xxxviii 36 § 4. xxxix 22 § 3. xlii 2 § 4. xlv 18 § 6 etc. Claud. in Eutr. i 5 *lapidum diras hiemes*. Such a phenomenon was expiated by a *novendiale sacrificium*. See any cyclopaedia s.v. *aerolite*.

68 *EXAMEN APIUM* Plin. xi § 55 of bees ostenta faciunt *privata ac publica, uva dependente in domibus templisque, saepe expiata magnis eventibus*. Bees on the lips of the infant Plato were an omen of his eloquence; bees in the camp of Drusus, before a victory: *haudquaquam perpetua haruspicum coniectura, qui dirum id ostentum existant semper*. id. viii § 158 a swarm on the mane of Dionysius' horse. Sil. viii 637 Heins. Cic. harusp. resp. § 25. de divin. i § 73 a swarm on a horse's mane an omen of success to Dionysius. Aen. vii 64—70. Liv. xxi 46 § 2 Weissenborn. xxiv 10 § 11. xxvii 23 § 2. xxxv 9 § 4 (wasps). Tac. xii 64 *examen apium*. Luc. vii 161. VM. i 6 § 12. Flor. iv 2 § 45 Freinsheim. Plut. Dion 24. App. b. c. i 68 fin. DCass. lx 35 § 1. Capitol. Antonin. 3. Amm. xviii 3 § 1. On the gen. *apium* cf. Serv. Aen. i 430. Drak. on Liv. iv 33 § 4. Ov. m. xv 383. Voss de arte gr. iv 4 14 p. 626 Eckst. Freund. s.v. esp. Neue i² 259.

uva so of bees Verg. g. iv 558 *uvam demittere ramis*. Servius 'in morem uvae, id est botryonis, defluere; quod Graeci *βοτρυδών* [Hom. II.

II 89] dicunt.' Colum. IX 9 § 7 *animadvertito, an totum examen in speciem unius uvae dependeat.* In Greg. Tur. glor. mart. I 104 (837° Paris 1699) *uva* is the bunch, *grana* the grapes: *de sente, quae erat proxima uvam pendentem admiratur, de qua grana in os confessoris expressis, paululum senior refocillatus erectus est.*

69 CULMINE DELUBRI cf. Liv. XLIV 10 § 6 *Lanuvii in aede intus Sospitae Iunonis corvos nidum fecisse.*

70 LACTIS Plin. II § 147 *in inferiore caelo relatum in monumenta est lacte et sanguine pluvisse.* Liv. XXVII 11 § 5. XXXIV 45 § 7 *nuntiatum est Nare amni lac fluxisse.* Heyne opusc. III 265 266.

71-85 You complain that your 10,000 sesterces have been embezzled by fraud and perjury: what if your neighbour have lost twenty times that sum confided without witness (*arcana*); another, a yet larger amount, for which the wide chest, packed in every corner, scarce had room? So easy is it to slight heaven's witness, if no mortal eye is upon us. See, with what a set look and bold tone he denies the trust. By Sol's beams he swears and the bolts of Tarpeian Love, by Mars' javelin, and the shafts of Cirra's seer, by Diana's arrows and quiver, by thy harpoon, Neptune sire of the Aegean; he throws in the bow of Hercules and Minerva's lance, the whole artillery stored in the arsenal of heaven. If he be a father, he invokes on himself the doom of Thyestes: 'If I had the money, be my meat my son's head, boiled, soused with Egyptian pickle.'

71 FRAUDE without this an action would not lie against the *depositarius* Gaius III § 207 *is, apud quem res deposita est, custodiam non praestat, tantumque in eo obnoxius est, si quid ipse dolo malo fecerit.*

72 SACRILEGA 15.

74 ANGULUS ARCAE the chest (I 90 n. XI 26 n.) filled in every cranny.

75 FACILE ET PRONUM EST IX 43 *an facile et pronum est...agere?* Stat. V 3 141 *sit pronum vicisse domi.* Luc. VI 619 620 *pronum...attollere.* see lexx. Sil. XIII 185.

SUPEROS CONTEMNERE TESTES III 144-6 *iures licet et Samothracum | et nostrorum aras, contemnere fulmina pauper | creditur atque deos, disignoscentibus ipsis.* VI 342-5 e.g. *sed quis tunc hominum contemptor numinis?* 393-5. Hor. ep. I 16 57-62 *Obbar. Pers.* II 3-40. Sen. ep. 10 § 5 cited x 289 n. id. ben. VI 38 § 5 *omnium tamen istorum tam nota sunt vota quam impunita. denique se quisque consulat et in secretum pectoris sui redeat et inspiciat, quid tacitus optaverit: quam multa sunt vota, quae etiam sibi fateri pudet! quam pauca, quae facere coram teste possimus!* Lucian Timon 2 a perjurer would sooner fear an expiring wick than τὴν τοῦ πανδαμώτερος κεραυνοῦ φλόγα. Tert. apol. 28 citius denique apud vos per omnes deos, quam per unum genium Caesaris peieratur. Minuc. Fel. 29 § 5. Marquardt IV 80 complaints of the decay of religion from Catull. Prop. Liv. DH. Grangaeus 'nostrates exemplo pessimo, cum aliquod crimen volunt patrare, iudicium metu retenti: *Si je ne craignais autre, que Dieu.*'

76 SI MORTALIS IDEM NEMO SCIAT Plin. ep. IV 25 § 4 *tantum licentiae pravis ingeniis adicit illa fiducia, quis enim sciet?* Obbar I. l. p. 324.

77 FICTI CONSTANTIA VULTUS Ov. am. V 4 70 *cras mihi constanti voce dedisse nega.*

78-83 cf. the inventories in Ov. amor. III 3 27-50 where he complains that the gods wink at perjury in the fair; if men forswear themselves, their weapons are at once busy *nobis fatifero Mavors accingitur ense: | nos petit invicta Palladis hasta manu. | nobis flexibiles curvantur Apollinis arcus: | in nos alta Iovis dextera*

fulmen habet. Luc. vii 145—150 non aliter Phlegra rabidos tollentē gigantes | Martius incaluit Siculis incudibus ensis | et rubuit flammis iterum Neptunia cuspis | spiculaque extenso Paeon Pythone recoxit, | Pallas Gorgoneos diffudit in aegida crines, | Pallenea Iovi mutavit fulmina Cyclops. Vespae iudicium coci (anthol. 199 R) 11 numina per Cereris iuro, per Apollinis arcus.

78 on the most usual adjurations see Brisson de

form. viii 11 seq.

TARPEIA XII 6. Sil. xvii 267.

FULMINA III 145. Plin. ii § 21 *alii in Capitolio fallunt ac fulminantem peierant Iovem. Zeus ὀρκιος* bore thunderbolts in either hand (Pausan. v 24 § 9). cf. Aen. xii 200.

79 FRAMEAM Tac.

G. 6 *hastas, vel ipsorum vocabulo frameas gerunt.* Isidor. orig. xviii 6 § 3 and Aug. ep. 140 = 120 § 41 make it a sword. so gen. 3 24 vulg. vers. vet. in Aug. de gen. c. Manich. ii § 35 seq.

CIRRAEI VII 64 n.

VATIS Luc. vii 85 *incubuitque*

adyto vates ibi factus Apollo.

80 PER CALAMOS

VENATRICES PUELLAE Tibull. i 4 25 26 *perque suas impune sinit Dictynna sagittas | affirmes crines perque Minerva suos.* Ov. f. ii 157 158 oath of Callisto by Diana's bow *illa deae tangens arcus 'quos tangimus arcus, | este meae testes virginittatis' ait.* id. amor. iii 3. Minuc. Fel. 22 § 5 *Diana interim est alte succincta venatrix. Ἀρτεμὶς ἀγροτέρα, ἐλαφροδόλος, θηροκτόνος, θηροφόρος* Preller gr. Myth. i¹ 236. Ov. m. ii 454.

81 AEGAEI maris Aen. xii 365 366 *cum spiritus alto | insonat Aegaeo.* ib. iii 74 *Neptuno Aegaeo.* At Aegae in Euboea Neptune dwelt beneath the sea (Hom. II. xiii 21, where however the Achaean Aegae may be meant), and between Imbros and Tenedos he had a grotto (ib. 33). Bursian Geogr. v. Griechenl. ii 411 412.

TRIDENTEM VIII 203 n. Fr. Wieseler comm. de vario usu tridentis apud populos veteres, imprimis apud Graecos et Romanos. Göttingen 1872. 4to.

82 ARCUS the fatal bow without which Troy could not be taken. See Soph. Philokt.

83 QUIDQUID when a list of particulars is closed by *omnia, cetera*, etc., these words are added without a conjunction x 79 n. The same principle applies to relative clauses (viii 27. 36. xv 99). *Quidquid hominum erat, quod agri erat*, and similar expressions (equivalent to *omnes homines*, etc.), are very frequent. Cic. Tusc. ii § 9. Hor. epod. 5 1 *at o deorum quicquid in caelo regit.* id. s. i 6 1 Heindorf. Liv. xxii 4 § 4. xxiii 9 § 3 *iurantes per quicquid deorum est.* Tac. ii 38 *quantum pauperum est.* Quintil. decl. 11 § 10.

84 FLEBILE taken by some with *inquit* as vi 64 65 *gannit | longum et miserabile.* Stat. Th. xii 426 *flebile gavisae.* Vfl. vii 215 *flebile gaudens.* Claud. rapt. Pros. ii 8 *flebile...gemuit.* But qu. whether the parenthetic *inquit* ever has such an adj.?

84—85 NATI SINCIPUT XII 120 n. fathers often swore by the head (cf. vi 16. Aen. ix 300 Gossrau. Dem. in Con. p. 1269 19 *κατὰ τῶν παίδων ὀμνύοντες*) or safety of their sons. Plin. ep. ii 20 §§ 5 6 *clamant moriens hominem nequam perfidum ac plus etiam quam periturum, qui sibi per salutem filii perierasset. facit hoc Regulus non minus scelerate quam frequenter, quod iram deorum, quos ipse cotidie fallit, in caput infelicis pueri detestatur.* Quintil. v 6 § 1 for one of the parties to offer himself to be sworn *sine illa condicione, ut vel adversarius iuret, fere improbum est.* Here the father pledges himself to eat (like Thyestes) his son's head, if he breaks his faith.

85 PHARIO schol. 'Aegyptio, forti.' vi 83 *ad Pharon et Nilum.* Ath.

67* Chrysippos said that the best vinegar came from Egypt and Knidos. Cic. Hortens. in Nonius p. 240 *alterius ingenium, sicut acetum Aegyptium, acre*. Mart. xiii 122 *amphora Niliaci non sit tibi vilis aceti | esset cum vinum, vilior illa fuit*.

86-119 Some make chance all in all, and believing in no ruler of the world, swear without a shudder by any altar you please. Another believes that there are gods, and yet forecasts thus with himself. 'With my body let Isis deal as she will, and with angry rattle strike blindness upon my eyes, if only even sightless I may clutch the foresworn coin. 'Tis worth while to buy wealth by consumption, rotten sores and a crippled thigh. Let Ladas, if not stark-mad, (needing hellebore of Anticyra or prescriptions of Archigenes) not hesitate in his need to pray for the rich man's gout: for what is he the better for the fame of fleetness and the hunger-starved branch of Olympia's olive-wreath? Can he feast on praise? The wrath of the gods may be heavy, it is assuredly tardy: if they are concerned to punish all the guilty, when will my turn come round? Besides I may perchance, as some do, appease their wrath; if one man's crimes bring him to a cross, another's win a crown.' Thus the perjurer steels his heart against fear, nay drags you to the temple to hear his oaths: acting a farce all the time, like the runaway buffoon in Catullus. You shout like Stentor or Mars in Homer: 'Iuppiter, dost thou hear and yet not move the lip, when thou should'st speak even though of stone or brass? Else why do we drop incense and offer heifer's liver and hog's caul on thy altar? For aught I see, choice there is none between the images of you gods and the statue of Vagellius.' Tac. xiv 12.

86 seq. Luc. vi 445-55 *sunt nobis nulla profecto | numina: cum caeco rapiantur saecula casu, | mentimur regnare Iovem... | ...mortalia nulli | sunt curata deo*. Claud. in Rufin. i 1-3 (cf. Barth. pp. 1077-94) *saepe mihi dubiam traxit sententia mentem, | curarent superi terras, an nullus inesset | rector et incerto fluerent mortalia casu*, etc. Sen. de provid. i § 2 *ostendere non sine aliquo custode tantum opus stare, neque hunc siderum certum discursum fortuiti impetus esse*, etc. Plin. ii § 21 seq. (partly cited x 366 n.) Gieseler ch. hist. introd. § 13. Minuc. Fel. 5 § 7 seq. Friedländer iii 489 490. *SUNT QUI* etc. with conj. iv 70. v 73. vi 73. 480. viii 36. ix 112. with ind. v 130 (*plurima sunt, quae*). vi 259 (*hae sunt, quae*). xiii 223 (*hi sunt, qui*). In these latter exx. the subject is expressed, which makes the difference (Kiaer).

87 *NULLO RECTORE* cf. *me duce* Madvig § 277. On this Epicurean denial of Providence, see Quintil. v 6 § 3 the party who declines to receive his adversary's oath *et iniquam condicionem* et a multis contemni iuris iurandi metum dicet, cum etiam philosophi quidam sint reperti, qui deos agere curam rerum humanarum negarent. Plin. ii § 19 *agere curam rerum humanarum illud quidquid est summum? anne tam tristi atque multiplici ministerio non pollui credamus? dubitemusne?*

88 *VICES ET LUCIS ET ANNI* Claud. in Ruf. i 5 6 *annique meatus | et lucis noctisque vices*.

89 *QUAECUMQUE*=*quaelibet* x 359 n. Some altars, e.g. the ara maxima Herculis, were specially sacred DH. i 40 fin.

ALTARIA xiv 219 n. VM. iii 9 E § 3 Hannibal's oath. cf. Nep. Hann. 2 §§ 3 4. Liv. xxi 1 § 4. Mart. ix 43 9 *hunc puer ad Libycas iuraverat Hannibal aras*. Hence Prop. iv = iii 20 25 *qui pactas in foedera ruperit aras*. Arguments on the removal of the altar of Victory from the curia: Symm. ep. x 54=61 *ubi in leges vestras et verba iurabimus? qua religione mens falsa ter-*

rebitur, ne in testimoniis mentiatur? ... illa ara fidem convenit singulorum, neque aliud magis auctoritatem facit sententiis nostris, quam quod omnia quasi iuratus ordo decernit. Ambr. ep. 17 § 9 A.D. 384 *si... in ea curia sententiam diceret, ubi iurati ad aram simulacri in sententiam coegerent: propterea enim interpretantur aram locatam, ut eius sacramento, ut ipsi putant, unusquisque conventus consuleret in medium... te ergo imperatore Christiani in aram iurare cogentur?* Greg. Tur. hist. Franc. III 14. IV 47 *quem ad altarium clam adductum iurare fecit ac dicere 'per hunc locum sanctum et reliquias martyrum beatorum.'* v 33. Lasaulx der Eid bei den Griechen (Studien 1854) 188. 195. Hermann gottesd. Alterth. § 22 9. Charlemagne A.D. 786 required the Thuringian conspirators to go to Rome or to various sanctuaries in Neustria and Aquitaine, to swear upon the relics of each saint (Sismondi hist. des Franc. Brux. 1849 i 414). So in prayer Macrob. Sat. III 2 §§ 7—9. On the mediæval custom of swearing by the altar and the relics of saints under it see Ducange s. vv. *iurare in altari. iurare positis manibus super altare.* A famous instance is the oath taken by Harold to William of Normandy, A.D. 1065.

TANGUNT XIV 219 n.

Nep. Liv. II. cc.

91 PUTAT ESSE DEOS Sen. contr. 2 § 8

tu, cum tam innocens quam dicis vixeris, ista passa credis deos esse? Ennius in Cic. de divin. II § 104 *ego deum genus esse semper dixi et dicam caelitem, | sed eos non curare opinor, quid agat humanum genus.* Cic. de inv. I § 46 probable opinions: *impiis apud inferos poenas esse praeparatas; eos, qui philosophiae dent operam, non arbitrari deos esse.*

ET VII 124 n. Tert. apol. 2 p. m.

Christianum hominem omnium scelerum reum, deorum, imperatorum, legum, morum, naturae totius inimicum existimas, et cogis negare. ib. 37 *hesteri sumus et vestra omnia implevimus.* Nägelsbach § 192 1 b. Cic. Tusc. I § 6 Kühner. PEIERAT Liv. III 20 § 5. Minuc. Fel. 7 § 6 *etiam per quietem deos videmus, audimus, agnoscimus, quos impie per diem negamus, nolumus, peieramus.* Cic. de inv. I § 46 *in eo genere, quod fere fieri solet, probabile huiusmodi est... 'si avarus est, negligit ius iurandum.'*

92 CORPORE per salutem meam, per caput (Liv.

XXVI 48 § 12), per oculos, were usual forms of oaths.

93 ISIS on the worship of this Egyptian goddess in Rome cf. XII 28 n. Boissier la religion romaine bk. II c. 2 'les religions étrangères' (I 374—450). L. Georgii in Pauly IV 276—300. Plin. II § 24 *externis famulantur sacris.* C. Reichel de Isidis apud Romanos cultu Berol. 1849. in Greece Hertzberg II 267—75. 485.

LUMINA on which

a curse may have been invoked Prop. I 15 33—38. Ov. amor. III 3 9—14. id. Pont. I 1 51—54 *vidi ego linigerae numen violasse fatentem | Isidos Isiacos ante sedere focos. | alter ob huius similem privatus lumine culpam | clamabat media se meruisse via.* anthol. Pal. XI 115 *ἦν τιν' ἔχρη ἔχθρόν, Διούσιε, μὴ καταράσῃ | τῇ Ἰσιν τοῦτ' ἢ, μὴδὲ τὸν Ἀποκράτην, | μὴδ' εἰ τις τυφλοῦς ποιεῖ θεός.* Hermes in Aug. civ. Dei VIII 26 § 3 *Isin vero uxorem Osiris quam multa bona praestare propitiam, quantis obesse scimus iratam!* Georgii l. c. 285. Apul. met. VII 25 *at te... omnipotens et omniparens dea Syria et Sanctus Sabadius et Beilona... caecum reddant.* Compare the legends of Tiresias, Stesichorus and Appius Claudius Caecus.

SISTRO

(σίστρον σελω). Ov. amor. III 9 33 34 *quid nunc Aegyptia prosunt | sinistra?* Pers. v 186 187 *tum grandes galli et cum sistro lusca sacerdos | incussere deos infantis corpora.* Luc. VIII 831 832 *nos in templa tuam Romana accepimus Isin | ... et sinistra iubentia luctus.* id. x 63 of Cleopatra

terrutt illa suo, si fas, Capitolia sistro; cf. Prop. iv = iii 11 43. Sen. vit. beat. 26 § 8 *cum sistrum aliquis concutiens ex imperio mentitur...* cum aliquis genibus per viam repens ululat laurumque linteatus senex et medio lucernam die praeferens conclamat iratum aliquem deorum, concurritis et auditis et divinum esse eum, invicem mutuum alentes stuporem adfirmatis. Vfl. iv 418. anthol. Lat. 462 4 R. Apul. met. ii 28. Florus Vergilius orator an poeta (in O. Jahn's Florus p. xlii 18 19) *ut ora Nili viderem et populum semper in templis otiosum peregrinae deae sistra pulsantem*. Plut. Is. et Osir. 63 (cf. Parthey pp. 256 257) τοῦ δὲ σελοστρον περιπεποῦς ἀνδρῶν ὅσους ἡ ἀγῆς περιέχει τὰ σεβόμενα τέτταρα. Auson. epist. 25 22 Isiacos agitant Mareotica sistra tumultus. Serv. Aen. viii 696 *Isis autem est genius Aegypti, qui per sistri motum, quod gerit in dextra, Nili accessus recessusque significat*. See Forbiger ii 189. Rich. Forcellini. HSt. Hildebrand. Apul. ii 644—51. also the figures on the walls of the temple of Isis (in Donaldson's Pompeii i or Overbeck or Dyer.) Several are in the British museum, at Naples, and at Berlin (Wilkinson anc. Egyptians ii 323—5).

94—95 VEL CAECUS...DIMIDIUM CRUS contrast Matt. 18 8.

95 PHTHISIS Scribon. 186 *minutatimque per tabem quasi phthisici consumuntur*. Cael. Aur. tard. ii 14. ind. Plin.

VOMICAE Forcellini. Sen. ep. 68 § 8.

96 TANTI x 97 n. 'et phthisin et cetera ea condicione (ut lucrum faciam) subire operae pretium est,' MADVIG comparing Ov. m. ii 424 *aut si rescierit, sunt o sunt iurgia tanti* 'i.e. subeantur iurgia, non recuso in hac causa.' Mart. i 12 11 12 *nunc et damna iuvant, sunt ipsa pericula tanti*: *stantia non poterant tecta probare deos*. Plin. viii § 8 of elephants circumventique a venantibus primos constituunt quibus [dentes] sunt minimi, ne tanti proelium putetur 'i.e. ut venatores operae pretium ne putent tantillae praedae spe proelium inire.' Add Sen. contr. 9 § 11 *an ut convivia populis instruantur et tecta auro fulgeant, parricidium tanti fuit?* Sen. ben. vi 22 fin. is it worth while that the world should go to ruin, merely to refute you? *est tanti, ut tu coarguaris, ista concidere?* ep. 68 § 11. 81 § 2 *est tanti, ut gratum invenias, experiri et ingratos*. 101 § 12 *est tanti volnus suum premere et patibulo pendere districtum, dum differat id, quod est in malis optimum, supplicii finem?* *est tanti habere animam, ut agam?* Vfl. viii 191—3 *sint age tanti*, | *Aesonide*, quaecumque morae quam saeva subire | *saxa iterum*. Fronto ad M. Caes. ii 14 p. 37 *Naber tanti est minus lucubrare, ut te maturius videam*. Sulp. Sev. dial. ii = iii 17 § 3 *non tamen tibi tanti sint vel magnarum morarum ulla dispendia, quin illic adeas illustrem virum*.

LOCUPLETEM PODAGRAM cf. 99 *esuriens ramus*. 93 *irato sistro*. Aristoph. Plut. 560 schol. Poverty boasts that she turns out better men, mind and body, than Plutus: *κατὰ τὴν μὲν γὰρ ποδαγρῶντες*. Mart. xii 17 you complain, Lucrinus, that fever will not quit you; it takes the air with you, bathes with you, dines on oysters, truffles, sow's paunch, boar; is often drunk on Setine and Falernian, and drinks only Caecuban in iced water: *circumfusa rosis et nigra recumbit anomo*, | *dormit et in pluma purpureoque toro*, | *cum recubet pulchre, cum tam bene vivat apud te*. | *ad Damam potius vis tua febris eat?* Lucian gallus 23 after setting forth the uses of poverty: it hardens you against the weather; none of these severe diseases approaches you; if ever a slight fever fastens on you, you soon recover, and it takes to flight in terror, seeing you drenched with cold water *καὶ μακρὰ οὐμώξεν λέγοντα ταῖς*

λατρικαῖς περιβόοις. οἱ δὲ ὑπ' ἀκρασίας ἄθλιοι τί τῶν κακῶν οὐκ ἔχουσι, πο-
δάγρας καὶ φθόας (consumptions) καὶ περιπνευμονίας καὶ ὑδρόους (dropsies)?
for these are the issue of those costly feasts. id. Saturnal. 28 contrasts
the effects on health of plain diet (cress, thyme and onions) and dainties
(pork and cakes); the self-indulgent fall into consumption, inflammation
of the lungs, dropsy; they are pale as a corpse; when they come to old age,
they must be carried on men's shoulders, for their legs will not support
them. You poor may never taste fish, but then you are free from gout. id.
epigr. 35 = 47 (anthol. Pal. xi 403) to gout μισόπτωχε θεά, μούνη πλούτου δα-
μάτεια, | ἢ τὸ καλῶς ζῆσαι πάντο' ἐπισταμένη, | εἰ δὲ καὶ ἀλλοτρίοις ἐπιζομένη
ποσὶ χαίρει, | πιλοφορεῖν τ' οἶδας καὶ μύρα σοι μέλεται, | τέρπει καὶ στέφανός
σε καὶ Ἀύσονιον πόμα Βάκχου. | ταῦτα παρὰ πτωχοῖς γίγνεται οὐδέποτε. |
τοῦνεκά νυν φεύγεις πενήτης τὸν ἀχάλκεον οὐδόν, | τέρπει δ' αὖ πλούτου πρὸς
πόδας ἐρχομένη. id. tragoedopod. 110 111 τὰν δ' [Ποδάγραν] εὐλαγέτοισ ἐνὶ
μαζῶς | ἐβολβος ἐθρέψατο Πλούτων. ib. 194 ὀλβιόφρον Ποδάγρα.

97 LADAS there were two Olympic victors of this name: one probably an
Argive, victor in the δόλιχος (near the Eurotas Paus. iii 21 § 1 Ἀῖδα μνήμῃ
ἔστιν ὥκυστι ὑπερβαλλομένου ποδῶν τοὺς ἐφ' αὐτοῦ); the other an Achaean of
Aegium, victor in the στάδιον (ib.), in the 125th Ol. b.c. 281 (id. x 23
§ 14). The more famous Argive had a statue in the temple of the
Lykian Apollo at Argos (id. ii 19 § 7). another by Myro is celebrated in
the anthol. (cited on 99). In Arkadia, near Petrosaka, was shewn (Paus.
viii 12 § 5) Ἀῖδα στάδιον, ἐς ὃ ἐποίετο Ἀῖδας μελέτην δρόμου. Benndorf
and Overbeck (Schriftquellen zur Gesch. der bildenden Künste Leipz.
1868 101) suppose that Myro's statue was in Olympia, but removed to
Rome before the time of Paus. which would account for his silence
respecting it and for the familiarity of Roman writers with the name.
His fleetness became proverbial. Catull. 55 24 25 *non si Pegaseo ferar
volatu*. | *non Ladas ego pinnipesve Perseus*. anthol. Pal. xvi 53 Ἀῖδας
τὸ στάδιον εἴθ' ἤλατο, εἶτε διέπτη, | δαιμόνιον τὸ τάχος, οὐδὲ φράσαι δυνατόν.
Plut. ii 804^a. ad Herenn. iv § 4. Mart. ii 86 8. x 100 5 6 *habeas
licebit alterum pedem Ladae*, | *inepte, frustra crure ligneo curres*.
Sen. ep. 85 § 4. Solin. i 96 (p. 26 22 M). Friedländer ii³ 612 thinks that
a contemporary of Martial's may have assumed the name. Ariosto
xxxiii 28 (Düntzer).

ANTICYRA a poor man though fleet of foot as Ladas, unless he be crazy
(needing therefore the hellebore of Anticyra) will pray for riches even
with the gout. Two towns of this name produced hellebore: one in
Phokis on a bay (*sinus Anticyranus*) of the Corinthian gulf (Strabo 418
Antikyra, bearing the same name with that on the Maliax gulf and
mount Oeta; here they say τὸν ἐλλέβορον φύεσθαι τὸν ἀστείον, ἐνταῦθα δὲ
σκευάζεσθαι βέλτιον, καὶ διὰ τοῦτο ἀποδημεῖν δεῦρο πολλοὺς, καθάρσεως καὶ
θεραπείας χάριν. cf. Pausan. x 36 § 7; black hellebore still grows in pro-
fusion on the hill above the site Bursian Gesch. v. Griechenh. i 182—3),
the other on the Maliax gulf, near the mouth of the Spercheion (Hdt. vii
198. Steph. Byz. Strabo 418. 428). cf. Hor. s. ii 3 83. 166. a. p. 300.
Pers. iv 16 Jahn. epist. Soorat. 8 p. 15 Orelli. Ptol. Heph. ap. Phot.
190 (p. 147^a) Herakles cured of madness by a Phokian, who first discovered
hellebore). Hellad. ib. 279 p. 534^a 31. Plut. de coh. ira 13 (end) Antikyra
taken neat αὐτῇ καθ' αὐτὴν, cures madness, but when mixt with anger
τραγωδίας ποιεῖ καὶ μύθους. Lucian dial. mort. 17 2. Suet. Cal. 29 *prae-
torium virum ex secessu Anticyrae quam valetudininis causa petierat,
propagari sibi commeatum saepius desiderantem cum mandasset interimiri,
adiecit 'necessariam esse sanguinis missionem, cui tam diu non prodesset*

helleborum.' On the medical uses of hellebore cf. Plin. xxv §§ 47—61 and Sillig's ind. under *helleborum. veratrum*. Benseiler Eigennamen s. v. Ἀντικύρα. De Vit onomasticon s. v. Anticyra. Gell. xvii 15. esp. Paul. Aegin. Eng. transl. iii 107. 504—510. Sprengel-Rosenbaum Gesch. d. Arzneikunde i⁴ ind. *helleborus*.

98 ARCHIGENE XIV 252 n. cf. xii 119 n. He cured his teacher Agathinos of a delirious fever by fomentations of warm oil (Sprengel Gesch. d. Artzn. 5ter Abschn. c. 6 §§ 55—58 from Aëtios). A work of his *περὶ τῆς δίσσεως τοῦ ἑλλεβόρου* is quoted by Galen; to which Oribasios, the fullest and most accurate of the ancient authorities on the mode of administering hellebore, was much indebted (Adams on Paul. Aegin. iii p. 507). On the form of the abl. cf. *Achate* (Aen. i 312 cited by Priscian vii 2 § 8). *Sophiste* (Quintil. iii 4 § 10). *Acacide Nestorideque* (Ov. Pont. ii 4 22). Neue i⁴ 33—5.

99 ESURIENS VII 7. 35. 81.

PISAEAE

Pisa, which gave name to *Pisatis*, a district of Elis, lay to the east of the Olympian plain; by the poets it is identified with Olympia. Pind. Ol. xiii 28 29 δέξαι δέ οἱ στεφάνων ἐγκώμιον τεθμόν, τὸν ἀγέι πεδίον ἐκ Πίσας, | πεντάθλῳ ἅμα σταδίου νικῶν δρόμον. (so Pindar often. cf. Böckh's index). anthol. Pal. xvi 54 οὗος ἔης φεύγων τὸν ὑπὴνεμον, ἔμπροσ Αἰῶδα, | Θόμον, ἐπ' ἀκροτάτῳ νεύματι θεὸς δυνάα, | τοῖον ἐχάλκευσέν σε Μύρων, ἐπὶ παντὶ χαράδας | σώματι Πισαίου προσδοκίην στεφάνου. Verg. g. iii 180. Sen. Thyest. 123. Agam. 996=938. Stat. s. i 3 8. Th. i 421. vi 5. Auson. eclogar. de locis agonom *prima Iovi magno celebrantur Olympia Pisae*. Bursian Geogr. v. Griechenh. ii 273 274. 286—300. The excavations now in progress will throw much light on the Olympic games.

OLIVAE VIII 226 n. Pind. Ol. iv 12=20 ἑλαία στεφανώθεις Πισάτιδι. cf. Böckh ind. s. v. ἑλαία. schol. Pind. p. 102. Eurip. in Plut. Alkib. 11. Aristot. mir. ausc. 52 p. 106 Beckmann. The κότνος or wild olive is also spoken of as the Olympic prize Artemidor. iv 59 Zoilos taking his own sons as combatants to Olympia ἔδοξε ἐστεφάνωσθαι τὰ σφυρὰ ἑλαία καὶ κοτίνῳ' καὶ σφόδρα μὲν ἦν εὐθυνας ὡς ἱερῶν δυνάων καὶ ἐπινικίων τῶν στεφάνων καὶ Ὀλυμπιάδων διδομένων. Pausan. v 7 § 4. Spanheim, Bergler etc. on Aristoph. Plut. 586. Stat. Th. vi 7. Plin. xv § 19. xvi § 240. Stark in Sitzungsber. d. sächs. Ges. d. Wiss. 1856 i 102—112.

100 ut though x 240 n.

MAGNA, TAMEN LENTA IRA DEORUM Plato legg. 899^a seq. Soph. OC. 1536. Eur. Ion 1615. Theodectes fr. 8 Nauck. Liv. iii 56 § 7. Tibull. i 9 4. Hor. c. iii 2 32 Orelli. VM. i 1 E § 3 fin. Sen. contr. x praef. § 6 sunt di immortales lenti quidem sed certi vindices generis humani. Pers. ii 24—30. paroem. gr. i 444 Leutsch (cf. Plut. ii 549^d) ὁπὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά. ib. 87 Ζεὺς κατεῖδε χρόνιος εἰς τὰς διφθέρας. The cranes of Ibykos. Plat. de sera num. vind. Staveren on Nep. xvii 2 § 5.

101 Ov. tr. ii 33 34 si, quotiens peccant homines, sua fulmina mittat | Iuppiter, exiguo tempore inermis erit.

102 Plat. legg. 902^d. Cic. n. d. ii § 167 if a man's crops are injured by a storm, we must not suppose *eum*, cui quid horum acciderit, aut invisum deo aut neglectum a deo; magna di curant, parva neglegunt. ib. iii § 79 heaven's neglect of man is proved from the verse: *nam si curent, bene bonis sit, male malis, quod nunc abest*. Plin. ii § 26 *deos agere curam rerum humanarum ex usu vitae est, poenasque maleficiis aliquando seras occupato deo in tanta mole, numquam autem inritas esse, nec ideo proximum illi genitum hominem ut vilitate iuxta deluas esset*. Timon in Lucian 1—6 reproaches Zeus with his

slloth : 'you are so sound asleep from an opiate that you have no ear for perjuries, no eye for injustice. When you were young, your lightnings were never at rest. Now you let things take their own course, and no one, except from habit, makes the smallest offering to you. Soon you will go the way of Kronos; already men plunder your temple, and you don't even dare to wake the dogs or rouse the neighbours. You have already outslept Epimenides. Take the bellows and kindle a thunderbolt, or borrow fire from Oeta: else we may believe the Cretan story of your tomb.' Zeus c. 9 confesses that owing to pressure of business, the increase of perjury, robbery and sacrilege, he has not had time lately to look at Attica; and the bawling of the philosophers drowns all sounds of prayer; one's only chance, if one would not be worried to death, is to stop one's ear and sit still.

103 HIS such perjuries. cf. xi 114 his *monuit nos*.

105 ILLE CRUCEM SCELEBIS PRETIUM TULIT, HIC DIADEMA Cato in Gell. xi 18 § 18 fures privatorum furtorum in nervo atque in compedibus aetatem agunt, fures publici in auro atque in purpura. Sen. ep. 87 § 23 sacrilegia minuta puniuntur, magna in triumphis feruntur. Sen. Phaedra 606 Peiper *honesta quaedam scelera successus facit*. id. Hf. 255 256 *prosperum ac felix scelus | virtus vocatur*. Cypr. ad Donat. 6 *homicidium cum admittunt singuli, crimen est: virtus vocatur, cum publice geritur. inpunitatem sceleribus acquirit non innocentiae ratio, sed saevitiae magnitudo*. Aug. civ. Dei iv 4 *remota igitur iustitia, quid sunt regna, nisi magna latrocinia? quia et ipsa latrocinia quid sunt, nisi parva regna?* answer of a pirate to Alexander, who asked him, *quid ei videretur, ut mare haberet infestum. ille libera contumacia 'quod tibi' inquit 'ut orbem terrarum. sed quia id ego exiguo navigio facio, latro vocor; quia tu magna classe, imperator' which is from Cic. rep. iii § 25 when asked quo scelere impulsus mare haberet infestum uno myoparone 'eodem' inquit 'quo tu orbem terrae.'*

CRUCEM a slave's punishment vi 219 220 *'pone crucem servo.' meruit quo crimine servus | supplicium?* Hor. s. ii 7 47.

PRETIUM TULIT Vell. ii 45 2 *conservatae patriae pretium calamitatem exilii tulit*. Sen. Phoen. 590 *ille praemium scelerum feret*.

TULIT viii 119. ix 39. Plaut. merc. ii 3 106 *quod posces, feres*.

Phaedr. iv 18=17 30 *sed hoc feretis pro iudicio praemium*. Burman (ed. 1727) ib. 4 16. Mühlmann 209—211.

DIADEMA viii 259. Rich. Flor. ii 21=iv 11 § 3 of Antonius, who had thrown off the very garb of a Roman diadema *deerat, ut regina res et ipse frueretur*.

107 AD DELUBRA VOCANTEM xv 135 *adiura vocantem*.

108 IMMO or rather, Plin. ep. vi 13 § 4. *Rufus et cum eo septem an octo, septem immo.* VEXARE *ἐννοχέειν*, to press.

109 NAM he is thus eager to appeal to the gods, because effrontery is mistaken by many for the security of innocence.

MAGNA MALAE SUPEREST AUDACIA CAUSAE 237 *cum scelus admittunt, superest constantia*.

110 FIDUCIA Tac. Agr. 1 *fiduciam morum. schol. 'audacia creditur innocens, ut mimum urbani scurrae agere hac irrisionis audacia videatur: talis est enim mimus, ubi servus fugitivus dominum suum trahit. Catullus mimographus fuit.'* Sen. ep. 87 § 32. MINIMUM v 157. vi 608. viii 185—198.

ILLE the false swearer.

111 URBANI witty.

FUGITIVUS the runaway slave who, as the schol. says, *dominum trahit*,

perhaps to the altar, to receive his oath that he was free-born.

CATULLI VIII 186 n.

112 STENTORA HOM. II.

v 785 786 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῃ, | ὅς τ' ὅσον αὐδήσασχ' ὅσον ἄλλοι πενήκοντα. Aristot. pol. viii 4 § 11. Lucian de luctu 15. He challenged Hermes, the crier of the gods, to a contest and so met his death (schol. II. cf. *vincere* here). DChrys. or. 32 ii 31 R we need not this slack and weak consolation, but rather Στέντορός τιως χρεῖα φθεγγομένου χάλκεον ἢ σιδήρεον. Benseler Eigennamen.

VINCERE HOR. s. i 6 44. Stat. s. i 1 65 Markland.

113 GRADIVUS HOMERICUS II 128. II. v 859—61 ὁ δ' ἐβραχε χάλκεος Ἄρης, | ὅσον τ' ἐννεάχιλος ἐπίαχον ἢ δεκάχιλος | ἀνέρες ἐν πολέμῳ. On the quantity (ā in Ov. m. vi 427. ā Verg. Luc.) see L. Müller de re metr. 352. The solemn appellation is used in banter. From the long ā Haupt (on Ov. l. c.) favours the derivation from *gradivus*, rather than that from *gradior*. Preller röm. Myth.¹ 308. 312. Liv. i 20 § 4 of Numa Salios item duodecim Marti Gradivo legit. v 52 § 7 Camillus after naming the Capitol and the hearth of Vesta, asks *quid de ancilibus vestris Mars Gradive tuque, Quirine pater?*

113 114 AUDIS, IUPPITER, HAEC cf. 119 n. and the address to Mars II 130—2 *nec galeam quassas, nec terram cuspidē pulsas | nec quereris patri? vade ergo et cede severi | iugeribus campi, quem neglegis!* also Timon's to Zeus Lucian 1 πού σοι νῦν ἡ ἐρισμάρατος ἀστραπή καὶ ἡ βαρύβρομος βροντή καὶ ὁ αἰθαλόεις καὶ ἀργήεις καὶ σμερδαλέος κεραυνός; ἅπαντα γὰρ ταῦτα λήρος ᾗδ' ἀναπέφνε... τὸ δὲ αἰδοῦμέν σου καὶ ἐκρηβόλον δ' πλον καὶ πρόχειρον οὐκ οἶδ' ὅπως τελέως ἀπέσβη καὶ ψυχρόν ἐστι μῆδ' ὀλίγον σπινθῆρα ὀργῆς κατὰ τῶν ἀδικοῦντων διαφυλάττων. ib. 2—6. Aen. iv 206—18. Pers. ii 23—30. Ath. 253^c.

114 LABRA MOVES

Hor. ep. i 16 60. cf. s. i 1 20—22. Pers. v 184 *labra moves tacitus*.

MITTERE VOCEM ἀφιέναι or λέναι φωνήν Censorin. 10 § 3.

Duker on Flor. iv 10 § 7. Burman on Phaedr. iv 10 4. in Sen. n. q. iv 2 § 23 Haase has altered *fabulas mittere* into *miscere*. Liv. iii 50 § 4 of Verginius *quaerentibus, quid rei esset, fens diu vocem non misit*. Hor. a. p. 390 *nescit vox missa reverti*. Prop. v=iv 7 11. Curt. iv 6 § 28.

115 MARMOREUS VIII 55. Mart. xi

60 7 8 *nec vocibus ullis | adiuvat, absentem marmoreamve putes*.

AUT else = ἐπεὶ Nägelsbach § 194. Hand i 538—540.

116 CARBONE in thy censor.

CHARTA Hor. ep. ii 1 269 270 *lest deferar in vicum vendentem tus et odores | et piper et quidquid chartis amicitur ineptis*. Pers. i 43 *nec scambros metuentia carmina nec tus*. Mart. iii 2 5 to his book: to whom shall I address you? quick, name an advocate, lest turis piperisve sis cucullus.

PIA TURA Mart. viii 8 3 to

Ianus *te primum pia tura rogent*. XIII 4 that Germanicus (Domitian) may late rule the court of heaven, and long rule earth, *da pia tura Iovi*.

117 IECUR VI 392. x 355.

PORCI x 355.

118 Aldhelm ad Acircium in Migne LXXXIX 172^{ab} *licet synaloepharum velut quaedam conglutinatio et explosa conglutinationis addita-menta crebro apud poetas lyricos et satiricos necessitate metri interponantur, quae maxime ex vocalibus litteris vel syllabis semivocali terminatis gignuntur. has utrasque Iunius Iuvenalis quinto satirarum libro unius versus tenore semel elisit dicens: omenta... scanditur OMEN spondaeus, TUT VIDE dactylus per synaloepham, O NUL spondaeus, LUM DIS spondaeus, CRIMEN HA dactylus, BEND EST spondaeus per synaloepham.*

OMENTA Catull. 90 5 6 *natus ut accepto veneretur carmine*

divos | omentum in flamma pingue liquefaciens. Pers. II 47 *tot tibi cum in flammis iunicum omenta liquescant.* add to *lexx.* Levit. 3 4, 14 14 Ashb.

UT VIDEO for the satirical tone cf.

39—45. 147—153. I 84 n. II 31. IV 36. VI 15. 619. X 314 n. XIV 261 262 n. VI 393—5 *dic mihi nunc, quaeso, dic, antiquissime divum, | respondes his, Iane pater? magna otia caeli; | non est, quod video, non est quod agatur apud vos.*

119 VAGELLI XVI 23 *declamatoris mulino corde Vagelli.* Others of the name Sen. n. q. VI 2 § 9. Ritschl in Reifferscheid Suet. rel. 530 cites IRN 11. 15. 53. Borghesi (œuvres v 534) inferring from this verse that this Modenese orator had the *ius imaginum*, identifies him with L. Vagellius cos. suff. under Claudius, probably 47 A.D. named in a s. c. in Reines. inscr. VII 11. Haubold monum. legal. p. 197. Possibly the statue of Vagellius (cf. VII 125—8) was mutilated or otherwise maltreated (cf. I 129—131). Paus. VI 11 §§ 5—9 an enemy of Theagenes after his death flogged his statue; the statue falls and kills its assailant; his children prosecute the statue for murder; it is drowned according to Drako's law; the island becomes barren, and the Delphian oracle enjoins the recal of Th. The statue is fished up and sacrifices offered to the new god. Paus. affirms that Th. wrought many miracles of healing both among Greeks and barbarians. Suet. Cal. 5 Torrent. and Cas. Mart. VI 72 a thief finds in a vast garden nothing but a marble Priapus; not caring to return empty-handed, he makes off with that. cf. VIII 40 where Priapus, guardian of the wood, *ex quo natus es et potes renasci*, is charged to keep guard on the firewood, with the significant hint, *et ipse lignum es.* Lucian Inpp. trag. 20 Momos: 'When men hear rhapsodists tell of our loves and wounds and chains and bondage and quarrels, must they not despise us? we ought to count ourselves lucky that some still offer sacrifices to us. 21 Tell me, Zeus, do you ever give yourself any concern to reward the good and chastise the evil? But for Theseus and Herakles the greatest monsters would have lived secure. 22 Truth to tell, our only care is for the steam of burnt-offerings. No wonder that our advocates are put to silence by an Epikuros or a Damis.' 24 Poseidon: 'My business lies in the sea, in saving voyagers and stilling winds; still I cannot help thinking now and then that Damis ought to be put out of the way, by a thunderbolt say.' 25 Zeus: 'Are you jesting, Poseidon, or do you forget that the deaths of men—by lightning, by sword, by fever or consumption—are not ordered by us, but by the Fates? Else, if it had rested with me, do you think that I should have allowed τοὺς λεπροσύνλους πρῶην ἀπελθεῖν ἀκραυνώτους ἐκ Πίσης δύο μου τῶν πλοκάμων ἀποκελπάρτας ἐξ μὲν ἑκάτερον ἔλκοντα; or would you yourself have spared the fisherman who stole your trident in Geraestos?' Ov. amor. I 76. Orig. Cels. VIII 38. Mart. IV nullo esse deos, inane caelum | *affirmat Segius probatque*, quod se | factum, dum negat haec, videt beatum.

120—142 Hear plain words of comfort, drawn from no wisdom of the schools. Your pulse may be trusted even to an apprentice: only for dangerous cases must leading physicians be called in. If the wrong done to you stands alone in its enormity, then beat your breast, if you will, and smite your forehead: it is the way of the world: money departed is bewailed with genuine tears. But if in every assize men forswear bonds, under their own hand and seal, why should you claim exemption from the general lot, 'as son to a white hen, poor we the dregs | and baser chickens of unhappy eggs?'

120 ACCIPERE VII 86. XV 81.

is also a philosopher 19 20.

STOICA
XV 107—109. on the resemblance between the Stoics and Cynics cf. DL. VI 14 of Antisthenes founder of the Cynic school *δοκεῖ δὲ καὶ τῆς ἀνδρωδεσπότης στωικῆς κατάρξαι*. Zeno said *ib.* VII 121 τὸν σοφὸν αὐτὸν κυνικεῖν. εἶναι γὰρ τὸν κυνισμὸν σύντομον ἐπ' ἀρετὴν δόδν. *ib.* VI 104 of the Cynics ἀρέσκει δ' αὐτοῖς καὶ τέλος εἶναι τὸ κατ' ἀρετὴν ζῆν, ὡς Ἀντισθένης φησὶν ἐν τῷ Ἡρακλεῖ, ὁμοίως τοῖς στωικοῖς ἐπεὶ καὶ κοινωνία τις ταῖς δύο ταύταις αἰρέσεσιν ἐστίν. Zeno (Ath. 565⁴) predicted that those who misunderstood his doctrines would be *ῥυπαροὶ καὶ ἀνελεύθεροι*, on which Ath. says to the Cynics, 'and such are most of you.' Cic. off. I § 128 *Beier Cynici, aut si qui fuerunt Stoici paene Cynici*. id fin. III § 68. Suid. *κυνισμός*. Sen. brev. vit. 14 § 2 *hominis naturam cum Stoicis vincere, cum Cynicis excedere*. Epiktetos praises the Cynics Arr. III 22.

DOGMATA Sen. ep. 95 § 10 *nulla ars contemplativa sine decretis suis est, quae Graeci vocant dogmata, nobis vel decreta licet adpellare vel scita vel placita, quae et in geometria et in astronomia invenies*. § 60. add to *lexx*. Lact. III 6 § 14. anthol. 159 2 R *salutiferum*, i.e. of medicine. Ambr. de Cain I 4 fin. 32 pr. II 31 pr. Iren. II 27 § 1 fin. 30 § 2. Ven. vit. Germ. 75. Beda h. e. v 8.

122 TUNICA not worn by the Cynics Lucian cynic. 1 τί ποτέ σὺ, οὗτος, πώγωνα μὲν ἔχεις καὶ κόμην, χιτῶνα δὲ οὐκ ἔχεις; Antonin. IV 30 ὁ μὲν χωρὶς χιτῶνος φιλοσοφεῖ. anth. Pal. XI 154 5 6 Ἑρμοδότου τόδε δόγμα τὸ πάνσοφον εἰ τις ἀχαλκεῖ | μηκέτι πενάτω, θεῖς τὸ χιτωνάριον. DChrys. or. 72 pr. II 382 R when men see a man in his shirt, they take no notice of him, thinking perhaps that he is a sailor, *ἐπειδὴ δὲ τινα ἰδῶσιν ἀχιτῶνα ἐν ἑαυτοῖς κομῶντα τὴν κεφαλὴν καὶ τὰ γένηα*, they cannot leave such a man alone, but mock and jeer at him, and even lay hands upon him, unless he is very strong or has help at hand, though they know that this is the usual and in a manner official costume of those who are called philosophers. Arrian Epikt. IV 8 § 31. DL. VI 87. 105. Who introduced the double *pallium* and laid aside the tunic, was a moot point: whether Antisthenes (DL. VI 13) or his scholar Diogenes (*ib.* 22. 76. Hor. ep. I 17 25 *quem duplici panno patientia velat*) or Krates (Stob. XCIII 31 p. 524). Diog. ep. 30 § 3 Antisthenes taught us that there were two roads to happiness, the one short but craggy, the other long but smooth. I chose the former. On which he takes from me τὸ ἑμῶν καὶ τὸν χιτῶνα καὶ περιβάλλει μοι τρίβωνα διπλοῦν. The Cynic women followed the same fashion DL. VI 93. Hermann Privat-Alterth. § 21 11. Zeller II² (1) 226.

NON Prop. IV=III 2 9—12 non—nec—nec—non.

123 SUSPICIT ἀποβλέπει Plin. VI § 85. Plin. ep. I 14 § 1 *scis enim, quanto opere summum illum virum suspexerim dilexerimque*. Tert. apol. 18 of the LXX quos *Menedemus quoque philosophus, providentiae vindex, de sententiae communione suspexit*. *ib.* 24 most men believe in one sovereign God, with a multitude of subalterns: *itaque oportere et procurantes et praefectos et praesides pariter suspici*. 32 fin. *nos iudicium Dei suspicimus in imperatoribus, qui gentibus illos praefecit*. *ib.* 33 pr. Arnob. VII 13 fin. when a man, seeing a great man coming, steps aside, rises, uncovers, bows, the humiliation of the one does honour to the other, *efficiturque ut videatur magnus quem suspexit minoris extulerit et suis anteposuerit rebus*. Bentley on Hor. ep. I 1 115.

HORTI XIV
124 CURENTUR Spartian. Hadr. 13 when a madman made an attempt on Hadrian's life, *medicis curandum dedit*.

MEDICIS MAIORIBUS on the abl. cf. xi. 191.

DUBII AEGRI subst. viii 49 n. Ov. Pont. iii 4-8 ad medicam dubius confugit aeger opem. Cic. Att. xii 21 fin. fortis aegroti.

125 VENAM vi 46 o medici, nitiā pertundite venam! Philippus must have been an inferior physician of the day; he may have adopted the name of Alexander's famous physician (Sen. de ira ii 23 § 2. VM. Curt. Plut. Arr. Iustin. cf. Friedländer ii³ 614): another Ph. of Epeiros in the time of Antigonos (Cels. iii 21): another, who wrote on consumption, medicines, etc. often cited by Galen.

126 Hor. s. ii 3 41 42 hoc si erit in te | solo, nil verbi, pereas quin fortiter, addam.

127 PUGNIS CAEDERE PECTUS Hom. II. xix 285, Cic. Tusc. iii § 62 illa varia et detestabilia genera lugendi: paedores, muliebres lacerationes genarum, pectoris, feminum, capitis percussiones. Sen. cons. ad Maro. 6 §§ 1 2 si fletibus fata vincuntur, conferamus. eat omnis inter luctus dies. noctem sine somno tristitia consumat. ingerantur lacerato pectori manus et in ipsam faciem inpetus fiat. Petron. 111 the Ephesian widow non contenta vulgari more funus passis prosequi crinibus aut nudatum pectus in conspectu frequentiae plangere. Sen. Troad. 113-9 saevite manus. | pulsu vasto tundite pectus. | non sum solito contenta sono. | Hecora flemus. | tibi nostra ferit dextra lacertos, | umerosque ferit tibi sanguineos. | tibi nostra caput dextera pulsant. Luc. ii 38. iii 733. Winer Realwörterb. Trauer. Forbiger x² 202 n. 428. Marquardt v (1) 361.

128 FACIEM CONTUNDERE Cic. Att. i 1 § 1 puto te...ingemuisse. ut frontem ferias. id. Brut. § 278. Quintil. ii 12 § 10 pectus, frontem caedere, mire ad pullatum circulum facit. ib. xi 3 § 123.

129 QUANDOQUIDEM L. Müller de re metrica 406 gives a list of poets who employ, and who eschew, siquidem and qu.

CLAUDENDA EST IANUA when a man has had losses, he closes his house, as for a funeral: Liv. ix 7 § 8. Tac. ii 82. [Ov.] ad Liv. Aug. 183.

131 Grang. cites Querolus p. 7 15 Peiper where the Lar says patrem peregre mortuum audivit. hui quam graviter dolet! ut sunt humana, credo quid nihil relictum comperit. 13 19 seq. Lar to Querolus: 'Tell me what specially troubles you.' Qu. 'Do you know that I have lately lost my father?' Lar nonne hoc iustum fuit, bustum ut efferret filius? Qu. fateor, sed pater ipse nihil reliquit.

PLANGUNTUR...FUNERA Capitol. Antonin. phil. 18 tantusque illius amor die regii funeris claruit, ut nemo illum plangendum censuerit, all being assured of his return to heaven, which had lent him to earth.

132 FINGIT Sen. ep. 63 § 2 per lacrimas argumenta desiderii quaerimus et dolorem non sequimur, sed ostendimus. nemo tristis sibi est: o infelicem sibi stultitiam! est aliqua et doloris ambitio. §§ 9, 13 (of dolor inveteratus) aut enim simulatus aut stultus est. Mart. i 33 1 2 amissum non flet, cum sola est, Gellia patrem: | si quis adest, iussae prosiliunt lacrimae.

VESTEM DIDUCERE SUMMAM x 261 262 ut primos edere planctus | Cassandra inciperet scissaque Polyxena palla. Ov. m. v 398 ut summa vestem laniarat ab ora. slightly to tear the upper edge of the tunic (to bare the breast 127). Hand on Gron. diatr. i 558.

133 VEXARE OCULOS UMORE COACTO vi 273-5. Ter. eun. 67 68 una illa mehercle falsa lacrimula, | quam oculos terendo misera vix vi expresserit. Aen. ii 196 Heins. Forb. captivae dolis, lacrimisque coactis. Prop. i 15 40. Ov. amor. i 8 83 discant oculi lacrimare coacti. met. vi 628.

134 VERIS HOR. ep. i 17 55 56 uti mox | nulla fides damnis
verisque doloribus adest. Lucian Timon 22 of baffled fortune-hunters
ἀλγὲς δ' ὄρρος τὸ πένθος. Lessing epigr. 134 'Avar stirbt, und vermacht
dem Hospital das Seine, | damit sein Erbe nicht verstellte Thränen
weine.'

135 CUNCTA VIDES SIMILI FORA PLENA
QUERELLA from Sen. de ira ii 9 § 4 *circumscriptiones, furta, fraudes,*
infitationes, quibus trina non sufficiunt fora. si tantum
irasci vis sapientem, quantum scelerum indignitas exigit, non irascendum
illi, sed insaniendum est. Burn Rome and the Campagna 107—153 the
forum Romanum, f. Caesaris, f. Augusti, f. Nervae, f. Traiani.

136 DIVERSA PARTE VII 156. 'on the other side': 'a
parte contraria adversarii, quemadmodum ex diverso ap. Tac. h. ii 75.
iii 5. 73. Suet. Aug. 27. Saepe sic Quintil. [e.g. v 11 §. 48. qui ex
diverso agit. iv 1 § 42 consistentis ex diverso patroni. xi 3 § 133
diversa subellia]. Suet. Caes. 29 consules e parte diversa dixit, hoc
est contrariae factionis.' MADVIG. Plin. ep. vi 11 § 1 *adhibitus in con-*
silium a praefecto urbis audiivi ex diverso agentes summae spei, summae
indolis iuvenes. Quintil. decl. 269 p. 512 scio dici simile aliquid etiam ex
parte diversa.

TABELLIS when their own note
of hand has been read by the creditor's advocate time after time, they
still deny all knowledge of it, though it is sealed with the choicest gem
in their casket.

137 same verse XVI 41. cf. XIV
815 816 n. A worthless bond on waste paper (as we should say).

VANA CHIROGRAPHIA Sen. ben. vii 10 § 2 *syngraphas et*
cautiones, vacua habendi simulacra. Quintil. vi 3 § 100 *Fulvius...legato*
interroganti, an in tabulis, quas proferebat, chirographus esset, 'et
verus' inquit 'domine.' Gell. xiv 2 § 7 *is tamen cum suis multis pa-*
tronis clamitabat, probari apud me debere pecuniam datam consuetis
modis. 'expensi ratione, mensae rationibus, chirographi exhibitione,
tabularum obsignatione.' cf. §§ 4. 21. Ambros. de sacr. i 2 § 5.
The case of a debtor repudiating his bond is considered in cod. Theod. ii
27 § 3. Dirksen manuale s. vv. *chirographarius. -phum.*

LIGNI Mart. xiv 8 l on 'pugillares citrei' *secta in tenues...ligna*
tabellas. Prop. iv=iii 23 22. Ov. amor. i 12 7. 13. dig. xxxvii 4 19
contra lignum=c. tabulas. ib. 11 1 pr. Ambr. de Tobia § 24 the
money-lender says: *aurum dedimus, lignum tenemus...otiosa causatio*
est, saltem renovetur chirographum. Plin. xvi § 68 *pugillares* some-
times made of *molluscum*, an excrescence on the maple. Mart. xiv 5
of ivory. Forbiger i² 52. Walch in acta soc. Ien. v. 107 seq. Mar-
quardt v (2) 382. Cato in Fronto ad Antonin. i 2 p. 100 Naber ad
lignum dele 'efface utterly.'

138 LITTERA i.e.
xelo, manus, handwriting. GEMMA i 68 n. Ov. Pont.
ii 9 69. Capito in Macrobi. vii 13 § 12 *veteres non ornatus, sed signandi*
causa anulum secum circumferebant. Plin. xxxiii § 22. xxxvii § 1
signis, quae causa gemmarum est. The signet a pledge of faith
Philo i 568. 598 M.

139 SARDONYCHUM VII 144 n.
Plin. xxxvii § 88 *solae prope gemmarum scalptae, ceram non auferunt.*
C. W. King nat. hist. of gems and decorative stones (1867) 287—99.
Mart. x 87 14. dig. xxxix 4 16 § 7. XLVIII 20 6 spoken of as 'a gem of
great value.' "The choicest of sardonyxes" must belong to a man of
wealth: even such repudiate their debts.

LOCULUS i 89 n. Micali monumenti tav. xli n. 10—13 a dressing-case of
ivory, found at Vulci.

140 O DELICIAS VI 47
delicias hominis! x 291 n. Holyday: 'wouldst thou, | choice sir, from

common lot stand exempt now?'

141 GALLINAE FILIUS ALBAE schol. 'proverbium vulgare: id est, nobilis.' So in Fr. *le fils de la poule blanche*. Erasmus adagia compares a story in Suet. Galba 1 (cf. DCass. XLVIII 52. LXIII 29 § 8. Plin. xv §§ 136 137): an eagle dropt into Livia's lap a *white hen*, holding a laurel-branch in its beak. The hen had a large brood, from which the villa where it fell was called *ad Gallinas*; the laurel-branch was planted and afterwards supplied the emperors with triumphal crowns. It is more simple to take *white* as the emblem of good fortune. 'You were born with a silver spoon in your mouth.'

143—173 Your grievance is slight, when compared with the charges that occupy our courts from dawn to sunset: hired bandits, arson, sacrilege, poison, parricide: a single house is a miniature of the world; attend on our city prefect but for a few days, and then dare to complain of *your* lot. None stare at goitre in the Alps, or hanging breasts, larger than the sturdy suckling, in Meroe, watchet eyes and flaxen hair in a German. Seen in Rome, a battle of dwarfs and cranes would make you split with laughter; in the land of pygmies, where one foot is the standard height, no one smiles at the spectacle.

144 FLECTAS XI 15 16 n. **145—147** LATRONEM INCENDIA HOS 23—25 furem | *perfidiam fraudes* etc. 121 *nec cynicos nec stoica dogmata*.

145 LATRONEM III 305 n. x 22 n. Quintil. XII 1 § 39 *si ab homine occidendo grassator avertendus sit*. 'you might have been assailed by a hired robber, or have seen your house burnt down by an incendiary.'

INCENDIA III 7 n. 197 n. Sen. contr. 9 § 11 *aedes ipsas, quas in tantum extruxere, ut domus ad usum ac munimentum paratae sint nunc periculo, non praesidio: tanta altitudo aedificiorum est tantaque viarum angustiae, ut neque adversus ignem praesidium, nec ex ruinis ullam in partem effugium sit*. dig. XLVIII 19 28 § 12 *incendiarii capite puniuntur, qui ob inimicitias vel praedae causa incenderint intra oppidum: et plerumque vivi exuruntur*. ib. XLVII 9 9. cf. Pauly s. v. *incendium*. Friedländer ¹ 27—29.

SULPURE Plin. XXXV § 177 of brimstone *neque alia res facilius accenditur*. XXXVI § 138 used as tinder.

146 DOLO dig. I 15 4 *qui dolo fecisse incendium convincentur*. Tac. xv 38 of Nero's fire *sequitur clades, forte an dolo principis incertum*.

cut off escape ix 98 *candelam adponere valvis*.

147 XII 129 n. On sacrilege see VIII 106. XIV 260—2 n. Dem. c. Timokr. p. 738 § 121 *ol ta akρωτήρια τῆς Νίκης περικόψαντες ἀπέλωστο αὐτοὶ ὑφ' αὐτῶν*. Hermann gottesd. Alterth. §§ 4 3. 10 14. Ath. 405' *γυμνὴ ἐποίησεν Ἀθηναίω Λαχάρης οὐδὲν ἐνοχλοῦσαν*. cf. Overbeek Schriftquellen 123 124. 135 136. Sacrilege and jests and impunity of Dionysius (Cic. n. d. III §§ 83 84. VM. I 1 E § 3 cf. the whole chapter. Ael. v. h. I 20. Philo de provid. II § 6. Arnob. VI 20 21. Clem. Al. protr. p. 46 P Lact. II 4 §§ 16—20. Ambros. de virginibus II 1 §§ 36 37). Plin. XXXIII § 83 a veteran at Bononia was asked by Augustus, whether it was true *eum qui primus violasset id numen* [Anaetis] *oculis membrisque captum exspirasse; respondit enim tum maxime Augustum e crure eius cenare seque illum esse totumque sibi censum ex ea rapina*. Suet. Cal. 22. 52. Lucian Timon 4 to Zeus: some have laid hands upon yourself at Olympia, and you ὁ γενναῖος καὶ γυμνοτόλετωρ καὶ Τιτανοκράτωρ ἐκάθησο τοὺς πλοκάμους περιχειρόμενος ὑπ' αὐτῶν, δέκα πηχυν κερανὸν ἔχων ἐν τῇ δεξιᾷ. cf. Iupp. trag. 25. Justin. XXI 7 6 §§ 4 5. XXXIX 2 §§ 5 6. Ael. v. h. XI 5. Rein.

Criminalr. 451. 691—5. id. in Pauly s. v. *sacrilegium*. Tibull. ii 4 21—26 to satisfy the demands of my mistress, I must plunder temples, esp. that of Venus. 148 BOBIGINIS 61 *aerugine*. i 76 n. *argentum vetus*. 149 DONA VFL vii 48.

POSITAS 117. Staveren on Nep. iv 1 § 8.

REG offerings were made to the Pythian Apollo by Midas (Hdt. i 14) Gyges (ib.), Kroesos (ib. 50 seq.), Amasis etc.

150 if there be no offerings of solid gold, worthy of the notice of greater criminals, there will be found some to scrape the gilt statues xii 129 n.

152 BRATTEOLAM *πέραλον* Plin. xxxiii § 61. on the spelling Lachmann Lucr. iv 727. The goldbeater is *brattearius* or *bratteator* Marquardt v (2) 278 (citing O. Jahn in Ber. d. sächs. Ges. 1861 p. 307), who specifies (268 269) extant exx. of reliefs. Pers. ii 55—8 Jahn. Mart. viii 83 5 6 *an magis astuti derasa est ungue ministri | brattea de fulcro, quod reor esse, tuo?* Sen. ep. 115 § 9 *omnium istorum, quos incedere altos vides, bratteata felicitas est: inspice et scies, sub ista tenui membrana dignitatis quantum mali iaceat*. Arnob. vi 21 *Antiochum Cyzicenum ferunt decem cubitorum Iovem ex delubro aureum sustulisse et ex aere bratteolis substituisse fucatum. si in simulacris praesto sunt atque habitant di suis, quibus negotiis Iuppiter, quibus curis fuerat inligatus, quominus privatas persequeretur iniurias et suppositum se sibi vilior in materia vindicaret?* Lamprid. Alex. Sev. 44 fin. *in templis sane numquam praeter quattuor aut quinque argenti libras, auri ne guttulam quidem aut bratteolam posuit, susurrans versum Flacci Persii 'in sanotis quid facit aurum?'* Amm. xiv 6 § 8 *quidam aeternitati se commendari posse per statuas existimantes, eas ardentem affectant: easque auro curant imbratteari, quod Acilio Glabrioni delatum est primo, cum consiliis armisque regem superasset Antiochum*. Vopisc. Aurelian 46 *habuit in animo ut aurum neque in cameras neque in tunicas neque in pelles neque in argentum mitteretur, dicens plus auri esse in rerum natura quam argenti sed aurum per varios brattearum filorum et liquationum usus perire*.

153 ['how can the minor sacrilegus be *solitus totum confl. ton.*? Surely this is as bad a sacrilege as stealing old cups: Valesius' *stolidus*, "Would he hesitate like a fool?" would be a more natural sense. I thought of *An dubitet? solitumst totum c. t.*: "or do you think he would boggle at this; seeing it is a usual thing to melt down a whole?" the *t* of *solitumst* might readily have fallen out before *totum*, and then the corruption is obvious. No single rogue, however great a one, could well be *solitus t. c. t.*' H. A. J. M.]

CONFLARE Sen. const. sap. 4 § 2 *caelestia humanas manus effugiunt et ab his qui templa diruunt et simulacra conflant, nihil divinitati nocetur*. Suet. Nero 82 fin. *templis compluribus dona detraxit simulacraque ex auro vel argento fabricata conflavit, in iis Penatium deorum, quae mox Galba restituit*. dig. xvi § 22 *lancem*. Lucian Iupp. conf. 8 *Kyniskos to Zeus*: 'You are robbed, just as we are, and become in a twinkling of millionaires beggars. Many of you, being of gold or silver, have even been melted down before now.' Zeus: 'You are becoming insolent, you will repent of this.' K. 'Spare your threats, Zeus, for you know that I shall suffer nothing but what fate decreed before you: for I do not see even *τοὺς λεροσούλους κολαζομένους ἀπαντας*, but most of them escape you; no doubt because it had not been fated that they should be caught.'

154 ARTIFICES VENENI viii 17 n. Cic. p. Cluent. §§ 40. 176—8. Sen. n. q. iii 25 § 1 *magnorum artificum venena, quae deprehendi nisi morte non possunt*. dig. XLVIII

19 28 § 9 *venenarii capite puniendi sunt aut, et dignitatis respectum agi oportuerit, deportandi.* Rein Criminalr. 410. 426.

155 DEDUCENDUM CORIO BOVIS the parricide viii 214 n. Sen. de ira i 16 § 5 *cum parricidas insuam culleo, ... sine ira eo vultu animoque ero, quo serpentes et animalia venenata percutio.*

CUM QUO iv 9. 87. vi 531. x 235. In older times *quicum* (tecum etc.) was usual; in Cic. and Sallust usage varies; Catull. has *quicum* thrice; it occurs once in an Augustan poet Aen. xi 822. once in Stat. Th. viii 279. otherwise since Lucr. Catull. Nep. Liv. *cum quo* alone is in use (Greef in Philologus xxxv 671—84. cf. xxxii 711—24).

156 INNOCIA cf. x 60 inmeritis *franguntur crura caballis.*

157 HAEC QUOTA PARS SCELERUM iii 61 n. Sen. de ira ii 9 § 3 et quota pars ista scelerum est? Quintil. decl. 12 § 10.

CUSTOS URBIS iv 77. anthol. lat. B 779 27 Maecenas *num minus urbia erat custos et Caesaris obses?* i.e. *praefectus urbi*: so Sen. ep. 83 § 12. Vell ii 98 § 1 *lenissimum securitatis urbanae custodem.* cf. ib. 88 § 2. Ios. ant. xviii 6 § 5 *φύλαξ τῆς πόλεως.* On the criminal jurisdiction of the *praefectus urbi* cf. Tac. vi 10 11. Stat. infr. dig. i 12 *de praef. urb. rom.* e.g. 1 pr. omnia omnino crimina *praefectura urbis* sibi vindicavit.

CUSTOS GALLICUS URBIS C. Rutilius Gallicus of Turin twice cos. suff. was *praefectus urbi* (Becker röm. Alterth. ii 2 363 n.) under Domitian A.D. 89 to his death in 92 Stat. i 4 'soteria pro Rutilio Gallico' (written A.D. 89) e.g. 16 *quem penes intrepidae mitis custodia Romae.* 9—13 *ergo alacres, quae signa colunt urbana, cohortes, | inque sinum quae saepe tuum fora turbida questum | confugiunt, leges urbesque ubicumque togatae, | quae tua longinquis implorant iura querellis, | certent laetitia.* 43—48 *hoc illud tristes invitum audire catenas, | parcere verberibus, nec qua iubet alta potestas | ire, sed armatas multum sibi demere vires | dignarique manus humiles et verba precantum, | reddere iura foro.* His son (our Gallicus) must have been *praef. urbi* under Hadrian Friedländer iii 404—9 and in Königsb. progr. 1880. cf. E. Desjardins in revue de philologie 1877 i 7—24. 189—192 who cites inscriptions.

158 USQUE A LUCIFERO DONEC LUX OCCIDAT Suet. Oct. 33 *ipse ius dixit adsidue et in noctem non numquam.* Plin. ep. iv 9 § 9 *actionem meam, ut proelia solet, nox diremit.* ib. § 14 *dixit in noctem, atque etiam nocte, illatis lucernis.* The ordinary hours were from the second to the tenth Paull. iv 6 2. Rein Privatr. 884. Geib Criminalpr. 540.

USQUE A Cic. Verr. i § 87.

160 seq. UNA DOMUS that of Gallicus: spend a few days in his court, and then, if you can, when you have learnt what others suffer, complain of your lot. From Sen. de ira iii 26 § 3 *ad condicionem rerum humanarum respiciendum est, ut omnium accidentium aequi iudices simus. iniquus autem est, qui commune vitium singulis obiecit: non est Aethiopsis inter suos insignitus color, nec rufus crinis et coactus in nodum apud Germanos virum dedecet. nihil in uno iudicabis notabile aut foedum quod genti suae publicum est.* Calpurn. decl. 2 *sua cuique genti etiam facies manet.* rutili sunt Germaniae vultus et flava proceritas.

162 TUMIDUM GUTTUR *βρογχικήλη* Cels. vii 13, gottle or Derbyshire neck, Germ. Kropf. Badham 'a disorder particularly frequent in many parts of Britain, in N. and S. Wales so common, that on a market-day, in many Welsh towns, thirty or forty specimens of it will be seen, and this, as I have frequently noticed, not in one or two towns, nor in particularly mountainous situations, but generally over the whole country. In three

places, Abergavenny, Ludlow, Carnarvon, I have particularly noticed it... With us only women are the subjects of this singular disorder.' In the Alps it often goes with cretinism. Tempest III 3 43—6 'when we were boys, | who would believe that there were mountaineers | dewlapd like bulls, whose throats had hanging at 'em | wallets of flesh?' In Tartary (Sir G. Staunton embassy II 201 seq.). ['Evelyn's diary 1646 (I 232 233 ed. 1854) "amongst these, inhabit a goodly sort of people, having monstrous gullets or wens of flesh, growing to their throats, some of which I have seen as big as an hundred pound bag of silver hanging under their chins...but *quis tumidum guttur miratur in Alpibus!*" see also Murray's handbook to Switzerland LXVII LXVIII.' J. E. S.] dig. XXI 1 12 § 2 *et quis natura gutturosus sit, sanus videtur*. Vitruv. VIII 3 § 20 *Aequiculis autem in Italia et in Alpibus natione Medullorum est genus aquae, quam qui bibunt efficiuntur turgidis gutturibus*. Plin. XI § 179. XXXVII § 44. On the treatment of the disease cf. Paul. Aegin. VI 88 (II 314 Adams).

163 MEROE VI 528. The great island of the Nile, formed by the Astapos and Astaboras Strabo 821. Its furthest point was 875 m.p. from Syene Plin. VI § 184. Its chief town Meroe was a city of priests and had a temple of Hammon ib. § 186. Ritter supposes it to have comprised the whole of *Sennaar*.

MAMILLAM not mentioned elsewhere: Iuv. may have witnessed it xv 45. Obesity is regarded as grace in many parts of Africa. Hottentot women, while walking, still turn their hanging breasts over their shoulders, to suckle the children who hang on behind.

164 CAERULA GERMANI LUMINA Hor. epod. 16 7 *nec fera caerulea domuit Germania pube*. Tac. G. 4 Lipsius *habitus quoque corporum, quamquam in tanto hominum numero, idem omnibus: truces et caerulei oculi, rutilae comae*. Auson. idyll. 7 9 10 *Germana maneret | ut facies, oculos caerula, flava comas*. Plut. (Mar. 11) ascribes to them *χαροπότης τῶν ὀμμάτων*.

FLAVAM CAESARIEM Claud. Stil. III 18 19 *flavente Sycambri | caesarie*. id. 4 cons. Hon. 446. bell. Get. 419. in Eutr. I 380. Luc. II 51. Avien. d. o. t. 419 *flavaque caesariem Germania*. Manil. IV 715. Others call them *rutili*, the two words being synonymous. Luc. x 129—131 *pars tam flavos gerit altera crines, | ut nullis Caesar Rheni se dicat in arvis | tam rutilas vidisse comas*. Sil. IV 200—2. Tac. Agr. 11. Aus. epist. 4 44 45. Seren. Samon. 55 *ad rutilam speciem nigros flavescere crines*. The hair was sometimes dyed by means of a kind of soap (Plin. XXVIII § 191. Mart. VIII 33 20 *spuma Batava*. XIV 26); this was called *rutilare crinem* (Tac. h. IV 61): when Caligula drest up Gallic slaves to personate Germans in his mock-triumph, he compelled them (Suet. 47) *rutilare et submittere comam*. cf. Pers. VI 46. Capitolin. Ver. 10 (gold dust; so also Lamprid. Comm. 17). Zeuss die Deutschen u. d. Nachbarstämme 51 52. Marquardt v (2) 368, who cites Galen xv 185 'some writers cause confusion by an inexact use of terms, calling e.g. the Germans *ξανθοί*, καίτοι γε οὐκ ὄντας ξανθοίς, ἐὰν ἀκριβῶς τις ἐθέλῃ καλεῖν, ἀλλὰ πυρροίς.' Krause Plotina 181—3. 214 215. Fabretti columnae Trai. Hier. ep. 107 § 2 f. § 5 pr.

165 MADIDO from the *spuma*. TORQUENTEM i.e. caesariem torquentem cornua.

CORNUA Sen. cited 160 n. id. ep. 124 § 22 *Germanorum nodo [Haase modo] vinzeris [capillum]*. Mart. spect. 3 9 *crinibus in nodum tortis venerē Sycambri*. id. v 37 7 8 *quae crine vicat Baetici gregis vellus, | Rhenique nodos*. Tac. G. 88 of the Suebi *insigne gentis obliquare crinem nodoque substringere...in aliis gentibus, seu cognatione*

aliqua Sueborum seu, quod saepe accidit, imitatione, rarum et intra iuventutis spatium, apud Suebos usque ad canitiem horrentem capillum retorquere suetum, ac saepe in ipso vertice religatur. Tert. virg. vel. 10 among the insignia of various nations cirros Germanorum. Isid. or. xix 23 § 7.

166 Markland 'versus vehementer suspectus,' Tac. cited 164 n. NEMPE

x 110 n, 167 AD "to meet." Hand Turs. i 84 seq.

THRACUM VOLUCRES NUBEMQUE SONORAM hendiadys x 177. XII 85. XIV 9 10. Lupus 23.

THRACUM VOLUCRES Ov. a. a. III 182 Threiciamve gruem. Verg. g. i 120 Strymoniaeque grues. Ov. f. vi 176. Mart. ix 29 8. Phile 239 (xi 5), Opp. aucup. ii 17, Nonn. xiv 232—7. Claud. bell. Gild. 474—8.

168 PYGMAEUS VI 506. Hom. II. III 3—6 ἥυτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό, | αἳ τ' ἐρεῖ οὖν χεῖμῶνα φύγον καὶ ἀθέσφατον θυβρον, | κλαγγὴ τὰ γε πέτονται ἐπ' Ὀκεανοῖο ῥοσίων, | ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι. Ov. m. vi 90—2. Opp. pisc. i 620—5. Even Aristotle accepted these legends as facts (hist. an. VIII 12 § 3. probl. x 12 § 2). Strabo treats them as fables 35. 37. 42. 70 we must specially distrust Deimachos and Megasthenes... who have furnished up again καὶ τὴν Ὀμηρικὴν τῶν Πυγμαίων γερανομαχίαν, τρισταθμούς εἰπόντες. 299. 711. 821 Pygmies may have been inferred from the smallness of the Ethiopic sheep, goats, oxen, dogs: ὥρακός μὲν γὰρ οὐδεὶς ἐξηγεῖται τῶν πλίστους ἀζίων ἀνδρῶν. Plin. iv § 44 Gerania, ubi Pygmaeorum gens fuisse proditur. Catizos barbari vocabant, creduntque a gruibus fugatos. v § 108. vi §§ 70. 188. vii § 26 their huts made of mud, feathers and eggshells. x § 58. Philostr. imagg. ii 22 Herakles assailed by the Pygmies. id. heroic. 11 § 4 Pygmies and cranes. id. Ap. III 45 §§ 2. 47. vi 1 §§ 2. 25. Solin. 10 § 11. Mela III 81=8. cf. Tzschucke ib. III 8 § 8. O. Jahn archäol. Beiträge 418—434. Benseler Eigennamen.

172 QUAMQUAM SPECTENTUR XI 205 n. though spectators sit out the same combats, which to us would be so laughable, yet nemo ridet, because spectators and performers are all of one standard.

173 FEDE UNO Aug. civ. D. xvi 8 § 1 statura esse cubitales, quos Pygmaeos a cubito Graeci vocant. Eust. II. Γ 6 p. 372 Πυγμαῖοι οὐδὲ πηχναῖοι τὸ μέγεθος εἰσι, παρωνομασμένοι γὰρ εἰσι πυγνῶν [rather from πυγμή] πυγούσιον δέ ἐστι διάστημα τὸ ἀπὸ ἀγκῶνος ἕως τοῦ μικροῦ δακτύλου ἢ καὶ τῶν δακτύλων συνεσταλμένων. id. p. 1668 19. Apollon. lex. Homer. Plin. vii § 26 ternas spithamas longitudine, hoc est ternos dodrantes, non excedentes. cf. Gell. ix 4 § 10, who had just been reading Plin. l. c.

174—192 You ask: 'shall the perjured head escape scot-free?' Even if he were given into our hands for execution, the loss remains, you will not secure your deposit; what comfort you can gather from a few drops of blood is cold and odious. 'But revenge is sweeter than life.' To the ignorant perhaps, who take fire on slight provocation or none; Chrysippus, Thales, Socrates, teach other lessons. Revenge is the delight of a weak and petty spirit: none affect it more than womankind.

174 175 NULLA PERIURI CAPITIS POENA ERIT the dat. would be more regular as in i 114 nullas nummorum ereximus aras.

174 seq. for the abrupt question cf. x 346 n. Sen. de ira III 26 §§ 1 2 'non possum' inquis 'pati: grave est iniuriam sustinere...' 'quid ergo?...impune illi erit?' puta te velle, tamen non erit. maxima est enim factae iniuriæ poena fecisse (infra 192 seq.), nec quisquam gravius adficitur quam qui ad supplicium paenitentiae traditur. 'Shall perjury'

asks Calvinus 'go unpunished?' "Suppose the criminal" is the reply "given over to execution at our will: his death will not repair your present loss, nor secure you against a like wrong for the future; but you will encounter, if you shed but a few drops of blood, the detestation of mankind." 'Yet' it may be retorted 'revenge is sweet.'

180 Achilles II. XVIII 108—110 calls *χόλος* sweeter than honey. Publil. Syr. 230 *Sp. inimicum ulcisci, vitam accipere est alteram*. Sen. de ira II 32 § 1.

181 NEMPE true: the ignorant maintain this. on the ellipsis of the verb cf. XI 5 n.

182 LEVIBUS CAUSIS Sen. de ira II 25 § 1 *parum agilis est puer aut tepidior aqua poturo aut turbatus torus aut mensa negligentius posita*. § 3 *quid est enim cur tussis alicuius aut sternutamentum aut musca parum curiose fugata in rabiem agat aut obversatus canis aut clavis negligentis servi manibus elapsa?* § 4 *feret iste aequo animo civile convicium, cuius aures tracti subsellii stridor offendit? perpetietur hic famem et aestivae expeditionis sitim, qui puero male diluenti nivem irascitur?*

183 ADEO = immo Hand Turs. I 153.

184 xv 106 107 *melius nos | Zenonis praecepta monent*. Zeller III² (1) 316. Langius *polyanthea* s. vv. *ira. ultio*.

CHRYSIPPUS II 5. Born B.C. 283; he attended the lectures of Zenon (ob. B.C. 260) and Kleanthes, whom he succeeded as head of the Stoic school DL. VII 183 *εἰ μὴ γὰρ ἦν Χρύσιππος, οὐκ ἂν ἦν στοά*. See Sen. de clem. and de ira. Stob. flor. xx.

MITE THALETIS INGENIUM IV 39 n. 81 n. x 75 n. Ammian. xxx 8 § 6 *ut Isocratis memorat pulchritudo*. Thales of Miletos, one of the seven wise men. One of the sayings ascribed to him witnesses to the sweetness of revenge DL. I § 36 *πῶς ἂν τις ἀνυχίας ῥᾶστα φέροι; εἰ τοὺς ἐχθροὺς χεῖρον πράσσοντας βλέποι*. The next maxim however is Christian: 'how shall we live the best and most righteous lives?' 'By not doing ourselves what we blame in others.' § 37 a lesson appropriate to our text *μὴ πλούτει κακῶς μηδὲ διαβαλλέτω σε λόγος πρὸς τοὺς πλάττειν κεκοινωνηκότας*. His name was proverbial Benseler Eigennamen. Aristoph. nub. 180 *τί δὴν? ἐκείνον τὸν Θαλῆν θαυμάζομεν*; id. av. 1009 *ἀνθρώπων Θαλῆς*. Plaut. Bacch. 122 *quem ego sapere nimio plus censui quam Thalem*. capt. 271. 'rud. 1003.

185 DULCI HYMETTO because of its honey Hor. c. II 6 14 15 *ubi non Hymetto | mella decedunt*. id. s. II 2 15. In the days of Synesios (ep. 136) Athens was more famous for its honey than its philosophy. Meurs. reliq. Att. 10.

SENEX Socrates, who was 70 years of age at the time of his trial B.C. 399 Plat. Kriton 52^a. apol. 17^d Fischer. On his placability cf. Sen. de ira I 15 § 3 *Socrates servo ait 'caederem te, nisi irascerer' admonitionem servi in tempus sanius distulit, illo tempore se admonuit*. ib. III 11 § 2 *Socratem aiunt colapho percussum nihil amplius dixisse quam 'molestum esse, quod nescirent homines, quando cum galea prodire deberent'*. id. const. sap. 18 § 5. ep. 104 § 27 28. Cic. Tusc. I § 99. III § 31. Plat. apol. 41^d *ἐγὼ γε τοῖς καταψηφισαμένοις μου καὶ τοῖς κατηγοροῖς οὐ πᾶν χαλεπαίνω*. Wytttenb. on Plut. II 10^a.

186 ACCEPTAE the technical term for 'taking' medicine, poison etc. cf. 187 dare. Suet. Nero 33 *in quo cibi genere venenum is acceperat*. Burman on Quintil. II 312.

CICUTAE VII 206 n. Plato Lys. 219^a. Ael. v. h. I 16. IX 21. DL. II 42. cf. St Mark 16 18. Imbert-Gourbeyre de la mort de Socrate par la ciguë, ou recherches botaniques, philologiques, historiques, physiologiques et thérapeutiques sur cette plante. Paris Baillière 1875.

187 ACCUSATORI Meletos, who in

Plato (19^b etc.) appears more prominently than Anytos or Lykon.

DARE I 158 n. Mühlmann col. 486 fin. 187—189 Hor. ep. I 1 41 42 *virtus est vitium fugere et sapientia prima stultitia caruisse*. Sen. ep. 28 § 9 from Epicurus initium est salutis notitia peccati. Obbar on Hor. ep. I 1 41 42.

190 seq. Sen. de ira I 13 §§ 4 5. 20 § 3 *iracundia nihil amplum decorumque molitur. contra mihi videtur veterinosi et infelicis animi, imbecillitatis sibi conscii, saepe indolescere, ut exulcerata et aegra corpora quae ad tactus levissimos gemunt. ita ira muliebri maxime et puerile vitium est. at incidit et in viros. nam viris quoque puerilia ac muliebria ingenia sunt*. ib. III 5 §§ 7 8 *ille ingens animus et verus aestimator sui non vindicat iniuriam, quia non sentit...ultio doloris confessio est: non est magnus animus, quem incurvat iniuria*. ib. II 34 § 1 *pusilli hominis est miseri est, repetere mordentem*.

191 COLLIGE Pers. v 85 Jahn. Ov. her. 11 88. Gell. VI = VII 3 § 35. lexx. a. v. colligo (also collectio, which occurs Ambr. hexaem. IV § 14. Iren. III 26 § 6).

192—235 How can they be said to have escaped, whom conscience scourges? 'Tis a punishment more cruel than any devised by Caedicius or Rhadamanthus, to be haunted night and day by an accuser in one's own breast. The Pythian priestess warned the Spartan Glaukos, who had asked, whether or no he should break trust and maintain the cheat by perjury, that he would not escape vengeance. So he returned the deposit; but as his honesty was due to fear, not to principle, he and all his house were swept away. Such is the retribution due to the mere intention of sinning; for he who designs a sin, is guilty of the act. What if he have executed it? he is in constant terror; the daintiest wine cannot drown his care. If he fall into a doze, the god whose altar he has violated, the man whom he has wronged, rise before him in his dreams and drive him to confess. Every flash of lightning seems to such men aimed point-blank at them; every attack of disease a judgement on their sins. They dare not bring an offering in their stead; for what hope is there for the guilty? What victim but is worthier to live?

192 FEMINA x 321 n. epist. Corneliae matris Gracchorum (Nep. p. 123 Halm) *dices pulchrum esse inimicos ulcisci: id neque maius neque pulchrius cuiquam atque mihi esse videtur, sed si liceat re publica salva ea persequi*. Sen. clem. I 5 § 5 *magni autem animi est proprium, placidum esse tranquillumque et iniurias offensionesque superne despicere. muliebri est furere in ira*.

CUB TAMEN etc. Cic. paradox. § 18 *te miseriae, te aerumnae premunt omnes, qui te beatum, qui florentem putas; te lubricines torquent; tu dies noctesque cruciaria, cui nec sat est quod est et id ipsum ne non diuturnum sit futurum times; te conscientiae stimulant maleficiorum tuorum; te metus exanimant iudiciorum atque legum; quocumque adspexisti, ut furiae sic tuae tibi occurrunt iniuriae, quae te suspirare libere non sinunt*. Sen. cited 174 n. id. ep. 97 § 14 *prima illa et maxima peccantium poena est peccasse nec ullum scelus...inpunitum est; quoniam sceleris in scelere supplicium est*. § 15 *consentiamus mala facinora conscientia flagellari et plurima illi tormentorum esse eo, quod perpetua illam sollicitudo urget ac verberat*. ib. 87 §§ 22—5. 105 §§ 7 8. Pers. III 35—43. Boeth. cons. IV pros. 1. §. 4. 5. Sil. XIII 285—295.

194 HABET ATTONITOS Ter. haut. 461 Bentley and Gronov *omnis sollicitos habuit*. Cic. fam. II 16 § 1 *quae non meum animum magis sollicitum habent quam tuum*. id. Att. XVII

1 § 3 *Dymaeos agro pulsos mare intestum habere nil mirum. Cato mai. § 66 angere atque sollicitam habere nostram aetatem. Sen. tranquill. 2 § 10 mille fluctus mentis incertae, quam spes incohatae habent suspensam deploratam tristem. Plin. ep. ii 9 § 1 anxium me et inquietum habet petitio. Tac. ann. ii 57 cunctaque socialia prospere composita non ideo laetum Germanicum habebant. ib. 65 nihil aequae Tiberium anxium habebat. Nonius s. v. habere. Gronov. obs. ecel. c. 17 p. 180. Fabri on Liv. xxii 4 § 5. 23 § 2. Ramshorn 948 seq. Mühlmann col. 1049 1050.*

ATTONITOS XII 21 n.

SURDO VERBERE VII 71 n. Plin. xix § 20 surdis

ictibus, et qui non exaudiantur.

195 ANIMO

TORTORE XIV 21 n. Bentley (cf. Orelli) on Hor. c. iv 9 39 'observandum, optimos quosque scriptores non aliter interdum de animo, quam de persona quapiam loqui.' add Sen. ep. 124 § 23 *animus aemulator Dei.*

FLAGELLUM I 166 167. Aesch. Eum. 155—160.

Lucr. iii 1017 1018 after speaking of all human instruments of torture quae tamen etsi absunt, at mens sibi conscia factis | praemetuens adhibet stimulos terretque flagellis. Munro on Lucr. iii 1023. v 1154. Cic. p. Rosc. Am. § 67. Ov. Ibis 153—60. Luc. vii 771—86 esp. 783 784 *hunc infera monstra flagellant. | et quantum poenae misero mens conscia donat.* Plut. ii 277^a is that true, which some Romans affirm? and, as the philosophers of the school of Chrysippos think *πάντα δαιμόνια περνοστέιν, οἷς οἱ θεοὶ δημοῖς χρώται κολαστέας ἐπὶ τοῖς ἀσπίοις καὶ ἀδίκους ἀνθρώπους* οὕτως οἱ Ἀδρήτες ἐρινύοις τῶς εἰσι καὶ ποινίμοι δαίμονες. cf. Wytténb. ib. 276^o. [Quintil.] decl. xii § 23 *meum sane conscientia urunt animum intus scelerum faces; et quoties facta reputavi, flagella mentis sonant, ultrices video jurias.* Obbar on Hor. ep. i 2 59. Pers. iii 39—43.

197 CAEDICIUS gravis with Caedicius as pugnacis with Tulli in v 57 et Tulli census pugnacis et Anci. schol. 'aulicum Neronis crudelissimum fuisse vult intellegi.' A pleader of the name xvi 46.

RHADAMANTHUS I 10 n. Sosikrates in schol. Aristoph. av. 521 Rh. the most just of men allowed none to swear by the gods, but bad men swear by goose and dog and ram and the like. Lasaulx Studien 200 201. He decided important disputes by taking oaths of the parties Plat. legg. 293^c. Aen. vi 566 567 (cf. Heyne exc. 11) *Gnosius haec Rhadamanthus habet durissima regna, | castigatque auditque dolos cogitque fateri.* Ov. m. iv 444 of the occupations of the departed *parsque forum celebrat.* tr. iv 10 88 shades of my parents, if my fame reaches you et sunt in Stygio crimina nostra foro. In Lucian catapl. 28 Rh. is in doubt, whether to cast the tyrant Megapenthes into Pyriphlegethon or to throw him to Kerberos; by the advice, however, of Kyniskos, he leaves him to the more agonising tortures of remorse, denying him access to the waters of Lethe.

198 NOCTE DIEQUE III 105. Ov. m. ii 343. xii 46. Pont. iii 1 40. Mart. x 58 11. xi 56 6. Stat. Th. xi 377.

TESTEM 2 n. Sen. ep. 43 § 5 si honesta

sunt quae facis, omnes sciunt: si turpia, quid refert neminem scire, cum tu scias? o te miserum, si contemnis hunc testem. prov. in Quintil. v 11 § 41 conscientia mille testes.

199 SPARTANO CUIDAM Glaucos, son of Epikydes, was requested by a Milesian, who had heard the fame of his uprightness, to keep in trust for him a sum of money. Long afterwards the sons of the Milesian reclaimed the deposit. Glaucos, denying all recollection of the matter, promised to make inquiries, and give a final answer in four

months' time. Meanwhile he went to Delphi Hdt. vi 86 (where see Valck. Wees. Bähr) ἐπειρωτῶντα δὲ αὐτὸν τὸ χρηστήριον εἰ ὄρκω τὰ χρήματα ληΐσεται, ἢ Πυθίη μετέρχεται τοιαῖδε τοῖσι ἔπεσι· 'Γλαῦκ' Ἐπικυδεῖδη, τὸ μὲν αὐτίκα κέρδιον οὕτω | ὄρκω νικῆσαι καὶ χρήματα ληΐσασθαι. | δμνύ' ἐπεὶ θανάτος γε καὶ εὐορκον μένει ἄνδρα. | ἀλλ' Ὀρκον παῖς ἐστὶν ἀνώνυμος, οὐδ' ἐπι χεῖρες, | οὐδὲ πόδες· κραιπνὸς δὲ μετέρχεται, εἰσέκε πάσαν | συμμάρψας ὀλέσει γενεὴν καὶ οἶκον ἅπαντα. | ἀνδρὸς δ' εὐόρκου γενεὴ μετόπισθεν ἀμείνων.' ταῦτα ἀκούσας ὁ Γλαῦκος συγγνώμην τὸν θεὸν παραιτέτο αὐτῷ σχεῖν τῶν ρηθέντων, ἢ δὲ Πυθίη ἔφη, τὸ πειρηθῆναι τοῦ θεοῦ καὶ τὸ ποιῆσαι ἴσον δύνασθαι. Γλαῦκος μὲν δὴ μεταπεψάμενος τοὺς Μιλησίους ξείλους ἀποδοῖ σφι τὰ χρήματα... Γλαῦκος νῦν οὐτε τι ἀπόγονόν ἐστι οὐδέν, οὐτ' ἰστίη οὐδεμία νομιζομένη εἶναι Γλαῦκου, ἐκτέτριπτα τε πρόρριζος ἐκ Σπάρτης. Paus. ii 18 § 2. viii 7 § 8 where (as in Hes. op. 285) the last verse of the oracle is given. cf. a like tempting of the oracle Hdt. i 159 and Balaam.

200 DUBITARET Aen. ix 188 189 *percipe porro | quid dubitem et quae nunc animo sententia surgat.*

201 202 IURE TUERI IURANDO Hor. s. ii 3 179 180 *iure | iurando obstringam.*

204 MORIBUS principle Nägelsbach Stylistik § 12 1.

TAMEN though he returned it.

205 VOCEM ADΥΤΙ DIGNAM TEMPLO viii 126 n. Luc. ix 565 of Cato *effudit dignas adytis e pectore voces.* Hdt. i 159 § 2 λέγεται φωνήν ἐκ τοῦ ἀδύτου γενέσθαι. Ov. m. xv 635 636 *cortinaque reddidit ima | hanc adyto vocem.*

206 TOTA CUM PROLE DOMOQUE comm. on exod. 20 5. Hom. II. iv 162. Solon. 13 31 32 Bergk. Theogn. 206. Hdt. vii 137. Soph. Ai. 1177 1178 κακὸς κακῶς ἀθαπτος ἐκπέσει χθονός, | γένους ἅπαντος ῥίζαν ἐξημμένους. Eur. Alkm. fr. 83. Nägelsbach nach-homer. Theol. 34 35. Aristoph. ran. 587 588 Dionysos to Xanthos. 'if I ever take them from you again πρόρριζος αὐτός, ἢ γυνή, τὰ παῖδια, | κάκις' ἀπολοῦμην,' where Fritzsche quotes ex. of such oaths from the orators Antipho caed. Herod. § 11. Aeschin. c. Ktes. § 110. Dem. f. l. p. 363. Lykurg. Leokr. § 79. Böckh CIG n. 916. 989 seq. 2826 seq. 3044. 3095. 3137. 3562. Lasaulx Studien 169. 176. 190. 196. 197. 199 on the punishment of false swearers and their posterity: Valck. on Eur. Hipp. 826. Ph. 941. orac. in Ael. v. h. iii 43. ibid. xiii 2. oath of the Samnites b.c. 293 Liv. x 38 § 10 *in execrationem capitis familiaeque et stirpis*; of Scipio b.c. 216 ib. xxii 53 § 11. Ios. ant. viii 1 § 4. Plut. qu. rom. 44 every oath *eis κατάραν τελευτᾷ τῆς ἐπιορκίας*. Cic. n. d. iii § 90 to the Stoics *dicitis eam vim deorum esse, ut, etiam si quis morte poenias sceleris effugerit, expetantur eae poenae | a liberis, a nepotibus, a posteris.* lexx. under ἐξώλης. πρόρριζος. DCass. lix 11 § 3 Livius Geminus, a senator, swore that he saw Drusilla ascending to heaven καὶ τοῖς θεοῖς συγγιγνομένην, ... ἐξώλειαν καὶ ἐαυτῷ καὶ τοῖς παῖσιν, εἰ ψεύδοιτο, ἐπαρασάμενος. Vfl. iv 33. Pers. ii 25 do you think that Iuppiter has forgiven you, because the holm-oak is sooner blasted by his thunder *quam tuque domusque?*

207 LONGA though only remotely connected.

208 HAS PATITUR POENAS PECCANDI SOLA VOLUNTAS alliteration as in Ov. m. iv 467 *perpetuas patitur poenas.*

209 210 SCELUS INTRA SE TACITUM QUI COGITAT ULLUM FACTI CRIMEN HABET comm. on exod. 20 17. DL. i 36 Thales was asked *ei λάδοι θεοῦς ἄνθρωπος ἀδικῶν* 'ἀλλ' οὐδὲ διανοούμενος' ἔφη. The saying is ascribed to Pittakos by Theon in Spengel rhet. gr. ii 97. 102. cf. VM. vii 2 E 8 *mirifice etiam Thales. nam interrogatus an facta hominum deos fallerent 'ne cogitata quidem' inquit, ut non solum manus, sed etiam mentes puras*

habere vellemus, cum secretis cogitationibus nostris caeleste numen adesse credidissemus. Xen. mem. i 1 § 19 Sokrates differed from the vulgar in believing that God knows all things said and done *καὶ τὰ σιγῇ βουλευόμενα.* Clem. Al. str. vi 2 § 23 p. 749 illustrates the story of Glaukos from Aristoph. fr. 553 *δύναται γὰρ ἴσον τῷ ὅπῳ τὸ ποεῖν.* Ov. amor. iii 4 4 5 *quae, quia non liceat, non facit, illa facit.* | *ut iam servaris bene corpus, adultera mens est.* VM. vi 1 § 8 Metellus Celer was *stuprosae mentis acer poenitor*, accusing and procuring the conviction of Cn. Sestius Silus for promising money to a married lady: *non enim factum tunc, sed animus in quaestionem deductus est, plusque voluisse peccare nocuit quam non peccasse profuit.* Sen. de ira i 3 § 1 *verum est, irasci nos laesuris; sed ipsa cogitatione nos laedunt et iniuriam qui facturus est iam facit.* id. ben. v 14 § 2 *exercetur et aperitur opere nequitia, non incipit.* id. const. sap. 7 § 4 *omnia scelera etiam ante effectum operis, quantum culpaе satis est, perfecta sunt.* | Ael. v. h. xiv 28 *οὐ γὰρ μόνον ὁ ἀδικήσας κακός, ἀλλὰ καὶ ὁ ἐννοήσας ἀδικῆσαι.* Gell. xi 8 § 23 *furtum sine ulla quoque adtreccatione fieri posse, sola mente atque animo, ut furtum fiat, adnitente.* Cicero's freedman Tiro blamed Cato for denying this position ib. vi=vii 3 §§ 35—37. 42. 47. Apul. flor. iv 20 (p. 98 Oud. with the notes) *etiam cogitata scelera non perfecta adhuc vindicantur, cruenta mente, pura manu.* Serv. Aen. vi 624. Dorville on Char. v 7 p. 487 Lips. Wetstein on Matt. v 8. 28. In law however dig. xlviii 19 18 *cogitationis poenam nemo patitur* (yet see ib. 16 § 8. cod. Theod. ix 26 1 *cum pari sorte leges scelus quam sceleris puniant voluntatem*).

SCELUS COGITAT on the construction cf. Beier on Cic. off. i § 24. The deliberate purpose a main part of the guilt also in Cic. off. i § 27 *in omni iniustitia permultum interest utrum perturbatione aliqua animi, quae plerumque brevis est et ad tempus, an consulto et cogitata fiat iniuria.*

INTRA SE LEX. Aen. i 455 456 *artificumque manus intra se operumque laborem | miratur.*

210 FACTI CRIMEN HABET Prop. iii = ii 32 1 2 *qui videt, is peccat: qui te non videt ergo | non cupiet: facti lumina crimen habet.* Ov. amor. ii 5 6. a. a. i 586. ii 272. 634. rem. 328 cet.

CEDO, SI VI 503—5 *Andromachen a fronte videbis; | post minor est: credas aliam. cedo si breve parvi | sortita est lateris spatium?* Ter. Andr. 150 *qui cedo?* 'how so pray?' 383. 'What if he have carried out his design?'

211 PERPETUA ANXIETAS Sen. ep. 105 §§ 7 8. Quintil. xii 1 § 7 *nihil est enim tam occupatum, tam multiforme, tot ac tam variis adfectibus concisum atque laceratum quam mala mens. nam et cum insidiatur, spe, curis, labore stringitur, et, etiam cum sceleris compos fuerit, sollicitudine, paenitentia, poenarum omnium expectatione torquetur.* NEG II 152. ix 49.

μύλαι. μύλαια ὀδόντες.

212 MOLARES CRESCENTE CIBO Ov. her. 15 122 *crescit et invito lentus in ore cibus.* Sen. ep. 82 § 21 *non in ore crevit cibus, non haesit in faucibus, non elapsus est manibus: alacres et ad prandium illi promiserunt et ad cenam.*

SETINA v 34 n. x 27 n. plur. as Tibull. iii 6 6 Falerna.

213 DIFFICILI SENECTUS IV 81 n. Crispi iucunda senectus. Jani art. poet. 329 (where Phaedr. colli longitudinem. corvi stupor. maiestas ducis). 475. comm. on Phaedr. i 13 12. Lambin on Hor. c. iii 5 13. Heindorf on Hor. s. i 2 32. Barth advers. 52 3.

SENECTUS v 30 n. 31 n. 34.

ALBANI v 33 n.

215 OSTENDAS

you may shew him choicer wine, he frowns at that too. constr. III 100. Hor. ep. I 10 24 cited 239 n.

216 FALERNO this wine needed to be mellowed by age (15 years Cic. Brut. § 287. Plin. XIII § 34) Hor. s. II 3 115 Heindorf veterisque Falerni. It was mixt with honey (ib. 2 16. 4 24 Aufidius forti miscebat mella Falerno) or Chian wine (ib. I 10 24 Heindorf), being *severum* (Hor. c. I 27 9), *ardens* (ib. II 11 19). Sil. VII 159—211.

217 cf. Theokr. XXI 4 5 *κἄν ὀλίγον νυκτός τις ἐπιμύσσει τὸν ὕπνον, | αἰφνίδιον θορυβεῖσιν ἐπιστάμεναι μελεδῶναι*. Sall. Catil. 15 § 4. Cic. p. Rosc. Am. § 66. in Pis. § 46. Sen. ep. 97 §§ 12—16. 105 §§ 7 8.

218 VERBATA TORO MEMBRA III 279 280. Catull. 50 12. Prop. I 14 21. Sen. de tranq. 2 § 6 *qui non aliter, quam quibus difficilis somnus est, versant se et hoc atque illo modo componunt, donec quietem lassitudine inveniunt*. Suet. Calig. 50. DCass. LXI 14 § 4.

219 TEMPLUM ET VIOLATI NUMINIS ARAS same position of gen. IX 68. XIV 16. 20. 109 (Kiaer).

VIOLATI NUMINIS ARAS 89 n. 220 SUDORIBUS I 167 n. Gell. I 15 § 9 a wealthy student, practising for the bar, asked the rhetor Iulianus to hear him declaim. Gellius, who was with Iulianus at Naples for the summer holidays, was of the party. The 'controversy' set for the extemporary display was of the kind called *ἀπορον* 'inexplicable'; yet he started off with wonderful rapidity, pouring forth *sensuum verborumque volumina*, amidst the applause of his 'cohort', *Iuliano autem male ac misere rubente et sudante*.

221 TE VIDET IN SOMNIS VIII 213 n. Ios. b. I. VII 11 § 4 of Catullus a persecutor *δειμασι γὰρ ἐξεταράττετο καὶ συνεχῶς ἀνεβόα βλέπειν εἰδῶλα τῶν ὑπ' αὐτοῦ πεφονευμένων ἐφεστηκότα καὶ κατέχειν ἑαυτὸν οὐ δυνάμενος ἐξήλλετο τῆς εὐνῆς ὡς βασάνων αὐτῷ καὶ πυρὸς προσφερομένων*. Cic. parad. II § 18. Ov. Ibis 141—160. her. 2 136. 7 72. Hor. epod. 5 92—96. Suet. Cal. 59 the body of Gaius was secretly conveyed into the gardens of Lamia, there half-burnt and slightly covered with soil; his sisters afterwards gave it a decent funeral: *satis constat, prius quam id fieret, hortorum custodes umbris inquietatos; the house in which Gaius was slain, was haunted nightly until it was burnt down*. id. Nero 34 (sat. VIII 213 n. DCass. LXI 14 § 4. LXIII 28 § 1) Nero endeavoured to lay his mother's ghost *facto per magos sacro evocare manes et exorare temptavit*. id. Otho 7 *dicitur ea nocte per quietem pavefactus gemitus maximos edidisse, repertusque a concursantibus humi ante lectum iacens per omnia piaculorum genera manes Galbae, a quo deturbari expellique se viderat, propitiare temptasse*. The haunted house in Plin. ep. VII 27. Ios. ant. XV 7 § 7 and XVI 7 § 2 remorse of Herod. DCass. LXVII 16 § 1 Domitian in a dream saw Rusticus coming upon him with sword drawn, while his patron Minerva had thrown away her armour and plunged into a gulf on a chariot drawn by black horses. Procop. b. G. II fin. shortly after the execution of Symmachus, the head of a large fish served up to Theoderic took in his guilty imagination the features of Symmachus, with teeth set, eyes wildly glaring. Quaking with a sudden chill, he ran to his bedroom, ordered many cloaks to be piled on the bed and summoned his physician. B. Büchschütz Traum u. Traumdeutung im Alterthume Berl. 1867. Plin. ep. IX 13 § 29. MAIOR IMAGO HUMANA Aen. II 773 *nota maior imago*. Suet. Claud. 2 *species barbarae mulieris humana amplior*. Tac. XI 21 Lipsius.

223 QUI TREPIDANT ET AD OMNIA FULGURA PALLENT order of words as III 187 188. VI 79. Pers. II 35. III 66. V 110 (Kiaer).

AD OMNIA FULGURA PALLENT x 230. Cicero does not use *ad* thus, to denote the occasion of fear etc. Hand Turs. i 101. Suet. Cal. 51 *qui deos tanto opere contemneret, ad minima tonitrua et fulgura conivere, caput obvolvere, at vero ad maiora proripere se e strato, sub lectumque condere solebat.* DCass. LIX 28 § 4 lightning destroyed the vessel which was to have conveyed the image of Olympian Zeus to be turned into a likeness of Caligula; but when the workmen approached the pedestal, they were affrighted by a loud laugh. § 6 Caligula's mock thunder and lightning. Sen. n. q. ii 59 § 11 *pavescis ad caeli fragorem et ad inane nubilum trepidas.* id. de ira ii 2 § 1. iii 35 § 3. Luc. v 766 Corte. vi 11. Quintil. decl. 9 § 16 p. 204 *sunt qui ad omnium sanguinem pallescant.* ib. *tremit ad.* ib. 258 p. 474 *ad omnes terreor strepitus.* Tert. ad Scap. 2 *nos unum Deum colimus, quem omnes naturaliter nostis, ad cuius fulgura et tonitrua contremiscitis.* Wagner (or Forbiger) on Verg. ecl. 83. FULGURA Cic. divin. ii §§ 149 seq. Sen. n. q. vi 2 §§ 4—6. Plut. ii 555*. Suet. Aug. 90 *tonitrua et fulgura paulo infirmius expavescibat, ut semper et ubique pellem vituli marini circumferret pro remedio, atque ad omnem maioris tempestatis suspicionem in additum et concamaratum locum se reciperet, consternatus olim per nocturnum iter transcursu fulguris.*

224 quoque even at the first rumbling in the air.

225 FORTUITUS possibly trisyllabic, cf. Manil. i 182. Stat. Th. vii 449. Petron. 135 9. L. Müller de re metr. 258 and Mühlmann make the *i* here short, as in *gratuitum* in hendecasyllables Stat. s. i 6 16. *pituita* (Hor. ep. i 1 108. s. ii 2 76. Pers. ii 57) undoubtedly suffers synizesis. Cf. Voss. de arte gramm. ii 37.

On the question whether thunder be accidental (*fortuitum*) (*divinum* Cic. fam. vii 5 § 2), cf. Lucr. ii 1100—4. vi 83—422. Hor. s. i 5 101—3. Plin. ii §§ 112 113 e.g. *posse et conflictu nubium elidi, ut duorum lapidum, scintillantibus fulgetris. sed haec omnia esse fortuita. hinc bruta multa fulmina et vana, ut quae nulla veniant ratione naturae; his percuti montes, his maria, omnesque alios irritos iactus. illa vero fatidica ex alto statisque de causis et ex suis venire sideribus.* Sen. n. q. vi 3 § 1 *proderit praesumere animo nihil horum deos facere, nec ira numinum aut caelum concuti aut terram. suas ista causas habent nec ex imperio saeviunt.* Tert. apol. 29.

VENTORUM RABIE cf. the αἰθέριος Δίος of Aristoph. nub. 380—408. Aristot. meteorol. ii 9 § 6. Sen. n. q. i 1 §§ 4—9. 12—15. Minuc. Fel. 5 § 9 *nimbis collidentibus tonitrua mugire, rutilare fulgora, fulmina praemicare; adeo passim cadunt, montes inruunt, arboribus incurrunt, sine delectu tangunt loca sacra et profana, homines noxios feriunt, saepe et religiosos.* ib. § 10.

226 IRATUS IGNIS 93. Pind. Nem. v 90 ἰάκωτον ἔγχοι. Aristoph. nub. 397 of the thunderbolt τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἴησ' ἐπὶ τοῖς ἐπιόρκουσι, where follows the argument, 'why then does he spare Simon, Kleonymos, Theoros? why strike his own temple and oaks?' On 'judgements' see Hom. Od. x 72 n. Cic. harusp. resp. §§ 62 63 the gods speak to men in earthquakes. Prop. iii = ii 16 47—56 esp. 52 *nec sic de nihilo fulminis ira cadit.* Strabo 19 fin. we tell children pleasant tales to encourage them, tales of terror to deter them: ἡ γὰρ Ἀδμία μῦθος ἐστὶ καὶ ἡ Γοργὼ καὶ ὁ Ἐφιάλτης καὶ ἡ Μορμολόκη...so legislators encourage men to exertion by the tales of Herakles and Theseus, and deter them, *ὅταν κολάσεις παρὰ θεῶν καὶ φόβους καὶ ἀπειλὰς ἢ διὰ λόγων ἢ διὰ τύπων δαράτων τῶν προσδέχονται, ἢ καὶ πιστεύουσιν περιτρεχέμεναι... κέραυνοι γὰρ καὶ αἰγὶς καὶ τρίαῖνα καὶ λαμπάδες καὶ δράκοντες καὶ θυρσοὶ*

λογχα τῶν θεῶν δπλα μῦθοι. Suet. Tib. 69 tonitrua praeter modum expavescebat et turbatiore caelo numquam non coronam lauream capite gestavit, quod fulmine afflari negetur id genus frondis. Tac. i 28—30 an eclipse. xiii 17 on the same night Britannicus was murdered and buried adeo turbidis imbribus, ut vulgus iram deum portendi crediderit. Plut. ii 555^b. Serv. Aen. iv 209. Lear iii 2 49—58. Hor. c. i 3 40 iracunda...fulmina. ib. 84 5 sq. iii 5 1. 228 SERENO VII 179.

Luc. ix 423 of Libya nostris reficit sua rura serenis. Sen. n. q. i 3 § 14. Plin. xi § 14. xviii. § 362. Stat. Th. xi 135. Vfl. ii 403. Obseq. 1=55. Ambr. de Cain i § 21. Claud. iv cons. Hon. 425. bell. Get. 49. Forcellini. cf. sudum. nubilum, esp. abl. to which sereno is often opposed.

229 VIGILI FEBRE VII 42 sollicitas...portas. Ov. m. iii 396 curae vigiles.

230 231 MISSUM AD SUA CORPORA MORBUM INFESTO CREDUNT A NUMINE Cels. prooem. p. 1 20 Daremberg we may learn from Homer morbos tum ad iram deorum immortalium relatos esse et ab isdem opem posci solitam.

232 TELA Sen. ben. iv 19 § 1 deos nemo sanus timet. furor est enim metuere salutaria: nec quisquam amat, quos timet. tu denique, Epicure, deum inermem facis: omnia illi tela, omnem detraxisti potentiam. Tac. xiv 22 fin. Nero swam in the aqua Marcia, and was thought potus sacros et caerimoniam loci corpore loto polluisse. secutaque anceps valetudo iram deum adfirmavit. Suet. Nero 48 in his last flight tremore terrae et fulgure adverso pavefactus. DCass. lvii 14 § 7 A.D. 15 some regarded an inundation of the Tiber as a portent, but § 8 Tiberius appointed commissioners to regulate the flow of water. cf. comm. on Hor. c. ii 8 1. Casaubon lect. Theocr. c. 10. PECUDEM Pers. v 167 agnam.

233 LARIBUS xii 113. PROMITTERE xii 2. 101. Tibull. iii 5 33 nigras

pecudes promittite Diti. GALLI XII 96. Plin. x § 49 speaking of the auspices from chickens hi maxime terrarum imperio imperant, extis etiam fibrisque laud aliter quam opimae victimae dis grati. cf. § 156. Cocks were sacrificed to Apollo (anthol. Pal. vi 155 3) and to Asklepios (Artemid. v 9 ἡῤατό τις τῷ Ἀσκληπιῷ, εἰ διὰ τοῦ ἔτους ἄσσοις εἶθαι, θύσειν αὐτῷ ἀλεκτρύνα. cf. the last words of Sokrates Plato Phaed. 118^a where see Wyttenb., Fischer, Gottl. ὦ Κρίτων, τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρύνα· ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε. Tert. ad nat. ii 2. de an. 1). Arn. vii 8 e.g. quae causa est, ut si ego porcum occidero, deus mutet adfectum animosque et rabiem ponat, si gallinulam, vitulum sub illius oculis atque altaris concrematio, oblivionem inducat iniuriae? ib. 16. Costly birds were sacrificed to Caligula DCass. lxx 28 § 6. Luc. bis acc. 5 f. 235 contrast viii 255—8 the Decii acceptable as an atoning sacrifice for whole armies, being of greater value than what they died to save. DL. vi 28 Diogenes was moved to wrath by those who offered sacrifices to recover health, and in the very sacrifice feasted against health.

236—249 The wicked are unstable; bold in the flush of sin, alive to its guilt when it is done; still remorse does not mend inbred habits nor restore a blush to the brazen forehead. No man stops at the first crime: our treacherous friend will be snared and suffer execution or live a convict on some Egean rock swarming with great exiles. You will triumph in your revenge, and confess at last that heaven is neither deaf nor blind.

236 MOBILIS NATURA MALORUM Sen. de otio 1=28 § 2 inter cetera mala illud pessimum est, quod vitia ipsa mutamus...aliud ex alio placet vexat-

que nos hoc quoque quod iudicia nostra non tantum prava, sed etiam levia sunt. fluctuamus aliudque ex alio comprehendimus. petita relinquimus, relicta repetimus. § 3 *alternae inter cupiditatem nostram et paenitentiam vices sunt.* id. ep. 47 § 21 *hoc habent inter cetera boni mores, placent sibi, permanent: levis est malitia, saepe mutatur, non in melius, sed in aliud.*

237 seq. Quintil. decl. 3 14 esp. pp. 623 624 *tu fortasse, cum miserum patrem trucidares, tollentem ad sidera manus risisti. inane hoc supra nos vacuumque cura caelestium putabas: sunt illa vera, quae extremo miseri spiritu dicebantur: 'dabis mihi, scelerate, poenas: persequar quandoque et occurram'... nec tamen illa mihi vana quorundam esse videtur persuasio, qui credunt non extrinsecus has furias venire, nec ullius deorum impulsu hanc mortalibus incidisse dementia, sed nasci intus: conscientiam esse, quae torqueat... repetita toties confessio est. ecquid concipitis animis imaginem illam, quae hoc coegit? stabat profecto ante oculos laceratus et adhuc cruentus pater.* Plut. II 554^f seq. *ἡ γὰρ τραμότης ἐκέλευν καὶ τὸ θρασὺ τῆς κακίας ἀχρι τῶν ἀδικημάτων ἰσχυρόν ἐστι καὶ πρόχειρον, εἰτα τοῦ κάθους ὡσπερ πνεύματος ὑπολείποντος, ἀσθενὲς καὶ ταπεινὸν ὑποκίπτει τοῖς φόβοις καὶ ταῖς δεισιδαιμονίαις.* Cic. legg. I § 40. p. Rosc. Am. §§ 65—67.

237 ADMITTUNT x 340 n.

SUPEREST 109.

CONSTANTIA 77.

238 i 166 n. III 50.

239 AD MORES NATURA RECURRIT x 303 n. Hor. s. II 7 74. ep. I 10 24 25 *Obbar naturam expellas furca, tamen usque recurret | et mala perrumpet furtim fastidia victrix.* Sen. brev. vit. 6 § 3 *sed his querellis nec alios mutaverunt nec se ipsos. nam cum verba eruperunt, adfectus ad consuetudinem relabuntur.* id. ep. 25 § 3. 2 Pet. 2 22 Grotius. Wetstein.

242 ATTRITA DE FRONTE Cic. Tusc. III § 41 *cum os perfricuisti.* Calvus to Vatinius in Quintil. IX 2 § 25 *perfrica frontem et dic te digniorem, qui praetor feres, quam Catonem.* Mart. XI 27 7 *at cum perfricuit frontem posuitque pudorem.* Lucian vit. auct. 10 *τὸ ἐρυθρίαν ἀπόξενον τοῦ προσώπου παντελῶς.* Victorius (v. l. VIII 6) compares Ath. 213^c (where Athenio, who of a poor philosopher became tyrant of Athens, having described the successes of Mithradates, *τρίψας τὸ μέτωπον*, persuaded the Athenians to revolt from Rome) and Strabo 603 speaking of audacious critics of Homer: *ἐχρήν γὰρ καὶ τοῦτο πλάσαι παρατριψαμένους τὸ μέτωπον καὶ μὴ χυλὸν εἶν καὶ ἔτοιμον πρὸς ἔλεγχον ἀπαξ ἥδη ἀποτετολμηκότας.*

FRONTE II 8. VIII 189.

Pers. v 103 104 *if a ploughman, ignorant of astronomy, were to seek command of a vessel, exclaimet Melicerta perisse | frontem de rebus.* Hier. ep. 18=22 (IV 2 p. 41) *quae rubore frontis abstrito parasitos vincunt mimorum.*

RUBOREM XI 54 55.

244 DABIT VESTIGIA of. dare colla sub iuga.

245 CARCERIS UNCUM x 66 n. Ov. Ibis 164. Burn Rome and Camp. 80.

245—247 CARCERIS UNCUM AUT MARIS AEGAEI RUPEM SCOPULOSQUE FREQUENTES EXULIBUS MAGNIS I 73 n. *aude aliquid brevibus Gyarris et carcere dignum.* x 16 n. 170 n. Plin. ep. III 9 § 33 Norbanus Licinianus in insulam relegatus est. Philo in Flacc. 21 (I 543 M). legat. 43 (I 595) Gaius (Caligula) sent orders to Andros and elsewhere for the execution of the exiles. Tert. spect. 23 pr. *cum igitur humana recordatio etiam obstrepente gratia voluptatis damnandos eos censeat ademptis bonis dignitatum in quendam scopulum famositatis.* Fr. v. Holtzendorff die Deportationsstrafe im röm. Alterthum Leipz. 1859.

248 NOMINIS Bentley on Hor. c. III 27 34.

249 NEC SURDUN NEC TIRESIAN V 138

139 *nullus...Aeneas nec filia.* contrast Sen. Med. 1035 Iason to M. *testare nullos esse, qua veheris, deos.* Cic. n. d. iii § 83 saying of Diogenes: *Harpalum, qui temporibus illis praedo felix habebatur, contra deos testimonium dicere, quod in illa fortuna tam diu viveret.* Divine judgement on perjury Il. F 280. T 260. Eur. Oenom. fr. 581 Nauck *ἐγὼ μὲν εὖτ' ἂν τοὺς κακοὺς ὁρῶ βροτῶν | πικτόντας, εἶναι φημι δαιμόνων γένος.* Xen. Hell. v 4 § 1. Kyrop. v 4 § 31. viii 7 § 22. Plut. Dion 58 § 2.

SURDUM Sen. ben. iv 4 § 2 speaking of the universality of prayer: *quod profecto non fieret nec in hunc furorem omnes mortales consensissent adloquendi surda numina et inefficaces deos, nisi nossemus illorum beneficia nunc oblata ultro, nunc orantibus data.* Zenob. iii 49 *εἰς θεῶν ὥτα ἦλθεν.*

TIRESIAN caecum x 318 n. Apollod. iii 6 7 § 1 Heyne. Ov. m. iii 322 Burman. 335—8. blinded by Pallas, whom he had seen in the bath (cf. Aktaeon) Pherekydes fr. 50. Dicæarch. fr. 30. Kallim. lavacr. Pall. 82 Spanheim. Prop. v=iv 9 57 58. N. Schell de Tiresia Graecorum vate Lips. 1851.

ADDENDA.

26 Boissier la relig. des Rom. ii 177 comments on the exaggeration here.

38 Calpurn. i 42—4 *aurea secura cum pace renascitur aetas | et redit ad terras tandem squalore situque | alma Themis posito.*

46 **TURBA DEORUM** Cic. legg. ii § 19 *separatim nemo habessit deos neve novos neve advenas nisi publice adscitos.*

65 Schiller Nero 138 n. 6 justly says: 'we must not underrate the importance of prodigies; how much even enlightened people thought of them appears from Sen. qu. n. ii 49 seq. [various kinds of thunder, some portending death and exile, some a consulate to the holder's harm, an inheritance which will cause more loss than gain cet. cet.] vii 1 and 17.'

78—83 Strabo p 19 fin. cited on 226. Lasaulx Studien 209. 229.

83 **QUIDQUID TELORUM** Liv. iii 17 § 5 *quidquid patrum plebisque est.* 25 § 8 *'et haec' inquit 'sacrata quercus et quidquid deorum est, audiant, foedus a vobis ruptum.'*

98 **ARCHIGENE** on the *ē* Lachmann Lucr. i 739. Bentley Hor. c. iii 12 8.

100 Hom. Il. iv 160—2. Wytténb. on Plut. ii 549^a. Grang. here.

102 **SED ET XII 41.** glossary to Bede h. e. iii iv (Cambr. 1878).

EXORABILE Prop. iii=ii 30 11 *et iam si pecces, deus exorabilis ille est.*

105 xi 177 n. Lact. ii 4 §§ 20 21. Henriot mœurs juridiques. . de l'anc. Rome d'après les poètes lat. Par. 1865 iii 44 45.

119 147 n. 121 **CYNICOS** see DL. vi §§ 30 31 the wise discipline enforced by Diogenes on his pupils.

136—139 cf. the complaint of Polyb. vi 56 § 13 after saying that the modern disbelief in the gods and *ὑπὲρ τῶν ἐν ᾧδου* is irrational and dangerous *τογαροῦν, χωρὶς τῶν ἄλλων, οἱ τὰ κοινὰ χειρίζοντες παρὰ μὲν τοῖς Ἕλλησιν, ἐὰν τάλαντου μόνον πιστευθῶσιν, ἀντιγραφεῖς ἔχοντες δέκα καὶ σφραγίδας τοιαύτας καὶ μάρτυρας διπλάσιους οὐ δύνανται τηρεῖν τὴν πίστιν.* among the Romans an oath is still sacred.

145 **INCENDIA SULPURE COEPTA** Sen. n. q. i 1 § 8 *apud nos quoque ramenta sulphure adpersa ignem ex intervallo trahunt.*

148 xii 47 n. 180 **AT VINDICTA BONUM VITA IUCUNDIUS** Attila in Iordan. 39 *quid viro forti suavius, quam vindictam manu quaerere? magnum munus a natura animum ultione satiare.*

XIV

If our sons, Fuscinus, grow in vice as they grow in years, the fault is too often to be charged on a father's example (1—106). True as this is universally, it is most true of avarice; this vice alone is inculcated as a virtue: yet, if parents would but suffer things to take their course, this also would soon spring up of itself, and alarm by its growth those who now blindly and suicidally foster it (107—331).

Cf. Sen. de ira II 21 § 9 *pertinebit ad rem, praeceptores paedagogosque pueris placidos dari. proximis adplicatur omne quod tenerum est et in eorum similitudinem crescit. nutricum et paedagogorum rettulere mox in adulescentiam mores.* § 10 *apud Platonem educatus puer cum ad parentes relatus vociferantem videret patrem, 'numquam' inquit 'hoc apud Platonem vidi.'* non dubito quin citius patrem imitatus sit quam Platonem. § 11 *tenuis ante omnia victus et non pretiosa vestis et similis cultus cum aequalibus: non irascetur aliquem sibi comparari quem ab initio multis parem feceris.* ib. 18 § 2 *educatio maximam diligentiam plurimumque profuturam desiderat. facile est enim teneros adhuc animos componere, difficulter reciduntur vitia, quae nobiscum creverunt.* Quintil. I 2 § 6 *utinam liberorum nostrorum mores non ipsi perderemus! infantiam statim deliciis solvimus. mollis illa educatio, quam indulgentiam vocamus, nervos omnes mentis et corporis frangit. quid non adultus concupiscet, qui in purpuris repit! nondum prima verba exprimit, iam coccum intellegit, iam conchylium poscit.* § 7 *ante palatum eorum quam os instituimus. in lecticis crescunt: si terram attigerunt, e manibus utrimque sustinentium pendunt. gaudemus, si quid licentius dixerint: verba ne Alexandrinis quidem permittenda deliciis risu et osculo excipimus. nec mirum: nos docuimus, ex nobis audierunt.* § 8 *nostras amicas, nostros concubinos vident, omne convivium obscenis canticis strepit, pudenda dictu spectantur. fit ex his consuetudo, inde natura. discunt haec miseri antequam sciant vitia esse: inde soluti ac fluentes non accipiunt e scholis mala ista, sed in scholas adferunt.* Plut. pueror. educ. 20 *πρὸ πάντων γὰρ δεῖ τοὺς πατέρας τῷ μηδὲν ἁμαρτάνειν, ἀλλὰ πάντα, ἃ δεῖ, πράττειν, ἐναργὲς ἑαυτοὺς παράδειγμα τοῖς τέκνοις παρέχειν, ἵνα πρὸς τὸν τοῦτων βίον ὥσπερ κάτοπτρον ἀποβλέποντες ἀποτρέπωνται τῶν ἀσχηρῶν ἔργων καὶ λόγων. ὥς οἵτινες, τοῖς ἁμαρτάνουσιν υἱοῖς ἐπιτιμῶντες, τοῖς αὐτοῖς ἁμαρτήμασι περιπίπτουσιν, ἐπὶ τῷ ἐκείνων ὀνύματι λανθάνουσιν ἑαυτῶν κατήγοροι γυγνόμενοι. οἱ δ' ὅλως φαύλως ζῶντες οὐδὲ τοῖς δούλοις παρρησίαν*

ἀγροῦσιν ἐπιτιμᾶν, μήτοι γε δὴ τοῖς υἱοῖς. χωρὶς δὲ τούτων γένοιτο ἂν αὐτοῖς τῶν ἀδικημάτων σύμβουλοι καὶ διδάσκαλοι.

1—85 Children learn vice from their parents: the children of the gambler (4—5) the epicure (7—14) the cruel master (15—24) or the false wife (25—30) will with rare exceptions (31—37) follow in their parents' steps. If nothing else can deter men from vice, yet reverence for the young should (38—49): if a son errs, his father corrects his fault; yet with what face can he do so, while he himself is worse of the two (48—58)? Our houses are swept and put in trim when a guest is looked for; we are content that our sons see them stained with vice (59—69). All depends on early training; the stork, vulture, eagle, when full fledged, seek no other prey than such as they first fed on in the nest (70—85).

1 PLURIMA SUNT . . QUAE V 130.

FUSCINE unknown.

2 FIGENTIA so, of a permanent dye or 'tan' Pers. IV 33 figas in cute solem. Petron. 102 nec vestem atramento adhaesuram, quod frequenter etiam non arcesito ferrumine infigitur.

3 MONSTRANT shew in example.

TRADUNT 'teach' (cf. accipio 'I learn') Sen. ep. 40 § 3 praecepta. anthol. Lat. 159 R discipulum medicus quidam suscepit adultum, | traderet ut iuveni dogma salutarum.

4 DAMNOSA ALEA Ov. a. a. II 206 Heins damnosi facito stent tibi saepe canes. Mart. XIV 18 alea parva nuces et non damnosa videtur: | saepe tamen pueris abstulit illa nates. id. V 84 1—5. cf Pers. V 57 hunc alea decoquit. anthol. Lat. 193 11 pascitur a multis avide damnosa voluptas.

SENEM Cic. Cato mai. § 58 nobis senibus ex lusionibus multis talos relinquunt et tesseras. Suet. Aug. 71 inter cenam lusimus γερωντικῶς. ib. 70. 72. Eurip. Med. 68. Ladies also used to give much time to such amusements Plin ep VII 24 § 5 solere se ut feminam in illo otio sexus laxare animum lusu calculorum.

ALEA XI 176 n.

5 BULLATUS V 164 n. XIII 33 n. bullatus aleator like I 78 praetextatus adulter.

ARMA I 91 92 proelia . . armigero. Amm. IV 6 § 25 of the poor pug-naciter aleis certant. Ov. tr. IV 1 32 nec nisi lusura movimus arma manu.

FRITILLO Mart. V 84 3. Marquardt V (2) 427. Porphy. on Hor. s. II 7 17 makes the fritillus the same as the phimus or pyrgus: so Becker Gallus III 254: schol. h. l. distinguishes the phimus from the pyrgus, and is doubtful with which to identify the fritillus 'FRITILLO, pyxide cornea, qui φῑμος dicitur Graece: fritinnire aves dicuntur [id est] strepere aut sonare: apud antiquos nam in cornu mittebant tesseras moventesque fundebant: aut fritillum pyrgum dixit.' The pyrgus (anthol. Lat. 193 R. Sid. ep. VIII 12 tessera frequens eboratis pyrgorum resultatura gradibus) and turricula (Mart. XIV 16) had indentations on the inside; whether the fritillus had, does not appear from the quotations in Salmas. ad Vopisc. Proc. p. 754 seq.: it is certain that the fritillus was used for shaking and throwing the dice Mart. XIV 1 3. IV 14 8. Sen. apocol. 14 fin. placuit novam poenam excogitari debere . . . Aeacus iubet illum alea ludere pertuso fritillo . . . 15 quotiens missurus erat resonante fritillo, | utraque subducto fugiebat tessera fundo. ib. 12 fin. qui concussu | magna parastis lucra fritillo.

6 MELIUS better than the heres ver. 4.

7 QUI RADERE cet. who has learnt from his father to peel truffles etc. Gourmands could not trust the cook to prepare the choicer dishes Hor. s. II 4.

TUBERA V 116 n. Recipes for tubera in Apic. VII 319—324. 319 begins tubera radis.

8 BOLETUM

v 147 n. cf. Hor. s. ii 4 20. Sen. ep. 95 § 25 *boletos, voluptarium venenum, nihil occulti operis iudicas facere, etsi praesentanei non fuerunt?* ib. 103 § 15 *ostreis boletisque in omnem vitam renuntiatum est. nec enim cibi, sed oblectamenta sunt ad edendum saturos cogentia, quod gratissimum est edacibus et se ultra quam cupiunt farcientibus, facile descensura, facile reditura.* id. n. q. v 4 § 10 *ardentes boletos et raptim indumento suo mersatos demittunt paene fumantes.* Plin. ep. i 7 § 6. ih. 15 § 2 Gierig. Mart. xii 48 l. xiii 48. Recipes for dressing *boleti* in Apic. vii §§ 816—818.

EODEM as the truffle. In Apicius ll. co. the dressings of both contain among other ingredients *caroenum, coriandrum, ligisticum, modicum mellis, piper, liquamen, oleum modicum.*

NATANTIS Hor s. ii 8 42 *affertur squillas inter murena natantis.* Pers. v 188.

9 MERGERE to SOUSE.
FICELLAS Lachm. (on Lucr. pp. 204—5) for *ficedulas*. Lucil. 29 87 *ficellae*. Varr. Menipp. fr. 529 Bücheler *φάλαγγα edones Romae, ut turba incendunt annonam, et propter phagones ficedulam pinguem aut turdum nisi volentem non video.* In the pontiffs' bill of fare (Macr. iii 13 § 12). Cordus (in Capitolin. Albin. 11 § 3) says that Albinus ate at one meal *ficedulas centum*. *ficedula* (beccafico) in Mart. xiii 5, who recommends pepper with it. Favorinus (in Gell. xv 8 § 2) states that the leading epicures (*praefecti popinae*) served up no other bird entire. Tiberius (Suet. 42) rewarded Asellus Sabinus for a dialogue in *quo boleti et ficedulae et ostreae et turdi certamen induxerat*. Among the dishes served up at Trimalchio's feast were (what seemed to be) peafowls' eggs, which were found to contain Petron. 33 fin. *pinguissimam ficedulam...piperato vitello circumdatam.* cf. Mart. xiii 49. Plin. x § 86 *formam simul coloremque mutant. hoc nomen autumnum habent, postea melancoryphi vocantur.* Varr. l. l. v § 76. Hier. adv. Iovin. 7 (ii 334*) *apud nos attagen et ficedula, mullus et scarus in deliciis computantur.*

10 MONSTRANTE Symphos. aenigm.

101 2 *me monstrante magistro.*

GULA i 140 n. v 158 n. x 259 *Heetore...ac reliquis fratrum cervicibus.* xii 4 vellus. 112 ebur. ii 114 gutturis.

10 11 SEPTIMUS ANNUS...NONDUM OMNI DENTE RENATO Hippokr. de carnibus i 434 Kühn *ἐκπίπτουσι δὲ ἐπειδὴν ἐπὶ τὰ ἔτερα εἰς τῆς πρώτης τροφῆς, ἔστι δὲ καὶ οὗς πρότερον, ἣν ἀπὸ νοσηρῆς τροφῆς φύσων. τοῖς δὲ πλείστοις, ἐπειδὴν ἐπὶ τὰ ἔτερα γένηται.* cf. ibid. ad fin. p. 444. id. in Philo opific. mundi § 36 (Philo ib. § 85). Plaut. Menaechni 1116. Varro in Gell. iii 10 § 12. Sen. ben. iv 6 § 6. ib. vii 1 § 5 *licet nescias, quare septimus quisque annus aetati signum inprimat.* Solon fr 25 Bergk *καὶς μὲν ἀνηβος ἔων ἐπὶ νήπιος ἔρκος ὀδόντων | φύσας ἐκβάλλει πρῶτον ἐν ἑπτ' ἔτεσιν.* cf. Censorin. 14 § 7. proverb in schol. Aristoph. ran. 418 *ὅς ἐπτέτης ὦν ὀδόντας οὐκ ἐφύσεν.* Plin. vii § 68. Macr. somn. i 6 § 70. Martian. Cap. vii § 639. Aus. monosyll. de membris 1 *indicat in pueris septennia prima novus dens.* Basil. de hominis structura er. 1 18 (r 331* Bened.). Ambr. ep. i 44 § 13. Hier. ep. 98=12 (iv 2 798 Ben.) *cum autem virgunculam rudem et edentulam septimus aetatis annus exceperit et coeperit erubescere, scire quid taceat, dubitare quid dicat, discat memoriter psalterium.* [Boëth.] de discipl. scholarium 1 pr. *indiscrete impotens septennis infantia ducitur ad imbuendum.* After the completion of the sixth year Plato directs that boys and girls should be separately educated legg. 794. [Plato] Axioch. 366 *ὁπότεν δὲ εἰς τὴν ἑπταετίαν ἀφίκεται πολλοὺς πόνοὺς διαντλήσαν, παιδαγωγοὶ καὶ γραμματιστοὶ καὶ παιδοτρίβαι τυραννοῦντες.* Aristot. pol. vii 17 1336 a 41 *ταύτην*

γὰρ τὴν ἡλικίαν, καὶ μέχρι τῶν ἑπτὰ ἐτῶν, ἀναγκαῖον οἰκοὶ τὴν τροφήν ἔχειν. ib. b 35 διελεθόντων δὲ τῶν πέντε ἐτῶν τὰ δύο μέχρι τῶν ἑπτὰ δεῖ θεωρεῖν ἥδη γίγνεσθαι τῶν μαθησέων, ὥς δεήσει μαθάνειν αὐτοὺς. δύο δ' εἰσὶν ἡλικίαι πρὸς ὧς ἀναγκαῖον διηρῆσθαι τὴν παιδείαν, μετὰ τὴν ἀπὸ τῶν ἑπτὰ μέχρι ἥβης καὶ πάλιν μετὰ τὴν ἀφ' ἥβης μέχρι τῶν ἐνὸς καὶ ἐκοσίου ἐτῶν. The public training of the Spartan children began with the seventh year (Plut. Lycurg. 16). Porphyr. vita Plot. § 3 pr. Plotinus went to school before he was eight years of age. Julian Misopogon 352^ο μετ' ἐνιαυτὸν ἑβδομον αὐτῷ παρεδόθη. οὗτος ἐξ ἐκείνου ταῦτα ἀνέπεισεν ἄγων εἰς διδασκάλου μίαν ὁδόν. Quintil. i 1 §§ 15 16 quidam litteris instituendos, qui minores septem annis essent, non putaverunt, quod illa primum aetas et intellectum disciplinarum capere et laborem pati posset. in qua sententia Hesiodum esse plurimi tradunt.....sed alii quoque auctores, inter quos Eratosthenes, idem praeceperunt. Paul. Aegin. i 14.

12 BARBATUS MAGISTRI Varr. Menipp. περιπλ. ii 3 (fr. 419 Bücheler) videas barbato illum rostro commentari et unumquodque verbum statera auraria pendere. Hor. s. i 8 133. ii 3 17. ib. 35 sapientem pacscere barbam. Sen. ep. 5 § 2. 48 § 7. Pers. iv 1 2 barbatum hoc crede magistrum | dicere, i.e. Socrates. Plin. ep. i 10 § 6 speaking of Euphrates demissus capillus, ingens et cana barba; quae licet fortuita et inania putentur, illi tamen plurimum venerationis adquirunt. Gell. ix 2 §§ 1—4 Gellius was present with Herodes Atticus, when there came up palliatus quispiam et crinitus barbaque prope ad pubem usque porrecta ac petit aes sibi dari eis ἄπορος. 'Who are you?' asked Herodes. atque ille vultu sonituque vocis obiurgatorio philosophum sese esse dicit et mirari quoque addit, cur quaerendum putasset, quod videret. 'video,' inquit Herodes 'barbam et pallium, philosophum nondum video.' Quintil. xi 1 § 34 (cl. § 33 philosophiam ex professo ostentantibus) barbae illi atque tristitiae. Mart. ix 47. Arrian Epikt. i 16 § 9 seq. Lucian Imp. trag. 16 Zeus, on a visit to the earth, sees philosophers debating in the Stoa: καὶ ἔτυχον γὰρ νεφέλην τῶν παχειῶν περιβεβλημένους, σχηματίσας ἑμαυτὸν εἰς τὸν ἐκείνων τρόπον καὶ τὸν πῶγωνα ἐπισπασάμενος εὐ μάλα ἐφέκειν φιλοσόφῳ. id. Demon. 13. quom. conser. hist. 17 ἥκιστα σοφῷ ἀνδρὶ καὶ πῶγωνι πολιῷ καὶ βαθεῖ πρέπον. Hermot. 18. Philops. 5. merc. cond. 25. bis acc. 6. dial. mort. 10 8. eunuch. 8 9. pisc. 11. 41. Arrian. Epikt. iv 8 § 4 seq. οὗτος φιλόσοφος. Διὰ τί; Τρίβωνα γὰρ ἔχει καὶ κόμην. Οἱ δ' ἀγύρται τι ἔχουσιν; διὰ τοῦτο, ἂν ἀσχημονοῦντά τις ἴδῃ τινὰ αὐτῶν, εὐθὺς λέγει, 'Ἴδού ὁ φιλόσοφος [τί] ποιεῖ. ἔδει δ', ἀφ' ὧν ἡσχημῶναι, μᾶλλον λέγειν αὐτὸν μὴ εἶναι φιλόσοφον. εἰ μὲν γὰρ αὕτη ἐστὶν ἡ τοῦ φιλοσόφου πρόληψις καὶ ἐπαγγελία, ἔχων τρίβωνα καὶ κόμην, καλῶς ἂν ἔλεγον. § 12 Τίς οὖν ὕλη τοῦ φιλοσόφου; μὴ τρίβων; Οὐ, ἀλλὰ ὁ λόγος. Τί τέλος; μὴ τι φορεῖν τρίβωνα; Οὐ, ἀλλὰ τὸ ὀρθὸν ἔχειν τὸν λόγον. Ποῖα θεωρήματα; μὴ τί τὰ περὶ τοῦ πῶς πῶγων μέγας γίνηται ἡ κόμη βαθεῖα; Apul. m. xi 8 p. 1010 Hild. qui pallio baculogque et baxeis et hircino barbitio philosophum fingeret. Sidon. ep. iv 11 pr. Savaro. Periz. on Ael. v. h. iii 19. xi 10. anthol. Palat. xi 154—8. Liban. epist. 579. 605. Arn. vi 21. 15 seq. Does Rutilus teach his son forbearance, or not rather cruelty to his slaves, qui gaud. cet.?

16 ANIMAS ET CORPORA SERVORUM CONSTARE NOSTRA MATERIA that the soul and body of slaves are constituted as ours. So nostra belongs to tempestate in vi 25 26 sponsalia nostra | tempestate paras. Philem. fr. 39 Didot καὶ δούλος ἢ τις, σάρκα τὴν αὐτὴν ἔχει. id. in Stob. fl. lxxii 28 καὶ δούλος ἢ τις, οὐδὲν ἦττον, δέσποτα, | ἄνθρωπος οὗτος ἐστίν, ἂν ἄνθρωπος ἦ. DH. iv 23. Petron. 71 Reines. Sen. vita

beata 24 § 3. ben. III 18 seq. 28 § 4. ep. 31 § 11. 44. 47 (copied by Macrobr. sat. I 11) esp. § 1 *servi sunt? immo homines. servi sunt? immo contubernales. servi sunt? immo humiles amici. servi sunt? immo conservi, si cogitaveris tantundem in utrosque licere fortunae.* § 5 *ne tamquam hominibus quidem, sed tamquam iumentis abutimur.* § 10 *vis tu cogitare istum quem servum tuum vocas, ex iisdem seminibus ortum eodem frui caelo, aequae spirare, aequae vivere, aequae mori?* ib. §§ 13—18. Macrobr. l. c. § 2 *servos hominum in numero esse non pateris?* § 6 *tibi autem unde in servos tantum et tam immane fastidium, quasi non ex isdem tibi et constant et alantur elementis eundemque spiritum ab eodem principe carpant?* Quintil. III 8 § 31 *liberos enim natura omnes et isdem constare elementis, et fortasse antiquis etiam nobilibus ortos dici potest.* Arrian Epiktet. I 13 “When you call for hot water, and your slave does not answer, or brings it lukewarm, or is not to be found in the house, if you pass the matter over, is not this well-pleasing to the gods?” “How then can I bring myself to pass it over?” “Slave, will you not bear with your own brother, who has Zeus for his ancestor, who is born from the same seed, and from the same heavenly stock? . . . Bear in mind who you are, and whom you rule, your kinsmen, your brothers by nature, the offspring of Zeus.” cf. Lightfoot on ep. Philipp. p. 305. Cato IV 44. Cypr. ad Demetrian. 8 *ipse de servo tuo exigis servitutem et homo hominem parere tibi et oboedire compellis, et cum sit vobis eadem sors nascendi, condicio una moriendi, corporum materia consimilis, animarum ratio communis, . . . tamen nisi tibi pro arbitrio tuo serviatur, . . . imperiosus et nimius servitutis exactor flagellas, verberas, fame, siti, nuditate et ferro frequenter et carcere adfligis et crucias.* dig. IV 5 § 1 *servile caput nullum ius habet.* IX 2 § 2 *servis nostris exaequat quadrupedes. quod attinet ad ius civile, servi pro nullis habentur: non tamen et iure naturali, quia, quod ad ius naturale attinet, omnes homines aequales sunt.*

17 CONSTARE SERV. Aen. IV 654 *tribus constamus: anima . . . corpore . . . umbra.*

PARIBUSQUE ELEMENTIS Stat. Th. XII 555—7 *hominum, inclite Theseu, | sanguis erant, homines eademque in sidera eosdem | sortitus animarum alimentaque vestra creati.*

18 RUTILUS one of the name XI 2 § 21.

GAUDET cet. 63 n. VI 219—223. Grangaeus cites Suet. Calig. 33 *cum assistens simulacro Iovis Apellen tragoedum consulisset uter illi maior videretur, cunctantem flagellis discidit, conlaudans subinde vocem deprecantis quasi etiam in gemitu praedulcem.*

19 SIRENA IX 150.

FLAGELLIS VI 479. x 180. XIII 195 n. cf. v 173 n. ‘cats.’ Catull. 25 11. Sen. const. sap. 5 § 1 *invenies servum qui flagellis quam colaphis caedi malit.* Marquardt v (1) 189. Kirchner on Hor. s. I 3 119. Rich companion.

20 ANTIPHATES AC POLYPHEMUS Ov. Pont. II 2 113 114 *nec tamen Aetnaeus vasto Polyphemus in antro | accipiet voces. Antiphatesve tuas.* cf. Ibis 385 386.

ANTIPHATES ‘the tyrant’ IV 133 n. x 318 n. XIII 249 n. Antiphates was king of the Laestrygones xv 18. Ov. m. x 233—240. Pont. II 9 41 *quis non Antiphaten Laestrygona devovet?* Stat. s. I 3 84—5 *litusque oruenti | Antiphatae.* Sidon. c. 22 2 *Antiphatae mensas.* Namat. I 382 *hospite conductor durior Antiphata.* Sil. xiv 33.

21 TORTORE VI 475—495. XIII 195. Hor. ep. I 2 59 Obbar. 15 36 Obbar. Sen. contr. 13 § 5 *tortor vocatur; see*

the whole of this and the following controversies. *ib.* 29 § 4 *instabam tormentis . . . non satis mihi ardere ignes videbantur, non satis incidere verbera.* *ib.* 34 *tortor eum ignibus, flagellis, eculeis.* Pers. *iii* 29. Friedländer *r*⁴ 466. Quintil. decl. 7.

22 *UTRUS* Cic. top. § 74 *verberibus, tormentis, igni fatigati quae dicunt, ea videtur veritas ipsa dicere.* Verr. *v* § 163 *cum ignes ardentisque lamminae ceterique cruciatus admovebantur.* Prop. *v*=*iv* 7 35 *Passerat Lygdamus uratur, candescat lammina vernae.* Hieron. *vita Pauli* 3 *martyrem . . . inter eculeos lamminasque victorem, qui ignitas sartagine ante superasset.* Chariton *i* 5 pr.

LINTEA *iii* 263 n.

often stolen Catull. *xii* (cf. *xxv*). So of *mappae* Mart. *viii* 59 8. *xii* 29.

23 *IUVENI* his son 121. *iii* 158. *x* 310. cf. *pueris* 3.

24 *INSCRIPTA ERGASTULA* *x* 183 n. Aristoph. ran. 1511 Thiersch. Plaut. Cas. *ii* 6 49 (cf. Apul. met. *ix* 12) *litteratus.* Cic. off. *ii* § 25 *barbarum et eum quidem . . . compunctum notis Thraeciis* (called *ib. barbarum et stigmatiam*). Sen. de ira *iii* 3 § 6 of *anger ostendenda est rabies eius effrenata et adtonita adparatusque illi reddendus est suus, eculei et fidiculae et ergastula et cruces, . . . varia vinculorum genera, varia poenarum, lacerationes membrorum, inscriptiones frontis.* Columell. *x* 125 *Gesner fronti data signa fugarum.* Schwarz on Plin. pan. 35 § 3 (method of effacing the brand). VM. *vi* 8 § 9 *servus ab eo vinculorum poena coercitus inexpressibilique litterarum nota per summam oris contumeliam inustus.* Plin. *xviii* § 21 *nunc eadem illa vincti pedes, damnatae manus inscriptique vultus exercent.* Mart. *ii* 29 10. *iii* 21 *1 famulus . . . fronte notata.* *viii* 75 9 *quattuor inscripti.* DL. *iv* § 46 'my father was a freedman *ἐχων οὐ πρόσωπον, ἀλλὰ συγγραφὴν ἐπὶ τοῦ προσώπου, τῆς τοῦ δεσπότου πικρὰς σύμβολον.*' Pont. *vita Cypr.* 7 *confessores frontium notatarum secunda inscriptione signatos.* Cassaub. hist. Aug. *i* 386 ed. 1671. Hesyeh. s. v. *Ἰστυριάδ.* Claud. in Eutrop. *ii* 344 345 *iura regunt, quamvis facies inscripta repugnet, | seque suo prodat titulo.* Macrobi. sat. *i* 11 § 19 *servus compeditus inscripta fronte.* The letters F. H. E. L. T. i.e. fugitivus hic est L. Titii (or whatever the owner's name might be), were branded on the forehead of runaway slaves (Heinecc. antiq. *i* 5 § 11 n. Petron. 103 seq. *fugitivorum epigramma*). Lucian catapl. 24. Lipsius elect. *ii* 15. Becker-Hermann Charikles *iii* 88. Becker-Rein Gallus *n*^o 148. Marquardt *v* (1) 191. Forbiger Rom *i*² 76. Hellas *i* 27 n. 76. lexx. *στιγματίας. στίζω.* Constantine forbade branding except on the hands and legs cod. *ix* 47 17 *quo facies, quae ad similitudinem pulchritudinis est caelestis figurata, minime maculetur.*

ERGASTULA CARCERIS Liv. *vii* 4 § 4 *in opus servile, prope in carcerem atque in ergastulum.*

ERGASTULA *vi* 151. *viii* 180 n.

Sen. contr. 9 § 26 *non me delectant ignoti servorum domino greges nec sonantia laxi ruris ergastula.* Here used (as *domus* is for a household *xi* 193 n.) for the slaves confined in the barracks. Colum. *i* 8 § 12 of the owners of whole districts *fines gentium . . . occupatos nexu civium et ergastulis tenent.* Plin. *xviii* § 21 *et nos miramur ergastulorum non eadem emolumenta esse, quae fuerint imperatorum.* Flor. *ii* 8=*iii* 20 § 6 of the revolted slaves *ex ferro ergastulorum recocto gladios ac tela fecerunt.* *ib.* *ii* 18=*iv* 8 § 1 of Sextus Pompeius *cum insuper ergastula armasset.* cf. *stabula custodiae* for 'prisoners.' Tert. apol. 27 fin. *vices rebellantium ergastulorum sive carcerum vel metakulorum vel hoc genus poenalis servitutis.* Namat. *i* 447 *sive suas repetunt fatorum ergastula poenas.*

25 RUSTICUS VI 66 *Thymele tunc rustica discit.*

RUSTICUS EXPECTAS from Hor. ep. i 2 42 rusticus expectat dum defu-
at amnis. Kaiser however defends the punctuation *carcer rusticus!*
which gives an epithet to each of the substantives joined in asyndeton.
He cites as instances of adj. (or subst.) at the end of one line belonging
to subst. (or adj.) at the beginning of the next from this sat. 4. 16. 25.
40. 45. 54. 66. 86. 89. 93. 105. 120. 148. 168. 170. Certainly the ear
prefers this order; on the *carcer rusticus* cf. viii 180 n.

25 26 EXPECTAS UT NON SIT ADULTERA LARGAE FILIA VI 239—241 sci-
licet expectas, ut tradat mater honestos | atque alios mores;
quam quos habet? utile porro | filiolum turpi vetulae producere
turpem. cf. ib. 232—5. Apul. mag. 76 fin. quis non discipulinam
matris agnovit, cum in puella videret medicatum os et purpurissatas
genas et illices oculos? Quintil. i 2 § 8 cited in the argument.

EXPECTAS UT VI 75. xi 162. Cic. Caes. in Mühlmann col. 1123 pr.

LARGAE possibly the widow of Lepidus (Leutsch philolog.

Anz. ii 261).

26 seq. x 220 n. Sen. ben. iii
16 § 3 quam invenies tam miseram, tam sordidam, ut illi satis sit unum
adulterorum par, nisi singulis divisit horas? et non sufficit dies omnibus,
nisi apud alium gestata est, apud alium mansit.

28 RESPIRET FLORUS Vergilius orator an poeta (before O. Jahn's Florus)
p. XLIII 18 hic cum ego respirassem, statim Baeticus 'o' inquit 'beatam
civitatem, quae in te fatigatum incidit.'

CONSCIA III 49 n. Hor. s. i 2 180. ii 7 60. Ov. a. a. i 354. iii 619 seq.
e. g. 621 conscia cum possit scriptas portare tabellas. 625—6 pro
charta conscia tergum praebat inque suo corpore verba ferat. 649.
Heins. on Ov. m. vi 588 and Aen. iv 167. Sen. contr. 29 §§ 4. 5. 7 ut
scelerata sit nempe matri suae similis est. . . 'filia' inquit
'conscia est,' words which recur ibid. and § 8. Sil. xi 46 47.

29 VIRGO while yet unmarried.

CERAS i 63 n. cf. ix 36
blandae densaeque tabellae. Ov. am. i 12 23. cf. ib. 8 and 30. Plin.
ep. vii 27 § 9. Mart. iv 70 2. x 88 2. xiv 5 1. 7 1. Rich companion.
Marquardt v (2) 386. vi 231—5 desperanda tibi salva concordia socru. |
illa docet spoliis nudi gaudere mariti, | illa docet missis a corruptore
tabellis | nil rudent nec simplex rescribere, decipit illa | custodes aut
aere domat. Luc. rhet. praec. 23 γραμματεία ἐπιδεδυκέναι ἑνὸς γυναικῶν
δῶκεν γραφέντα.

30 IMPLET ET x 122 n. DAT FERRE
Mühlmann s. v. do col. 502 pr. cf. Hor. c. i 26 23 tradam...portare.

Cicero would say ferendas. EISEDEM L. Müller de re
metrica 255 'in compositu legitime optinueri idem et isdem, miraculosa
ut sint Inv. h. l. et Claud. 18 (in Entr. i) 412 ecce recens clades ab eisdem
partibus exit.'

CINAEDIS IV 106. The same cinaedus
acts as go-between to the daughter and her paramour, who had once
served the mother and hers.

31 seq. Sen. de ira
ii 21 § 9 proximis applicatur omne quod tenerum est et in eorum similitu-
dinem crescit. nutricum et paedagogorum retulere mox in adulescentiam
mores. § 10 apud Platonem educatus puer, cum ad parentes relatus vociferantem
videret patrem, "numquam" inquit "hoc apud Platonem vidi."
non dubito, quin citius patrem imitatus sit, quam Platonem.

VELOCIUS ET CITIUS II 34 iure ac merito. 64 vera ac mani-
festa. 80 scabie et porrigine.

32 EXEMPLA Mühlmann

col. 954.
33 34 UNUS ET ALTER SPERNANT Ov. amor. ii 5 22 compositi iuvenes
unus et alter erant. Curt. v 7 (22) § 4 unus et alter, et ipsi mero

onerati, assentiuntur.

35 MELIORE LUTO FINXIT PRAECORDIA TITAN IV 133 n. VI 11—13 quippe aliter tunc orbe novo caeloque recenti | vivebant homines, qui rupto robore nati | compositive luto nullos habuere parentes. Aesch. fr. 373 D=359 N τοῦ πηλοπλάστου σπέρματος θνητῇ γυνή. Soph. Pandora fr. 432 D=438 N καὶ πρῶτον ἄρχου πηλὸν ὀργυζεν χερσίν. Soph. OC. 56 Τίτάν Προμηθεύς. Eur. Ph. 1122. Ion 455. Lucian Prom. l. 11—13. Kallim. fr. 133 Schneider et σ' ὁ Προμηθεύς | ἐπλασε καὶ πηλοῦ μὴ 'ξ ἑτέρου γέγονας. Aristoph. av. 686 πλάσματα πηλοῦ. Philem. in Stob. fl. II 27 Προμηθεύς, ὃν λέγουσ' ἡμᾶς πλάσαι. Hor. c. I 16 13—15 fertur Prometheus addere principi | limo coactus particulam undique | desectam. Ov. m. I 80—88. Prop. IV = III 5 9 o prima infelix fingenti terra Prometheo. Phaedr. IV 14 5 (= 15 8 Müller) Prometheus auctor vulgi fictilis. cf. Janelli's Phaedrus pp. 25. 28. Colum. x 59 Prometheae cretae. Mart. x 39 4 of a woman too-old to have been born under Numa ficta Prometheo diceris esse luto. Censorin. 4 § 6 poets' fables relate homines primos aut Promethei molli luto esse formatos. Tert. car. Chr. 9 ipsum certe corpus nostrum hoc, quod de limo figuratum etiam ad fabulas nationum veritas transmisit. Aesop in Themist. p. 359 (thence in Stob. fl. I 87 and Niceph. Greg. hist. Byz. XVI 4 p. 819 Bonn) τὸν πηλὸν... ὁ Προμηθεύς, ἀφ' οὗ τὸν ἄνθρωπον διεπλάσασατο, οὐκ ἐφύρασαν ὕδατι, ἀλλὰ δακρύοις. Claud. in Entr. II 496 deteriore luto pravus quos condidit auctor. anthol. Pal. x 45 5 ἐκ πηλοῦ γέγονας. Hyg. fab. 142. p. a. II 15 pr. Prometheus, qui propter excellentiam ingenii miram homines finxisse existimatur. Fulg. myth. II 9 pr. Prometheum aiunt hominem ex luto finxisse. Steph. Byz. (cf. etym. magn.) s. v. Ἰκόνιον after a drought Zeus commanded Prometheus and Athene εἰδὼλα διαπλάσαι ἐκ τοῦ πηλοῦ, and then summoned the winds to breathe life into them. Apollod. I 7 1 § 1. African. in Eus. p. e. x 10 § 23. Pausanias (x 4 § 4=3) was shewn at Panopea in Phokis stones of the colour of clay, smelling like man's skin, reputed relics of the clay of which Prometheus moulded mankind. Symm. ep. IV 33 homulus Promethei manu fictus. Welcker Aeschyl. Trilogie II. 67—8. 71—7. 87. Preller in Philolog. VII 58. Gataker on Antonin. VII 68.

36 seq. Sen. ep. 94 § 54 non licet, inquam, ire recta via: trahunt in pravam parentes, trahunt servi: nemo errat uni sibi, sed dementia spargit in proximos accipitque invicem. et ideo in singulis vitia populorum sunt, quia illa populus dedit. dum facit quisque peiorem, factus est: didicit deteriora, deinde docuit.

37 ORBITA properly rut; used, as here, to denote 'beaten track,' 'old habit,' by Varro in Non. capitia neque id ab orbita matrumfamilias institutae (ad -am Quicherat).

38 HUIUS cet. for which abstinence this one reason, if there were no other, would be sufficient. With the neuter huius cf. Hor. a. p. 324 praeter laudem nullius avaris. Ov. m. I 17 nulli sua forma manebat. Liv. II 47 § 12 neque immemor eius, quod initio consulatus imbiberat, reconciliandi animos plebis. VI 30 § 3 cuius et ipsos postmodo... paenituit.

40—43 we already imitate what is evil, you may find a Catiline in any climate (VIII 116 n. Gallicus axis), but a Brutus (V 37) or Cato nowhere. From Sen. ep. 97 § 10 omne tempus Clodios, non omne Catones feret. ad deteriora faciles sumus, quia nec dux potest nec comes deesse, et res etiam ipsa sine duce, sine comite procedit. non primum est tantum ad vitia, sed praeceps. Manil. IV 86 87 quod Decios non omne tulit, non omne Camillos | tempus et invictum devicta morte Cato-

nem.

41 CATILINAM VIII 281 n. Sen. cons. ad Marc. 20 § 5 tantum Catilinarum. Vulcat. Avid. 8 § 4 *nec defuerunt qui illum Catilinam vocarent, cum et ipse se ita gauderet appellari addens, futurum se Sergium, si dialogistam occidisset.* Still the model villain in Aug. c. Iulian. iv 3.

42 QUOCUMQUE x 359 n. repeated as here III 230. Luc. vi 189 (the relative). VF. vii 479 480 *te quoque tangat | cura mei quocumque loco, quoscumque per annos.* VIII 4 5 *quascumque per undas | ferre fugam, quancumque cupit iam scandere puppim.*

43 BRUTI AVUNCULUS Cato of Utica, whose sister Servilia was mother of M. Brutus the murderer of Caesar (Cic. parad. prooem. § 1). Madvig on Cic. fin. iii § 8. Tac. ann. iii 76 *Iunia... Catone avunculo genita, ... M. Bruti soror.* AV. vir. illustr. 82 § 1 *M. Brutus avunculi Catonis imitator.*

44 NIL DICTU FORUM VISUQUE XI 162—182. Xen. Kyrop. vii 5 § 86 αὐτοί τε γὰρ βελτίονες ἐσόμεθα, βουλόμενοι τοῖς παῖσιν ὡς βέλτιστα παραδείγματα ἡμᾶς αὐτοὺς παρέχειν, οἱ τε παῖδες οὐδ' ἂν εἰ βούλουτο ῥαδίως ποτηροὶ γίνεσθαι, αἰσχρὸν μὲν μηδὲν μήτε ὀρώντες μήτε ἀκούοντες, ἐν δὲ καλοῖς καὶγαθοῖς ἐπιτηδεύμασι διημερεύοντες. Tac. dial. 28 fin. of the old Roman governess *eligebatur autem maior alicui natu propinqua, cuius probatis spectatisque moribus omnis eiusdem familiae suboles committeretur; coram qua neque dicere fas erat quod turpe dictu, neque facere quod inhonestum factu videretur.* Arist. pol. vii 17 p. 1336 b 42 speaking of infants *εὐλογον οὐν ἀπελαίνων ἀπὸ τῶν ἀκουσμάτων καὶ τῶν ὁραμάτων ἀνελευθερίας καὶ τηλικούτους ὄντας.* ὅπως μὲν οὐν αἰσχρολογίαν ἐκ τῆς πόλεως, ὥσπερ ἄλλο τι, δεῖ τὸν νομοθέτην ἐξορίζειν ἐκ τοῦ γὰρ εὐχερῶς λέγειν ὅτι οὐ τῶν αἰσχρῶν γίνεται καὶ τὸ ποιεῖν σύνεγγυς. μάλιστα μὲν οὐν ἐκ τῶν νέων, ὅπως μὴ τε λέγῳσι μὴ τε ἀκούωσι μηδὲν τοιοῦτον κ.τ.λ. Plut. qu. conv. vii 8 4 § 4 p. 712 τὰ δὲ παῖγνια πολλῆς γέμοντα βωμολοχίας καὶ σπερμολογίας, οὐδὲ τοῖς τὰ ὑποδήματα κομίζουσι παιδαρίοις, ἃ γε δὴ δεσποτῶν ἢ σωφρονούντων, θεάσασθαι προσήκει· οἱ δὲ πολλοὶ καὶ γυναικῶν συγκατακειμένων καὶ παῖδων ἀνήθρων ἐπιδείκνυνται μιμήματα πραγματῶν καὶ λόγων, ἃ πάσης μέθης παραχωδέστερον τὰς ψυχὰς διατίθουσιν. Cato the censor (Plut. vit. Cat. mai. 20 § 8) professed τὰ αἰσχρὰ τῶν ῥημάτων οὐχ ἥττον εὐλαβεῖσθαι τοῦ παιδὸς παρόντος ἢ τῶν ἱερῶν παρθένων, αἱ Ἑστιάδας καλοῦσιν. id. vita Romul. 20 § 6 Roman manners required αἰσχρὸν μηδὲν καὶ μηδὲν εἰπεῖν παρούσης γυναικός. Marquardt v (1) 89.

visu e.g. Plin. xiv § 140 *vasa adulteriis caelata.* Tert. spect. 21 *sic ergo evenit, ... ut et qui filiae virginis ab omni spurco verbo aures tuetur, ipse eam in theatrum ad illas voces gesticulationesque deducat.* Amm. xxviii 4 § 9 *apud maiores censoria nota censor afflictus est, ausus, dum adhuc non deceret, praesente communi filia, coniugem osculari.*

45 PATER lest the son should imitate 68 69. PROCU L PROCU L INDE II 89 *ite profanae.* Stat. s. iii 3 13 *procul hinc, procul ite nocentes.* Bentley on Hor. ep. ii 2 199. *procul o procul este profani* (Aen. vi 258) was a proclamation usual before a sacrifice. Callim. in Serv. l. l. *ἐκάς, ἐκάς ἐστε βέβηλοι.* Brisson de formulis i l. cf. Stat. s. iii 3 26 27 *longe Furiarum sibi, longe | tergeminus custos.* Sil. xvii 27.

46 PERNOCTANTIS VIII 10 11 n.

47 MAXIMA DEBETUR PUERO REVERENTIA Quintil. xi 1 § 66 *ut cuique personae debetur reverentia.* Plat. legg. 729^b "To our children we should bequeath self-respect and not gold. This we think to do by rebuking their shameless acts: but we shall never succeed, if we inculcate the maxim now in vogue, 'the young should reverence all.' Rather will a wise lawgiver charge elders to reverence the young, and to beware above all

things lest the young see or hear them doing or saying anything shameful: for where the old have no shame, there the young will be most unabashed. For the best instruction stands not in precept, but in the consistent practice of what we teach." Plut. qu. Rom. 33 citing this passage, ascribes the ancient Roman practice of taking children out to dine, to a desire not so much to control the children, as to make τοὺς πατέρας αὐτοὺς μᾶλλον αἰδεῖσθαι καὶ σωφρονεῖν τῶν νιῶν παρόντων. Plin. ep. vii 24 § 5 *audivi ipsam, cum mihi commendaret nepotis sui studia, solere se, ut feminam in illo otio sexus, laxare animum lusu calculorum, solere spectare pantomimos suos: sed cum factura esset alterutrum, semper se nepoti suo praecepisse, abiret studeretque: quod mihi non amore eius magis facere quam reverentia videbatur.* Plato complains of the mischievous effect of the Homeric representation of the gods on the young rep. p. 377 seq. Quintilian i 8 § 4 seq. would have the young taught Homer, Virgil, and the tragedians; the lyric and elegiac poets he would reserve for a maturer age.

48 TU often used in exhortations ii 61 tu nube atque tace. viii 228. ix 134. x 342. Hor. s. ii 20 21 tu pulmentaria quaere | sudando. ep. i 16 53 Obbar. 18 37 Obbar. Verg. g. ii 241. iii 73. 163. iv 45.

PUERI after 47 puero. cf. 70—72 patria . . patria . . utilis . . utilis. xvi 9 10 audeat . . audeat.

CONTEMPSERIS ANNOS Luc. viii 495 non impune tuos Magnus contempserit annos. The perf. subj. is invariably used by Cicero after ne; the imper. or subj. pres. are poetical Madvig § 386.

49 PECCATURO OBSTET TIBI FILIUS INFANS Sen. ep. 11 §§ 8 9 'aliquis vir bonus nobis eligendus est ac semper ante oculos habendus, ut sic tamquam illo spectante vivamus, et omnia tamquam illo vidente faciamus.' hoc, mi Lucili, Epicurus praecepit. custodem nobis et paedagogum dedit, nec immerito: magna pars peccatorum tollitur, si peccatoris testis adsistat. aliquem habeat animus, quem vereatur, cuius auctoritate etiam secretum suum sanctius faciat. o felicem illum, qui non praesens tantum, sed etiam cogitatus emendat! o felicem qui sic aliquem vereri potest, ut ad memoriam quoque eius se componat atque ordinet! qui sic aliquem vereri potest, cito erit verendus. ib. 25 §§ 5 6. Upton on Epiktet. man. 33 § 12.

50 CENSORIS IRA ii 121. iv 12. ix 142. xi 92.

51 QUANDOQUE one day ii 82 foedius hoc aliquid quandoque audebis amictu. v 172.

51 52 SIMILEM SE DEDERIT Mühlmann col. 509 cites Plaut. asin. 850 quin te ergo hilarum das mihi? Ov. f. i 17. m. iii 295.

52 MORUM QUOQUE FILIUS Plin. ep. v 16 § 9 amisit enim filiam quae non minus mores eius quam os vultumque referrebat totumque patrem mira similitudine exscripserat.

53 OMNIA PECCET cogn. acc.

'doubtless' vii 78 n.

CASTIGABIS Sen. contr. 14 § 5 sic ebrietatem patri obicis ebrius, sic petulantiam iniuriae damnatus . . ait enim adolescens: quolibet alio genere debuisti me obiurgare. quid si adulterium velles vindicare committendo? turpe est sic castigare vitia, ut imiteris.

55 TABULAS MUTARE xii 123 delebit tabulas.

56 UNDE TIBI [parabis] FRONTEM Hor. s. ii 5 102 Heind. unde mihi tam fortem? Sen. Hf. 296 Gron. unde illum mihi . . diem? Ov. her. 12 84 Ruhnken. Schulting on Sen. contr. ii 9 p 130 ed. 1672. Gron. diatr. c. 9 (i 105 Hand). id. on Sen. ben. iii 36. Tac. h. iii 2. cf. quo with an acc. viii 9 n.

FRONTEM Phaedr. iv 7 4 severitatem

frontis dum placo tuas. Mühlmann col. 600. Ter. Ph. 1040—2 *adēon' hoc indignum tibi videtur, filius | homo adulescens si habet unam amicam, tu uxores duas? | nil pudere? quo ore illum obiurgabis?*

57 *CUM FACIAS PRIORA SENEX* Sen. de ira II 28 § 8 *aliena vitia in oculis habemus, a tergo nostra sunt: inde est, quod tempestiva filii convivii pater deterior filio castigat et nihil alienae luxuriae ignoscit qui nihil suae negavit.*

58 *VENTOSA* *CUCURBITA* Cael. Aur. tard. II § 58. Eust. hexaem. 3 7. Theod. Prisc. II 8 and often. II chr. 1 a. *cucurbita* is 1 a gourd. II from the shape, a cupping instrument: of these some were of copper, others of horn; fashionable pretenders had them of silver Luc. adv. indoct. 29 *σικύας ἀπρυπῆς*. In those of copper lighted linen was placed, and the instrument then applied to the skin (hence the riddle in Plut. VII sap. conv. 10 fin. *ἀνδρα ὅσον πύρι χαλκὸν ἐπ' ἀνέρι καλλήσασσα*); the pressure of the external air would force the nearly exhausted instrument with a strong draught (hence *ventosa*, by which name a cupping-glass was known in mediæval Latin. Paucker cites Theod. Prisc. IV f. 316^a *velut ventosa ab artifice posita ad se umorem attrahit.* II 5. chr. 16 oct. Plin. Val. I 51 *ventosas poni in cervicem*. Isid. orig. IV 11 3. Ital. *ventosa*, Fr. *ventouse*). In those of horn the air was drawn out by suction through a small orifice, which was afterwards closed with wax Cels. II 11. It was employed in cases of derangement (*VACUUM CEREBRO*) ib. III 18 *neque alienum est, si neque sanguis ante missus est, neque mens constat, neque somnus accedit, occipitio inciso cucurbitulam admove.* Hier. in Amos 5 8 (VI 289^b) *deus . . aquas maris amarissimas aethereo calore suspensas excolat et eliquat in dulcem pluviarum saporem, instar medicinalis cucurbitae, quae calore superioris gyri umorem et sanguinem sursum trahit: ex quo discimus unde sint pluviae.* lex. Cels. *cucurbitula*. See *memorie della regale accad. Ercolanese di archeolog.* VII (Napoli 1851) pp. 148 seq. with figures IV v. Thirteen, all of bronze, found at Herculaneum and Pompeii. They are of conical form; the largest 4 pollic and 5 lines; one p. and 9 l. forming the neck; the mouth 2½ p. in circumference. Paulus Aegin. VI 41 with Adams (II 324—328), who cites other ancient physicians. Rich gives a cut of one made out of a pumpkin, preserved in the Vatican library.

59 seq. Sen. ep. 5 § 6 *qui domum intraverit, nos potius miretur, quam supellectilem nostram.* [Sall.] ad Caes. de re p. I 8 § 1 *domum aut villam extruere eamque signis aulaeis aliisque operibus exornare et omnia potius quam semet visendum efficere, id est non divitiis decori habere, sed ipsum illis flagitio esse.*

HOSPITE VENTURO EXL of the abl. abs. of this participle in Zumpt § 643 and Reisig-Haase p. 759 n.

60 *VERRE PAVIMENTUM* says the master 68. Hier. adv. Helvid. 20 med. *nuntiatur interim vir venisse cum sociis, illa ad hirundinis modum lustrat universa penetratralia, si torus rigeat, si pavementum verterint, si ornata sint pocula, si prandium prae-paratum.*

PAVIMENTUM of costly marble: XI 173 n. or mosaic Stat. s. I 3 54—56. Sen. ep. 86 § 7 *eo deliciarum pervenimus, ut nisi gemmas calcare nolumus.* Luc. x 116. Aus. id. x 48. Claud. nupt. Honor. 91. Becker Gallus II 206 seq. Marquardt v (2) 225—229. The pavement was swept with a broom of palm twigs (Mart. XIV 82) or cleaned with a sponge dig. XXXIII 7 12 § 22 *perticae, quibus araneae detergantur, item spongiae, quibus columnae pavimenta podia extergantur, scalae, quae ad lacunaria admoveantur, instrumenti sunt, quia mundiore domum reddunt.*

61 CUM TOTA DESCENDAT ARANEA TELA Plaut. asin. 424 *iussin' scelestē, ab iamua hoc stercus hinc auferri? | iussin' columnis deiōi operas aranearum? | iussin' in splendorem dari has bullas foribus nostris* | see the whole scene. id. Stich. 847—357 *munditias volo fieri: ecferite huc scopas, simulque harundinem, | ut operam omnem aranearum perdam et texturam inprobam | deiciamque earum omnis telas . . . cape illas scopas. capiam. hoc egomet, tu hoc converre . . . age tu ocius | terge humum, consperge ante aedis . . . ego illim araneas de foribus deiciam et de pariete | . . . quid sit, nihil etiam scio, | nisi forte hospites venturi sunt cet.* Marquardt v (1) 147. Phaedr. ii 8 23.

62 LEVE ARGENTUM plain=*purum* x 19 n) (VASA ASPERA, embossed plate i 76 n. Verg. Aen. v 267 *cymbiaque argento perfecta atque aspera signis*. Sil. ii 277.

63 seq. vi 476—496 the matron who pays a salary to torturers, and avenges a wry ringlet with the 'cat.' Hor. s. ii 2 66—68. Sen. de ira i 12 § 4 *irascuntur boni viri pro suorum iniuriis: sed idem faciunt, si calda non bene praebetur, si vitreum fractum est, si calceus luto sparsus est. ib. ii 25 § 1 inde et illud sequitur, ut minimis sordidisque rebus non exacerbemur. parum agilis est puer aut tepidior aqua poturo aut turbatus torus aut mensa negligentius posita: ad ista concitari, insania est.*

67 SCOBIS Hor. s. ii 4 81 82 *vilibus in scopis in mappis in scoba quantus | consistit sumptus.* The saw-dust was left on the floor during the feast Petron. 68 *scobem croco et minio tinctam sparserunt et, quod numquam ante videram, ex lapide speculari pulverem tritum.* Heliogabalus used gold dust Lamprid. 31 fin. *scobe auri porticum stravit et argenti, dolens quod non posset et electri, idque frequenter quacumque fecit iter pedibus usque ad equum vel carpentum, ut fit hodie de aurosa harena.* Iul. Bass. in Sen. contr. 25 § 4 *inter temulentas reliquias sumptuosissimae cenae et fastidiosos ob ebrietatem cibos, modo excisum caput humanum fertur. inter purgamenta et iactus cenantium et sparsam in convivio scobem, humanus sanguis everritur.* Plin. xxxvi § 184 *Sosus qui Pergami stravit quem vocant asaroton ocon, quoniam purgamenta cenae in pavimentis quaeque everri solent velut relicta fecerat parvis e tessellis tinctisque in varios colores.*

68 AGITAS respicis schol.

SINE OMNI without any stain:

Plaut. trin. 338. 621. aulul. 213. 598. Ter. Andr. 391 *sine omni periculo.* "Sic Plaut. et Terent. loquuntur. Cic. et al. *sine ullo periculo.* Vorst. de Latin. merito susp. c. 8" Ruhnken. Clem. ep. i 20 *δύχα πτόης.* For English exx. see Wright bible-wordbook 'all.' Wordsworth eccl. biogr. i^a 358. Christian inst. iv^a 148. I have 85 other exx. from English writers of the 16th and 17th centuries. See R. Ascham's Schole-master 1863 glossary 'all.' So in German "ohne alle Gefahr."

70 GRATUM EST QUOD Cic. Brutus § 68 *gratum est tamen quod volunt.* Plin. ep. iii 5 § 1. iv 1 § 2. vi 7 § 2. Mart. vii 52 1. exx. from Cic. Catull. Tibull. Liv. in Mühlmann col. 960. cf. Burm. on Phaedr. i 22 5. Liv. iii 46 § 8 *gratum est* 'thank you.'

PATRIAE CIVEM DEDISTI III 8 *unum civem donare Sibyllae.* Cic. Verr. iii § 161 *susceperas enim liberos non solum tibi sed etiam patriae.* Marquardt v (1) 71 seq. on the encouragements to marry in Rome. Sen. suas. 2 § 21 *ea quae apud matronas disserebat liberos non esse tollendos et ob hoc accusatur reipublicae laesae.*

73 PLURIMUM ENIM this rare elision (L. Müller de re metr. 255) also vi 151 *quantulum in hoc.*

i 2 65—67. Plut. ii 3^a seq.

74 seq. Hor. ep.

SERPENTE CICONIA PULLOS

NUTRIT xv 3. Verg. g. ii 319 320 Forbiger *cum vere rubenti* | *candida venit avis longis invisâ colubris*. Plin. x § 62 *honos iis serpentium exitio tantus ut in Thessalia capital fuerit occidisse eademque legibus poena, quae in homicidâ*. [Aristot.] mir. ausc. 22.

75 PER DEVIA RURA Prop. iii = ii 19 2. Ov. m. i 675 *per devia rura*.

LACERTA iii 231.

76 ILLI EADEM SAME ELISION i 73. vi 50. viii 123.

SUMPTIS PINNIS iii 80 n. *qui sumpsit pinnas*. Heins and Burman on Ov. m. iv 561. Like simile in Quintil. ii 6 § 7 Burman *cui rei simile quiddam facientes aves cernimus, quae teneris infirmisque fetibus cibos ore suo collatos partiuntur; at cum visi sunt adulti, paulum egredi nidis et circumvolare sedem illam praecedentes ipsae docent: tum expertas vires libero caelo suaeque ipsorum fiducia permittunt*. Synes. Dion fin. p. 61^e *πάν δὲ ὁμοῖον τοῦτο τῷ συμβαίνειν κατὰ τοὺς τῶν ἀντρῶν νεοττοῦς. τοὺς ἀντρῶν οἱ πατέρες ἐκπετησίμους ὄντας ὑποὶ μεθίσσιν ὅλον ἐπιτρέποντες αὐτοὺς τοῖς οἰκείοις πτεροῖς χρῆσθαι· κἄτα αὐτοὺς ἀναλαμβάνουσι προλαμβάνοντες τῆς ἡλικίας αὐτῶν τὴν ἀσθένειαν· καὶ τοῦτο πολλὰκις, ἕως ἂν τὴν πτῆσιν ἐκμελετήσωσιν*.

77 CRUCIBUSQUE the dead body was left hanging on the cross Plaut. mil. 872 *scio crucem futuram mihi sepulcrum*. Hor. ep. i 16 48 *Obbar non pasces in cruce corvos*. Plin. xxxvi § 107 *ut omnium ita defunctorum corpora figeret cruci spectanda simul civibus et feris volucribusque laceranda*. Plut. Kleom. 39 § 1 the guards of the crucified body of Kleomenes saw a great serpent twined about the head and covering the face, ὥστε μὴδὲν ὄρεον ἐφίπτασθαι σαρκοφάγον. Artemidor. ii 53 *τὰς σάρκας ἀπολλύουσιν οἱ σταυρωθέντες*. Hence Theodorus, when threatened with crucifixion by Lysimachus, replied Cic. Tusc. i § 102 *Theodori quidem nihil interest, humine an sublime putescat*. A guard was set to watch the corpse Petron. 111 miles, *qui cruces asservabat, ne quis ad sepulturam corpora detraheret*. cf. 112. Phaedr. fab. nov. 13 9 seq. taken from Petron. as 22 1 *nihil est occultum quod non manifestabitur* from Matt. 10 26. Keim Gesch. Jesu v. Naz. iii 506 n. 4.

81 LEPOREM Aesch. Ag. 115—124.

FAMULAE IOVIS Hor. o. iv 4 1 *ministerium fulminis alitem*.

82 HINC from the hare or hind.

CUBILI Verg. g. i 411.

83 INDE from the nest.

84 AD ILLAM (praedam) QUAM cet. iv 70 n. Hor. s. iv 10 16 *illi, scripta quibus comoedia prisca viris est*.

85 rhythm as in xv 85.

86—106 If the father impairs his estate by building villas of costly marbles in fashionable localities, no wonder that his son yet more prodigally wastes what remains: if the father observes the sabbath and abstains from meats forbidden by the Jewish lawgiver, no wonder that the son, having been early trained to neglect his country's laws, becomes by circumcision (exod. 12 48) a proselyte of righteousness, bound to the observance of the whole Mosaic law.

86—95 on the extravagant sums spent in building cf. 275. i 94 n. Sall. Cat. 12 § 3 *operae pretium est, cum domos atque villas cognoveris in urbiu modum exaedicatas, visere templa deorum*. 13 § 1 *a privatis conpluribus subvorsos montes, maria constrata esse*. Hence (Vell. ii 33 § 4) Lucullus was nicknamed *Xerxes togatus*. Nep. Att. 14 § 3 *nullam suburbanam aut maritimam sumptuosam villam*. Cic. p. Sest. § 93. fr. or. in Clod. 4 § 3 *is me dixit aedificare*. ad Att. iv 5 § 2. Damasippus, convicting Horace of madness s. ii 3 308 *aedifi-*

cas. id. c. ii 15. iii 1 33—46. Tibull. ii 3 43—46. Plin. ii § 157. Sen. contr. 9 § 12 *ad delicias dementis luxuriae lapis omnis eruitur, caeduntur ubique gentium silvae: aeris ferrique usus, iam auri quoque, in extruendis et decorandis domibus cet.* Sen. ep. 89 § 21 *quousque nullus erit lacus, cui non villarum vestrarum fastigia immineant, nullum flumen, cuius non ripas aedificia vestra praetexant? ubicumque scatebunt aquarum calentium venae, ibi nova diversoria luxuriae excitabuntur. ubicumque in aliquem sinum litus curvabitur, vos protinus fundamenta facietis nec contenti solo, nisi quod manu feceritis, maria agetis introrsus.* ib. 122 § 8. id. de ira i 21 § 1 *luxuria... vult... terras transferre, maria concludere.* Mart. ix 46 Gellius was always building, busy with door-posts and locks and windows: *oranti nummos ut dicere possit amico | unum illud verbum Gellius "aedifico."* Marquardt v 2 43 44. Gronov. diatr. 39.

AEDIFICATOR a term of reproach Nep. Att. 13 § 1 *nemo illo minus fuit emax, minus aedificator.* Colum. i 4 § 8 *eleganter... aedificet agricola, nec sit tamen aedificator.*

86—87 MODO... NUNC... NUNC Ov. m. xi 921 922. tr. i 2 27—30. Hand Tursell. iii 648.

87 CAIETAE NOW Gaeta; said to have been named from the nurse of Aeneas (Aen. vii 2): in Latium, on the *sinus Caietanus* 40 stadia south of Formiae (Strab. p. 233, who mentions the large and costly buildings). Cic. de imp. Pomp. § 33 *portum Caietae celeberrimum atque plenissimum navium.* spoken of as an agreeable abode by Mart. v 15. x 30 8. Stat. s. i 3 87 88.

SUMMA NUNC TIBURIS ARCE iii 192 *proni Tiburis arce.* Tivoli lies 20 miles (Mart. iv 57 4) N.E. of Rome, chiefly on a rocky hill on the left bank of the Anio. There are remains of walls and temples still to be seen. Strabo p. 238 *Τιβουρα μὲν, ἣ τὸ Ἑρακλείον, καὶ ὁ καταράκτης δι' τοὺς πλωτὸς δ' Ἀνίων, ἀφ' οὗτος μεγάλου καταπύλων εἰς φάραγγα βαθεῖαν καὶ κατάληψ.* Obbar on Hor. ep. i 8 12. Burn Rome and Camp. 394—401.

88 PRAENESTINIS IN MONTIBUS iii 190 n. Cato orig. ii 23 Jordan in Serv. Aen. vii 682. Hor. c. iii 4 22—24 *seu mihi frigidum | Praeneste, seu Tibur supinum, | seu liquidiae placuere Baiae.*

ALTA iii 269 n. Hor. c. iii 1 45 46 *cur invidendis postibus et novo | sublime ritu moliar atrium?*

89 GRAECIS MARMORIBUS the marbles of Paros, Pentelicus, Hymettus, Carystus, Taenarum and Sparta were celebrated Stat. s. iii 1 5 6 *nitidos postes Graecisque effulta metallis | culmina.*

LONGE PETITIS MARMORIBUS vii 182 n. xi 175 n. from Synnada (Phrygium, Mygdonium) or Numidia Stat. s. i 2 148 *hic Libycus Phrygiusque silex.* ib. 5 34—41. ii 2 85—93. iv 2 27—29. Becker Gallus i 33 seq. Marquardt v (2) 221—3.

90 FORTUNAE at Praeneste VM. (or Iul. Paris and Nepotianus) i 3 § 2. Stat. s. i 3 (villa Tiburtina) 79 80 *quod ni templa darent alias Tirythia sortes, | et Praenestinae poterant migrare sorores.* Fronto ad M. Antonin. de oratt. p. 157 *Naber omnis ibi Fortunae Antiatis Praenestinas... reperias.* See T. Caesii Taurini votum Fortunae Praenestinae in Wernsdorf-Lemaire p. l. m. iii 316. Thon e Nibby il tempio della Fortuna Prenestina ristor. ed. illustr. Roma 1825 fol. Burn 382—7. Sil. viii 364—5.

HERCULIS AEDEM at Tibur Prop. iii = ii 32 3 *nam quid Praenesti dubias, o Cynthia, sortes [petis? i.e. the oracle, which gave responses by lot].* ib. 5 *curve te in Herculeum deportent esseda Tibur?* cf. Cic. de divin. ii § 85. Strab. p. 238. Priap. 75 9. Mart. iv 57 9 10. 62 1. Bayle s.v. *Tibur* n. B.D.E. In the temple of Hercules was a library Gell. ix 14 § 3. xix 5 § 4.

91 SPADO POSIDES Suet. Cl. 28 *libertorum praecipue suspectit Posiden spadonem, quem etiam Britannico triumpho inter militares viros hasta pura donavit.* Sen. ep. 86 § 7 *balnea libertorum.* Plin. xxxi § 5 *baths built by him at Baiae Posidianae aquae:* he must have built a mansion in Rome rivalling the Capitol (*nostra*, Roman, opposed to *Fortuna Praenestina* oet.)

92 DUM HABITAT—FREGIT 95. III 10 n.

94 HANC partem relictam.

TURBAVIT=conturbavit VII 129 n.

95 DUM . . . ATTOLLIT 92 n. cf. 88. I 94 *erexit.*

ATTOLLIT Aen. II 185. III 134. Plin. xxxvi § 30.

96—106 On the proselytising spirit of the Jews see Matt. 23 15. Rom. 10 2. Gal. 4 9 21. 2 Cor. 11 20. Augustus (Suet. 93) specially commended his grandson Gaius, *quod Iudaeam praeteruehens apud Hierosolyma non supplicasset.* Hor. s. i 4 141—3 a strong force of poets will come to my aid, and as we are many more in number, *veluti te* | Iudaei cogemus in hanc concedere turbam. 5 100 a miracle: incense consumed without flame: *credat Iudaeus Apella.* 9 69—72. Ios. ant. xviii 3 § 5 a Jew, residing at Rome, professed to interpret the wisdom of the Mosaic laws and with three others persuaded Fulvia, a lady of rank who had embraced the Jewish religion, to send purple and gold to the temple at Jerusalem. The Jews converted the gifts to their own use. On the complaint of Fulvia's husband Tiberius ordered the expulsion of all Jews from Rome. cf. Tac. ann. II 85. Suet. Tib. 36. Philo leg. ad Gai. p. 569 M. Multitude of Jews in Rome Cic. p. Flacc. § 69; under Claudius DCass. LX 6 § 6; dispersed over the world acts 2 5—11. Philo leg. ad Gaium 83 p. 582 M. 36 p. 587 M. in Flaccum 7 p. 523 524 M. Ios. bell. II 16 § 4 p. 121 29 Dind. οὐ γὰρ ἔστιν ἐπὶ τῆς οἰκουμένης δῆμος ὁ μὴ μοῖραν ὑπερέπαν ἔχων. ib. VII 3 § 8 many Greek proselytes at Antioch; dispersion of Jews over the world Strabo in Ios. ant. xiv 7 § 2 τόπον οὐκ ἔστι βραδίως εὑρεῖν τῆς οἰκουμένης, ὅς οὐ παραδέδεκται τοῦτο τὸ φύλον μηδ' ἐπικρατεῖται ὑπ' αὐτοῦ. Orig. Cels. v 41. Poppaea was a proselyte (Ios. ant. xx 8 § 11 fin. θεοεβής). DCass. LXVII 14 § 2 A.D. 95 many proselytes executed. Caracalla, when a boy of seven, heard (Spartian. 1 § 6) that a playmate *ob Iudaicam religionem gravius verberatum.* The heathen accounts of the Jews are collected by Fr. C. Meyer *Judaica.* Jena 1832. Alb. Göser *die Berichte des classischen Alterthums über die Religion der Juden in the Tüb. Quartalschr.* (1868) I 565—637. Fred. Hudekoper *Judaism at Rome B.C. 76 to A.D. 140.* New York, 1876 (the most complete, but fanciful and uncritical). John Gill *notices of the Jews and their country by the classic writers of antiquity*, sec. ed. Lond. 1872 (very uncritical). Friedländer III¹ 506—517. The histories of Basnage, Jost, Milman, Salvador, Ewald, Graetz, Herzfeld, Hitzig, Renan; Cassel in *Ersch u. Gruber's Encyclop.* 'Juden (Geschichte.)' Jos. Langen *das Judenthum in Palästina zur Zeit Christi* Fr. im Br. 1866. Schürer *Lehrb. d. neutestamentl. Zeitgesch.* Leipz. 1874. Haus-rath *neutestamentl. Zeitgesch.* 4 vols.² Heidelb. 1873—7. J. Derenbourg *essai sur l'histoire et la géographie de la Palestine d'après les Thalmuds* Par. 1867 c. 14 'les Juifs et les païennes,' notes how the Herodian family aroused Roman aversion to themselves and the Jews; Egyptian libels, as that of Apion, bloody wars, and resentment against a conquered nation, which professed that its God was supreme, further explain the ignorant violence even of a Tacitus (p. 221) 'un dieu qui résistait lorsque la nation qu'il avait protégée était vaincue, qui prétendait même être encore la divinité suprême, quand le peuple qu'il avait élu était courbé

sous le joug d'un maître étranger, c'était presque un blasphème, dans un siècle où l'on n'était dieu que parce qu'on était puissant, et où il suffisait d'être puissant pour être un dieu.' cf. Cic. p. Flacc. § 69. Minuc. 10. 22. Hausrath i 167—163 'röm. Ansichten üb. d. jüd. Religion.' Much of Aug. de cons. evang. i discusses the heathen notions respecting the Jews: see esp. §§ 45 46 (on Lucan ii 592).

96 seq. iii 14. 296. vi 169 160. 542 seq. (from which passage it would seem that the Jewish worship was most attractive to women, cf. Ov. a. a. i 76. Ios. ant. xviii 3 § 5. xx 2 § 4. bell. ii 20 § 2. acts 13 50. 16 14. Wetst. on Matt. 13 15). DCass. xxxvii 17 § 1 φέρει [ἡ ἐπικλησις τῶν 'Ιουδαίων] καὶ ἐπὶ τοῖς ἄλλοις ἀνθρώποις δοσι τὰ νόμιμα αὐτῶν, καί περ ἄλλοθενεῖς ὄντες, ζηλοῦσι. καὶ ἔστι καὶ παρὰ τοῖς 'Ρωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλὰκις, αὐξηθὲν δὲ ἐπὶ πλεῖστον, ὥστε καὶ ἐς παρρησίαν τῆς νομίσεως ἐκκινήσῃ. Winer Real-Wörterb. s. v. *Prose-lyten*.

96 METUENTEM SABBATA 101. 105 n. Pers. v 184 *recutitaeque sabbata palles*. The heathen conceived the God of the Jews to be a malignant being Plut. de Stoic. repugn. 38 § 2.

SABBATA vi 169 *observant ubi festa mero pede sabbata reges*. Apion (Ios. ii 2 p. 368 50 Dind.) gives a ludicrous derivation of name and thing. On the observance of the sabbath among the heathen cf. Plut. de superst. 3 p. 166^a. Ov. a. a. i 76. 415 416. rem. 219 220. Tibull. i 3 18. Hor. s. i 9 69. Mart. iv 4 7. Suet. Tib. 32. Sen. cited on 105 106. id. ep. 95 § 47 *accendere aliquem lucernam sabbatis prohibeamus, quoniam nec lumine di egent et ne homines quidem delectantur fuligine*. Ios. c. Ap. ii 39 the early Greek philosophers followed Moses θμοια μὲν περὶ θεοῦ φρονούντες, ἐτέλειαν δὲ βίον καὶ τὴν πρὸς ἀλλήλους κοινωνίαν διδάσκοντες. οὐ μὴν ἀλλὰ καὶ πλήθεσιν ἥδη πολλὸς ζῆλος γέγονεν ἐκ μακροῦ τῆς ἡμετέρας εὐσεβείας, οὐδ' ἔστιν οὐ πόλις 'Ελλήνων οὐδ' ἥτισοῦν οὐδὲ βάρβαρος οὐδὲ ἐν ἔθνος, ἐνθα μὴ τὸ τῆς ἐβδομάδος, ἣν ἀργαῦμεν ἡμεῖς, ἔθος οὐ διαπεφύτῃ καὶ αἱ νηστεῖαι καὶ λύχνων ἀνακαύσεις καὶ πολλὰ τῶν εἰς βρῶσιν ἡμῖν οὐ νομομισθίων παρατεθήρηται. μμεῖσθαι δὲ πειρῶνται καὶ τὴν πρὸς ἀλλήλους ἡμῶν ὁμόνοιαν καὶ τὴν τῶν ὄντων ἀνάσσειν καὶ τὸ φιλεργὸν ἐν ταῖς τέχναις καὶ τὸ καρτερικὸν ἐν ταῖς ὑπὲρ τῶν νόμων ἀνάγκαις. τὸ γὰρ θαυμασιώτατον, ὅτι χωρὶς τοῦ τῆς ἡδονῆς ἐπαγωγῆς οὐ δελεαστὸς αὐτὸς καθ' αὐτὸν ἴσχυσε δὲ νόμος. καὶ ὥσπερ ὁ θεὸς διὰ παντὸς τοῦ κόσμου πεφοίτηκεν, οὕτως ὁ νόμος διὰ πάντων ἀνθρώπων βεβάδκεν. αὐτὸς δὲ τις ἑκαστὸς τὴν πατρίδα καὶ τὸν οἶκον ἐπισκοπῶν τὸν αὐτοῦ τοῖς ὑπ' ἐμοῦ λεγομένοις οὐκ ἀπιστήσῃ. χρή τοίνυν πάντων ἀνθρώπων καταγνῶναι πονηρίαν ἐθελοῦσιον, εἰ τάλλοτρε καὶ φαῦλα πρὸ τῶν οἰκείων καὶ καλῶν ζηλοῦν ἐπιτεθυμῆκασιν, ἢ πανασκάθαι βασκαίνοντας ἡμῶν τοὺς κατηγοροῦντας. οὐδὲ γὰρ ἐπιφθόνον τῶς ἀντικαούμεθα πράγματος, τὸν αὐτῶν τιμῶντες νομοθέτην καὶ τοῖς ὑπ' ἐκείνου προφητεῦσαι περὶ τοῦ θεοῦ πεπιστευκότες. καὶ γὰρ εἰ μὴ συνέμεν αὐτοὶ τῆς ἀρετῆς τῶν νόμων ἀπάντων, ὑπὸ τοῦ πλήθους γοῦν τῶν ζηλοῦντων μέγα φρονεῖν ἐπ' αὐτοῖς προήχθημεν. Strangers at the feasts in Jerusalem bell. vi 9 § 3 fin. Tert. apol. 16. S. Frisius de sabbatho gentili. Jena 1726. 4to.

97 NIL PRAETER NUBES ET CAELI NUMEN ADORANT vi 543—5 *arcanam Iudaea tremens mendicant in aurem, | interpretes legum Solymarum et magna saceros | arboris ac summi fida internuntia caeli*. acts 14 15. 17 24. Hekataeus in Ios. c. Ap. i 22 p. 355 49 of the temple ἀγαλμα δὲ οὐκ ἔστιν. Luc. ii 592—3 *dedita sacris | incerti Iudaea dei*. cf. Trebell. Claud. 2 § 4 astrologers say that 120 years is the term of human life: *Mosen solum, dei, ut Iudaeorum libri locuntur, familiarem, centum viginti quinque annos vixisse*;

qui cum quereretur quod iuvenis interiret, responsum ei ab incerto ferunt numine neminem plus esse victurum. Tac. h. v 5 *Iudaei mente sola unumque numen intellegunt: profanos, qui deum imagines mortalibus materiis in species hominum effingant: summum illud et aeternum neque imitabile neque interiturum: igitur nulla simulacra urbibus suis, inde templis sinunt.* ib. 9 when Pompeius entered the temple inde vulgatum nulla intus deum effigie vacuam sedem et inania arcana. ib. 13 *prodigia quae neque hostiis neque votis piare fas habet gens superstitioni obnoxia, religionibus adversa.* Apul. flor. i 6 § 19 *Iudaeos supersticiosos.* Strabo p. 761 Moses taught ἐν τοῦτο μόνον θεός, τὸ περιέχον ἡμᾶς πάντας καὶ γῆν καὶ θάλατταν, δ καλοῦμεν οὐρανὸν καὶ κόσμον καὶ τῆν τῶν ὄντων φύσιν. τοῦτου δὲ τίς ἂν εἰκόνα πλάττειν θαρρήσειε νοῦν ἔχων ὁμοίαν τινὶ τῶν παρ' ἡμῖν; ἀλλ' εἰδὼν δεῖν πᾶσαν ἔσχαρκοῖται, τέμενος δ' ἀφορίσοντας καὶ σηκὸν ἀξιόλογον τιμᾶν ἔδους χωρὶς. The same was said by Celsus, and is confuted by Origen v 6 seq. Aug. civ. Dei iv 31 Varro says that the ancient Romans for more than 170 years worshipt the gods without an image. 'quod si adhuc' inquit 'mansisset, castius di observarentur.' cui sententiae suae testem adhibet inter cetera etiam gentem Iudaeam. Hekataeus of Abdera in DS. xl 3 § 4 of Moses ἀγαλμα δὲ θεῶν τὸ σύνολον οὐ κατεσκεύασε διὰ τὸ μὴ νομίζειν ἀνθρωπόμορφον εἶναι τὸν θεόν, ἀλλὰ τὸν περιέχοντα τὴν γῆν οὐρανὸν μόνον εἶναι εἰδόν καὶ τῶν ὄλων κύριον. τὰς δὲ θυσίας ἐξηλλαγμένας συνεστήσατο τῶν παρὰ τοῖς ἄλλοις ἔθνεσι καὶ τὰς κατὰ τὸν βίον ἀγωγὰς. διὰ γὰρ τὴν ἰδίαν ξενηλασίαν ἀπάνθρωπόν τινα καὶ μισόβιον εἰσηγήσατο. Philo leg. ad Gai. 44 p. 597 fin. M Caligula to the Jewish embassy ὑμεῖς, εἶπεν, ἐστὲ οἱ θεομμεῖς, οἱ θεὸν μὴ νομίζοντες εἶναι με, τὸν ἦδη παρὰ πᾶσι τοῖς ἄλλοις ἀνωμολογημένον, ἀλλὰ τὸν ἀκατονόμαστον ὑμῖν· raising his hands to heaven ἐπεφῆμιζε πρόσρησιν, ἣν οὐδὲ ἀκούειν θεμιτὸν, οὐχ ὅτι διερμηνεύει αὐτολεῖε. Agrippa, son-in-law of Augustus, b.c. 17 visited the temple daily and offered gifts and a hecatomb ibid. 37 p. 589 M. Ios. ant. xvi 2 § 1. Aristid. in Phot. cod. 248 p. 438 a 22 τοῖς ἐν Παλαιστίνῃ δυσσεβέει παραπλήσια τοῖς τρόποις. καὶ γὰρ ἐκεῖνους τοῦτ' ἐστὶ σύμβολον τῆς δυσσεβείας, ὅτι τοὺς κρείττους οὐ νομίζουσι. The testimony of Demetrius Phalereus and Hekataeus (Eus. p. e. viii 3 §§ 2—4) to the excellence of the Jewish religion is spurious. Cels. in Orig. i 24. v 6 πρῶτον οὖν τῶν Ἰουδαίων θαυμάζειν ἔβιον, εἰ τὸν μὲν οὐρανὸν καὶ τοὺς ἐν τῷδε ἀγγέλους σέβουσι, but do not worship sun, moon and stars; they worship thunder ib. cf. 41. Suid. σημάτα. Tert. apol. 24 *alius, si hoc putatis, nubes numeret orans.* ib. 16. Minuc. 10. Ios. bell. i 33 § 1 (= ant. xvii 6 § 2) Judas and Matthias, two famous doctors of the law, urged the people to pull down an eagle set up by Herod: ἀθέμιτον γὰρ εἶναι κατὰ τὸν νόον ἢ εἰκόνας ἢ προτομὰς ἢ ζῶον τιδὸς ἐπ' ὤντων ἔργον εἶναι. ib. ii 9 § 3 the Jews offer their necks to the sword, rather than allow the emperor's image in the temple. id. vita 12 proposal to destroy the house built by Herod the tetrarch ζῶον μορφὰς ἔχοντα τῶν νόμων οὕτω. τι κατασκευάζειν ἀπαγορεύοντων. Philo leg. ad Gai. 36—41 p. 558—594 M Agrippa writing to Caligula sets forth the Jewish abhorrence of idols, and the respect paid to their religion by Rome. cf. ind. Phil. under *pictura*. Apion in Ios. ii 7 the Jews worship the head of an ass, as was discovered by Antiochus Epiphanes; a fable which Ios. confutes by the testimony of their conquerors. ib. 6 reply to the charge of want of patriotism grounded on the neglect of the gods of Alexandria and on the prohibition of images. DCass xxxvii 17 §§ 2 3 τῶν μὲν ἄλλων θεῶν οὐδένα τιμᾶσιν,

ἐνα δὲ τινα ἰσχυρῶς σέβουσιν. οὐδ' ἄγαλμα οὐδὲν ἐν αὐτοῖς ποτε τοῖς Ἱεροσολύμοις ἔσχον· ἄρρητον δὲ δὴ καὶ ἀειδῆ αὐτὸν νομίζοντες εἶναι περισσώτατα ἀνθρώπων ἐρησκεύουσιν. καὶ αὐτῷ νέων τε μέγιστον καὶ περικαλλέστατον, πλὴν καθ' ὅσον ἀχανέας τε καὶ ἀνώροφος ἦν, ἐξεποίησαν. cf. an inscription Orelli 1502, 1503 CARLO AETERNO. "vestigia hic mihi videor invenire Caelicolarum, de quibus cod. Theodos. xvi 8 § 19 consulendus." The Caelicolae were a Jewish sect, first spoken of (as perverting Christians to Judaism) in a law of Honorius A.D. 409 cod. Just. i 9 § 12. cf. cod. Theod. xvi 5 43. Schröckh KG. vii 442. Bernays (see on 101) p. 569 n. quotes cod. Bezae acts 13 50. 17 4, where *σεβόμενοι* is rendered *caelicolae* (cf. Rönseh Itala und Vulg. 306); adding: in post-biblical Jewish writings the name of God, except in prayers, is scrupulously avoided. One of the commonest substitutes is 'heaven' (John 3 27); so 'the kingdom of heaven' = 'the kingdom of God.' The God-fearing proselyte, the *jeré adonai* of the bible, in post-biblical language becomes heaven-fearing *jeré schamajim*. One of the oldest tracts of the Talmud *mechilta* on exod. 22 20 explaining Is. 44 5 'another shall use the name of Jacob,' says 'those are they that fear heaven.' Midrasch on deut. (Debarim Rabba c. 2 = Salkut ps. 47 10) tells how a Roman senator 'fearing heaven,' averted a persecution of the Jews by the sacrifice of his life. Another, ex. in Jellinek Bet hidramasch 5 p. xlv. This usage led Iuv. and others to attribute to the Jews the worship of heaven; *nubes* is a satiric touch, to throw into relief the nebulous nature of such a God of heaven as opposed to the sharply defined outlines of the gods of Greece and Rome (cf. Aristoph. nub. 365—425). The term proves that Iuv. does not intend to charge the Jews with an idolatrous worship of heaven; such a calumny was no longer possible, even for the most malicious, as is shewn by Tacitus' acknowledgement of the purity of the Jewish conception of God. Göser adds 'the god of heaven' Ezra 1 2. 7 12 21 cet. also Matt. 21 25. Lu. 15 18. Strabo p. 732 the Persians set up no images and altars, but sacrifice in a high place τὸν οὐρανὸν ἡγούμενοι Δία. Arr. anab. vii 20 § 1 the Arabs reported to worship two gods only, *heaven* and Bacchus. Selden de iure nat. et gent. ii 1.

98 NEC DISTARE PUTANT HUMANA CARNE SUILLAM VI 160 (of Iudaea) *vetus indulget senibus elementia porcis*. cf. xv 11—13. 174. Is. 65 4. 66 3 17. So Ael. n. a. xvi 37 ὅν δὲ ἐν Ἰνδοῖς οὐ φασι γίνεσθαι οὔτε ἡμερον οὔτε ἄγριον. μυσαττονται δὲ καὶ ἐσθλὲν τοῦδε τοῦ ζῴου Ἰνδοί, καὶ οὐκ ἂν γεύσαιντό ποτε ὑέλων, ὥσπερ οὖν οὐδὲ ἀνθρωπείων οἱ αὐτοί. Ios. ant. xi 8 § 7 Jews accused of eating forbidden food or of sabbath-breaking, fled for refuge to the Samaritans. xiv 10 § 12 Dolabella to the Ephesians: the Jews cannot serve in war διὰ τὸ μήτε ὄπλα βαστάζειν δύνασθαι μήτε ὁδοιπορεῖν αὐτοὺς ἐν ταῖς ἡμέραις τῶν σαββάτων μήτε τροφῶν τῶν πατρίων καὶ συνήθων κατ' αὐτοὺς εὐπορεῖν. id. vita 3 some priests sent to Rome for trial did not forget piety to God, but lived on figs and nuts. Philo in Flacc. 11 fin. p. 531 M Flaccus constrained Jewish women to eat swine's flesh; some were tortured on their refusal. cf. 2 Macc. 6 18—31. 7 passim. Philo leg. ad Gal. 45 p. 598 M Caligula led the embassy up and down as he inspected buildings in progress, and after giving some orders μέγιστον καὶ σεμνὸν ἐρώτημα ἥρώτα διὰ τί χοιρέων κρεῶν ἀπέχεσθε; at which witticism the Jews' enemies burst into a roar of laughter. It was a heathen calumny that the Jews at a yearly festival ate human flesh (Apion fr. 19 Didot). Sext. Emp. Pyrrh. hyp. iii 24 § 223 Ἰουδαῖος μὲν γὰρ . . . θάπτων ἂν ἀποθάνοι ἢ χοιρεῖον φάγοι. Namat. i 384 humanis animal

[*Iudaeus*] dissociare cibis. Hence the jests of Cicero (Plut. Cic. 7 § 8), when the freedman Caecilius, a proselyte (ἑνοχος τῷ Ἰουδαϊσῷ) desired to accuse Verres: τὴν Ἰουδαίῳ πρὸς χοίρων; (quid homini Iudaeo cum verre?) and of Augustus Maor. ii 4 § 11 (borrowed from Diogenes in Ael. v. h. xii 56) *malem Herodis porcus esse quam filius*. Strabo p. 761. Plut. quaest. conv. iv 5 (who supposes that the Jews worship the swine). He also gives the dietetic reason for the prohibition, the fear of leprosy (cf. Manetho in Ael. n. a. x 16) which is repeated by Tac. h. v 4 *sue abstinent memoria cladis, quod ipsos scabies quondam turpaverat, cui id animal obnoxium*. Seneca in his youth was prevailed on by a Pythagorean to abstain from flesh ep. 108 § 22 *quaeris, quomodo desiderim? in Tiberii Caesaris principatum inventae tempus inciderat. alienigena tum sacra movebantur, sed inter argumenta superstitionis ponebatur quorundam animalium abstinencia*; accordingly he returned to his former diet. Eaters of swine's flesh debarred from the temple of Aphrodite (Aesop fab. 408 409 Halm). The Egyptians ate it only at the full moon Plut. Is. et Osir. 8 p. 354*. Anaxandrides in Ath. 299^f to an Egyptian οὐκ ἐσθίειν βέλ', ἐγὼ δὲ γ' ἤδομαι | μάλιστα τοῦτος. cf. Porphy. de abst. i 14 who also mentions Phoenicians and Jews. id. iv 14. Ios. c. Ap. ii 13. Pausan. vii 17 § 10=5 the Pessinuntians οὐδ' οὐχ ἀντρέφουσι. Eunap. vit. soph. p. 502 33 Didot Chrysanthius ate very sparingly of flesh and wholly abstained from swine's flesh. Solin. 33 4 of the Arabes Scaenitae suillis carnibus prorsus abstinent. cf. Koran 2 108. 5 4. 16 116. Hier. adv. Iovin. ii 7 pr. (ii 334*) *Arabes et Saraceni... nefas arbitrantur porcorum vesci carnibus*. Bochart hieroz. i 2 57. J. C. H. Cassel de populis a suilla abstinentibus Magd. 1749. 4to. Rosenmüller Handb. d. bibl. Alterthumsk. iv (2) 91—95. Milman hist. of the Jews i³ 177. On the refusal to eat with Gentiles Hilgenfeld in his Zeitschr. x 393 cites Gal. 2 2 seq. Luke 15 2. Hermas sim. 8 9 *μετὰ τῶν ἐθνῶν συνῆν*. Justin. apol. i 14 p. 61. Clem. recog. vii 29. hom. 13 4 p. 134 16.

99 ET PRAEPUTIA PONUNT VI 238. Philo begins his 'de circumcisione' by saying that the rite is generally derided. cf. Ios. c. Ap. ii 13. Antiochus Epiphanes forbade it Ios. ant. xii 5 § 4. 2 Mac. 6 10. Here the father only abstained from swine's flesh, as a proselyte of the gate, the son is circumcised also, as a proselyte of righteousness. Hor. s. i 9 70 *curtis Iudaeis*. Strabo p. 761^o. 824^b (Egyptians and Jews). Tac. h. v 5 *circumcidere genitalia instituere, ut diversitate noscantur: transgressi in morem eorum idem usurpant, nec quicquam prius imbuuntur quam contemnere* (ver. 100) *deos, exuere patriam, parentes liberos fratres vilia habere*. Suet. Dom. 12 *Iudaicus fiscus acerbissime actus est; ad quem deferrebantur, qui vel inprofecti Iudaicam agerent vitam, vel dissimulata origine inposita genti tributa non pendissent. interfuisse me adulescentulum memini, cum a procuratore frequentissimoque consilio inspiceretur nonagenarius senex, an circumsectus esset*. Mart. vii 30 5 *recutitorum... Iudaeorum*. 35 4. 55 7 8. 82 5 *verpus*. xi 94. Ios. ant. xiii 9 § 1 Hyrcanus required the Edomites to be circumcised. xx 2 § 1. 4—6 Helena, queen of Adiabene, her court ladies and her son Izates became converts, and he, in spite of her remonstrances, was circumcised: she made a pilgrimage to Jerusalem. Metilius, a Roman captive, was saved from death by the Jews, on condition that he would be circumcised Ios. bell. ii 17 § 10. Ios. c. Ap. ii 13 Apion derided both abstinence from swine's flesh and circumcision: Iosephus defends both by the example of the Egyptian priests. cf. Philo de circumcisione i ii

210 M. Petron. 102 *circumcide nos, ut Iudaei videamur*. Namat. i 387 388 *reddimus obscenae convicia debita genti, | quas genitale caput propudiosa metit*. Porphy. on Hor. s. i 9 10. Before the last Jewish revolt (A.D. 132—135) Hadrian prohibited circumcision Spartian. 14 § 2; a prohibition which was repealed by Antoninus Pius, except in the case of Gentile proselytes (dig. XLVIII 8 11 pr. novell. Inst. 142 1. Iul. Paull. sent. v 22 §§ 3 4. cod. Theod. XVI 8 22 *Iudaica nota*. Orig. Cels. II 13. See further Gieseler KG. i § 38 n. 8). Helioabalus was circumcised and abstained from swine's flesh DCass. LXXIX 11 §§ 1 2. The Egyptians were also circumcised Hdt II 36 § 3. 37 § 2 Bähr. 104 § 2 Bähr *μόνοι πάντων ανθρώπων Κόλχοι καὶ Αἰγύπτιοι καὶ Αἰθίοπες περιτάμνονται ἀπ' ἀρχῆς τὰ αἰεταία*. § 3 *Φοίνικες δὲ καὶ Σύριοι οἱ ἐν τῇ Παλαιστίνῃ* [i.e. the Israelites] *καὶ αὐτοὶ ὁμολογοῦσι παρ' Αἰγυπτίων μεμαθηκέναι κ.τ.λ.* §§ 4 5. cf. Ios. ant. VIII 10 § 3. Aristoph. av. 504—7 with schol. Egyptians and Phoenicians. DS. i 28 § 3. 55 § 5. III 32 § 5 Ethiopian troglodytes. Cels. in Orig. i 22. v 41. Orig. hom. 5 in Jerem. 14 (xv 171 L) Egyptian priests. Clem. Al. str. i § 66 Pythagoras, in order to obtain access to the Egyptian mysteries. Iulian in Cyr. c. Iul. x p. 354^b Sp. See for other nations Movers die Phönizier III 275. Concealment of circumcision I Cor. 7 18. 1 Macc. 1 16. Ios. ant. XII 5 § 1. cf. Dioscor. i 10. III 51. IV 157. Cels. VII 25. Spencer de legg. Hebr. i 5 §§ 2—6. J. Bergson die Beschneidung v. hist.-krit. u. medic. Standp. Berl. 1844. Hoffmann in Ersch u. Gruber ix 267 seq. cf. J. B. Friedreich zur Bibel. Nürnberg. 1848 II 39—165. Winer's Real-Wörterb. and Steiner in Schenkel's Bibelllexikon 'Beschneidung'.

100 CONTEMNERE Plin. XIII § 46 *gens contumelia numinum insignis*. Quintil. III 7 § 21 *est conditoribus urbium infame contraxisse aliquam perniciosam ceteris gentem, qualis est primus Iudaeae superstitionis auctor*. Tac. h. v 5 *pessimus quisque spretis religionibus patriis tributa (the fixed temple dues) et stipes (occasional alms) illuc congeriebant: unde auctae Iudaeorum res*. the exclusiveness (xv 37 n.) of the Jewish religion offended the Romans, whose maxim was Cic. p. Flacc. § 69 *sua cuique civitati religio, Laeli, est: nostra nobis*. In an edict, by which Claudius granted the Jews religious freedom, he added (Ios. ant. XIX 5 § 3) *ὅς καὶ αὐτοῖς ἤδη νῦν παραγγέλλω μου ταύτῃ τῇ φιλανθρωπία ἐπιεικέστερον χρῆσθαι καὶ μὴ τὰς τῶν ἄλλων ἐθνῶν δεισιδαιμονίας ἐξουθενίζειν, τοὺς ἰδίους δὲ νόμους φυλάσσειν*. In another edict he confesses (ib. § 2) that Caligula humiliated the Jews *διὰ τὴν πολλὴν ἀπόνειαν καὶ παραφροσύνην ὅτι μὴ παραβῆναι ἠθέλησε τὸ Ἰουδαίων ἔθνος τὴν πάτριον θρησκείαν καὶ θεὸν προσαγορεύειν αὐτὸν*.

101 IUDAEICUM Porson on Eur. Hec. 287 'viri optimi Francisci Oudini, qui in misc. obs. nov. v 431 a in his verbis [*Ἀχαικός cet.*] corripit contendit ex Attico isto *Iudaicum* apud Iuv. nulla ratio habenda est.'

EDISCUNT VI 544 interpretes legum Solymarum. Ios. ant. IV 8 § 12. XX 3 § 3 the proselyte Izates sends his sons to Jewish masters *γλώτταν τὴν παρ' ἡμῖν πάτριον καὶ παιδείαν ἀκριβῶς μαθησομένους*. ib. 11 § 2 p 285 21 Bekker *μόνος δὲ σοφίαν μαρτυροῦσι, τοῖς τὰ νόμιμα σαφῶς ἐπισταμένοις καὶ τὴν τῶν ἱερῶν γραμμάτων δύναμιν ἐρμηνεύσαι δυναμένοις*. cf. Philo quod omnis probus liber 12 p 458 M on the discipline of the Essenes. id. fragm. p. 630 631 M on the services of the sabbath and the general acquaintance with the law. cf. Ios. c. Ap. II 16—20. 25. id. bell. II 12 § 2 Cumanus ordered the execution of a soldier who had torn and burnt the book of the law. ib. 8 § 9 among the Essenes it is death to curse

Moses. § 10 in the war neither fire nor torture could prevail on them to curse Moses or eat forbidden food. Ios. c. Ap. 11 18 'let a man ask any of us the laws, he will tell them more easily than his own name. Therefore learning them off (*ἐκμανθάνοντες*) from the very first perception, we have them as it were imprinted on the soul, and transgressors are few.' At the age of 14 (*vita* 2) Iosephus was an interpreter of the law. Philo leg. ad Gai. 16 11 562 M 'taught so to say from their very swaddling-clothes to believe in one God the Father and Maker of the world.' Mark 8 22. acts 6 11 14. 15 21. 2 Cor. 3 14 15. Hausrath 1¹ 79 seq. 'Tendenzen des Rabbinismus.' ib. 137 Essenes.

SERVANT Rom. 2 17. Hekataeus in Ios. c. Ap. 1 22 (354 50 Didot) attests the obstinate fidelity of the Jews to their law. cf. Ios. c. Ap. 1 12 *μάλιστα δὲ πάντων περὶ παιδοτροφίαν φιλοκαλοῦντες καὶ τὸ φυλάττειν τοὺς νόμους καὶ τὴν κατὰ τούτους παραδεδομένην εὐσέβειαν ἔργον ἀναγκαϊώτατον παντὸς τοῦ βίου πεποιημένοι.* ib. 8 a description of the O. T.; Jewish reverence for the law; readiness to brave all tortures and take death joyfully rather than to transgress it. What Greek would suffer the least hurt to save his whole literature? Credulity of the heathen historians respecting the Jews. id. ant. xiv 4 § 3 when Jerusalem was stormed by Pompeius B.C. 63, the priests served in the order of their course even while men were being slain in the temple; a fact, attested by Livy, which proves *τὴν ὑπερβολὴν ἧς ἔχομεν περὶ τὸν θεὸν εὐσεβίας καὶ τὴν φυλακὴν τῶν νόμων.* ib. xviii 8 §§ 2 3 refusal of the Jews to admit the image of Caligula into the temple. Philo in Eus. p. e. viii 6 § 9 p. 357^b not a word of Moses' law has been changed for more than 2000 years, *ἀλλὰ κἀν μυριάκις αὐτοὺς (the Jews) ἀποθαεῖν ὑπομεῖναι θάττον ἢ τοῖς ἐκείνων νόμοις καὶ ἔθεσιν ἐναντία πεισθῆναι.* cf. id. leg. ad Gai. 31 p. 577 M. Ios. bell. 11 10 § 5 Petronius wrote to Caligula, that, unless he wished to lose land and people, *δέοι φυλάττειν αὐτοὺς τὸν νόμον.* ib. 14 § 5 tumult occasioned by an affront to the law,—the sacrifice of some birds at the entrance of a synagogue on the sabbath. id. c. Ap. 1 20 elsewhere innovation is honoured as a proof of ability. *ἡμεῖς δὲ τοῦναντίον μίαν εἶναι καὶ φρόνησιν καὶ ἀρετὴν ὑπεilhάμεν μηδὲν δῶως ὑπεναντίον μήτε πράξαι μήτε διανοηθῆναι τοῖς ἐξ ἀρχῆς νομοθετηθεῖσιν.* ib. 30 the reward of obedience to the law not gold or silver nor a crown of parsley or olive, but the assured hope that *τοῖς τοὺς νόμους διαφυλάξασσι*, and who die readily if need be in their behalf, God gives a new birth and better life. This I should not venture to say, if experience had not proved to all that many of our people often ere now chose bravely to endure all things, that they might not say a single word against the law. Philo migr. Abr. 16 1 450 M. id. *vita Moysis* 11 §§ 2 3 Mosaic law immortal as sun and moon. id. leg. ad Gai. 23 p. 568—9 M Jewish freedmen beyond the Tiber allowed to learn the law on the sabbath. Syllaenus was required, as the price of Salome's hand (Ios. ant. xvi 7 § 6) *ἐγγραφήναι τοῖς τῶν Ἰουδαίων ἔθεσι.*

METUUNT 96 n.

Cerda on Aen. vii 60. Heins and Gierig on Ov. m. 1 323 (non) *illa metu-entior ulla deorum.* Apul. m. iv 32 *irae superum metuens.* Philo leg. ad Gai. 31 p. 572 fin. M. Orelli inser. 2523 (Pola)=CIL v 1 n. 88 AVR • SOTER • ET • AVR • STEPHANVS • AVRELIAE • SOTERIAE • MATRI • PIEN-
SISMAE • RELIGIONI • (L.—IS) IYDAICAE • METVENTI • F • P. cf. Bernays 'die Gottesfürchtigen bei Juvenal' in comm. philol. in honorem Mommseni Berl. 1877 563—569 from whom the remainder of this note is taken: Deyling obs. sacr. 11^o 462. 2 kings 17 mixt population settled by Esarhaddon in Samaria 27 'feared not the Lord', who sent lions among them; a priest

was sent for 28, who 'taught them how they should fear the Lord' cf. 32. 33 'they feared the Lord and served their own gods.' cf. 36. 39. 41. In the psalms, after the house of Israel, the house of Aaron, the Levites, i. e. all the classes of Israelites proper, there are mentioned, always in the last place, those 'that fear the Lord', i. e. gentile converts 115 11. 118 4. 135 20. cf. Esth. 9 27. Is. 56 6. Ios. ant. xiv 7 § 2, accounting for the 10,000 talents of gold taken by Crassus from the temple, *θανάσιον δὲ μηδὲς ἐλ τοσούτος ἦν πλοῦτος ἐν τῷ ἡμετέρῳ ἱερῷ, πάντων τῶν κατὰ τὴν οἰκουμένην Ἰουδαίων καὶ σεβομένων τὸν θεόν, ἔτι δὲ καὶ τῶν ἀπὸ τῆς Ἀσίας καὶ τῆς Εὐρώπης ἐς αὐτὸ συμπερόντων ἐκ πολλῶν πᾶν χρόνων*: of these three classes the first are born Jews, the third Asiatics and Europeans who made presents to the temple; the second must be proselytes. So acts 16 14 Lydia *σεβομένη τὸν θεόν*. *σεβόμενοι* alone, distinguished from Jews 13 43. 17 4 and 17. The 'mocking crucifix' found on the Palatine (F. X. Kraus das Spotterucifix Freib. 1872) ΑΛΞΑΜΕΝΟC CE-BETE (σέβεται) ΘΕΟΝ is aimed at a proselyte, not at a Christian. Another term is found in St Paul's speech at Antioch in acts 13 16 *ἄνδρες Ἰσραηλῖται καὶ οἱ φοβούμενοι τὸν θεόν*, and with a more precise indication of different descent, 26 *ἰσὺς γένους Ἀβραάμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν* where ἐν ὑμῖν represents the hebr. *betochechem* of exod. 12 49 'the stranger that sojourneth among you'. levit. 16 29. 17 12. 18 26. Yet another synonym is *εὐλαβεῖς* acts 2 5. 8 2.

102 ARCANO xv 141. Flor. i 40 (= iii 5) § 30

Pompeius entered Jerusalem and saw *illud grande impiae gentis arcanium patens, sub aurea vite cillum*.

VOLUMINE MOYSES Manetho in Ios. c. Ap. i 26. Apion ibid. ii 2. Chae-remion ib. i 32. DS. xxxiv 1 § 3 Antiochus Epiphanes found in the temple a bearded statue, seated on an ass and holding a book; this he supposed to be the statue of Moses, the founder of the misanthropic institutions of the Jews. § 4 accordingly he killed a swine and poured the blood on the statue and altar; dressed the meat and *προσέταξε τῷ μὲν ἀπὸ τούτων ἡμῶν τὰς ἱερὰς αὐτῶν βίβλους καὶ περιεχούσας τὰ μισόξενα νόμιμα καταρρᾶναι*. He also compelled the high priest and other Jews to eat the meat. cf. id. xi. 3 §§ 3-8 from Hekataeus esp. § 4 *τὰς δὲ θυσίας ἐξηλλαγμένας συνεστήσατο τῶν παρὰ τοῖς ἄλλοις ἔθνεσι καὶ τὰς κατὰ τὸν βίον ἀγωγὰς; διὰ γὰρ τὴν ἰδίαν ξενηλασίαν ἀπάνθρωπὸν τινα καὶ μισόξενον βίον εἰσηγήσατο*. i 94 § 2 where he names Jehovah ('Iaō). Strabo 760-762. Plin. xxx § 11. Tac. h. v 3 4. Justin. xxvii 2 §§ 11-16. Cels. in Orig. i 21. 23. 26. v 43. Procop. Vand. ii 10.

103 104 Tac. h. v 5 *apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium, separati epulis, discreti cubilibus*. Petron. fr. 37 Bücheler *Judaeus, licet et porcinum numen adoret [like the father here 99], | et caeli summas advocet aurículas [97], | nī tamen et ferro succiderit inguinis oram [as the son does but not the father 99], | exemptus populo [103 104] Graia migrabit ab urbe, | et non ieiuna sababata lege premet (tremet Bücheler)*. Justin. xxxvi 2 § 15 *quoniam metu contagionis pulsos se ab Aegypto meminerant, ne eadem causa invisi apud incolae forent, caverunt ne cum peregrinis communicarent; quod ex causa factum paullatim in disciplinam religionemque convertit*.

MONSTRARE VIAS Diphil. parasit. in Ath. p. 238' *ἀγνοεῖς ἐν ταῖς ἀραῖς | δ τι ἔστιν, ἐλ τις μὴ φηδῶσει' ὀρθῶς δδόν*. cf. Plaut. trin. 679 *datur ignis, tam etsi ab inimicis petas*. Cic. off. iii § 54 *erranti viam*

non monstrare, quod Athenis execrationibus publicis sanctum est. Enn. ib. i § 51 homo, qui erranti comiter monstrat viam. Sen. ben. iv 29 § 1 nec consilium deliberanti dabis ingrato nec aquam haurire permittes? nec viam erranti monstrabis ingrato? id. ep. 96 § 51 magna scilicet laus est, si homo mansuetus homini est. praecipiemus, ut . . . erranti viam monstret?

EADEM NISI SACRA COLENTI Esth. 3 8. 3 Mac. 7 4 πρὸς πάντα τὰ ἔθνη δυσμένεια. Acts 10 28. 1 Thess. 2 15. DS. xxxi 1 § 1 the friends of Antiochus Sidetes urged him to extirpate the Jews: μόνους γὰρ ἀπάντων ἔθνων ἀκοινωνήτους εἶναι τῆς πρὸς ἄλλο ἔθνος ἐπιμιξίας καὶ πολεμίου ὑπολαμβάνει πάντας. § 2 συστησάμενους δὲ τὸ τῶν Ἰουδαίων ἔθνος παράδοσιμον ποιῆσαι τὸ μῖσος τὸ πρὸς τοὺς ἀνθρώπους· διὰ τοῦτο δὲ καὶ νόμιμα παντελῶς ἐξηλλαγμένα καταδείξαι, τὸ μηδενὶ ἄλλῳ ἔθνει τραπέζης κοινωνεῖν μηδ' εὐνοεῖν τὸ παράπαν. cf. § 3 Μωυσέως. . νομοθετήσαντος τὰ μισάνθρωπα καὶ παράνομα ἔθνη τοῖς Ἰουδαίοις. Amm. xxii 5 § 5 Iudaeorum faetentium et tumultuantium. Lysimachus in Ios. c. Ap. i 34 says that Moses charged the Jews μήτε ἀνθρώπων τινὶ εὐνοήσῃν μήτε ἄριστα συμβουλευσῇν, ἀλλὰ τὰ χεῖρονα, θεῶν τε ναοὺς καὶ βωμοὺς, οἷς ἂν περιτύχωσι, ἀνατρέπειν. Their city, originally Ἱερσόυλα 'sacriligious', was changed to Ἱεροσόλυμα when they became powerful. ib. ii 10 Apion affirmed that the Jews swore by God the maker of heaven and earth and sea, μηδενὶ εὐνοήσῃν ἄλλοφύλῳ, μάλιστα δὲ Ἕλλησι. Iosephus replies that many Greeks have become proselytes, some of whom have relapsed into heathenism; yet none of these had heard of such an oath. ib. 7 Apion declared that the Jews yearly fattened a Greek for sacrifice, at a part of him, swearing hostility to the Greeks. ib. 14 the law enjoins universal philanthropy; Apollonius reviles us as atheists and misanthropists. See passages preaching hatred from Rabbinical writers in Wetstein, Lightfoot, Paulus on Matt. 5 48. Aug. Wünsche neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch (Gött. 1878) 65—67 brings together lessons of forgiveness, worthy of Christian teachers. The true doctrine of the Old Testament respecting 'the stranger', may be learnt from Nöldeke in Schenkel's Bibel-Lexikon s. v. Fremde. Ios. ant. xi 6 § 5 Haman calls the Jews ἔθνος πονηρὸν δμικτον ἀσύμφυλον οὔτε θρησκεῖαν τὴν αὐτὴν τοῖς ἄλλοις ἔχον οὔτε νόμους χρώμενον ὁμοίως, ἐχθρὸν δὲ καὶ τοῖς θεοῖς καὶ τοῖς ἐπιτηδεύμασι τῷ σὺ λαῷ καὶ ἅπασιν ἀνθρώποις. ibid. xiii 8 § 3 διὰ τὴν ἀμίξίαν οὐκ ἐφικνούμενοι πρὸς ἄλλους. id. c. Ap. ii 41 of our laws I need say no more: they have been seen οὐκ ἀσέβειαν μὲν, εὐσέβειαν δ' ἀληθεστάτην διδάσκοντες, οὐδ' ἐπὶ μισάνθρωπιαν, ἀλλ' ἐπὶ τὴν τῶν ὄντων κοινωνίαν παρακαλοῦντες. Ios. vita 13 John of Gischala pretended that the Jews of Caesarea Philippi had begged him to supply them with oil, μὴ δι' ἀνάγκην Ἑλληνικῶς χρώμενοι τὸ νόμιμα παραβαίνοντες. cf. bell. Iud. ii 21 § 2. DCass. xxxvii 17 § 2 κεχωρίσθαι δὲ ἀπὸ τῶν λοιπῶν ἀνθρώπων ἐς τε τὰλλα τὰ περὶ τὴν διαίταν πάθ' ὡς εἰπεῖν. On the Jewish hatred of Greeks and of their language see M. Nicolas doctrines relig. des Juifs Par. 1860 61—66. Ios. ant. xx 11 § 2 the study of foreign tongues despised by the Jews; the law alone had in honour. cf. Ewald vii 1 58 n. 1. Keim Jesu von Naz. i 228. 244 and 248 (influence of the book of Daniel). ii 260 n. 2. Tac. h. v 4 Moyses quo tibi in posterum gentem firmaret, novos ritus contrariosque ceteris mortalibus indidit. profana illic omnia, quae apud nos sacra: rursum concessum apud illos, quae nobis incesta. Arr. Epikt. i 22 § 4 αὕτη ἐστὶν ἡ Ἰουδαίων καὶ Σύρων καὶ Αἰγυπτίων καὶ Ῥωμαίων μάχη

οὐ περὶ τοῦ ὅτι τὸ ὄσιον πάντων προτιμητέον καὶ ἐν παντὶ μεταδιωκτέον, ἀλλὰ πότερόν ἐστιν ὄσιον τοῦτο, τὸ χοιρείου φαγεῖν, ἢ ἀνόσιον. II 9 § 20 τί ὑποκρίνει Ἰουδαίος, ὧν Ἕλλην; οὐχ ὄρεῖ, πῶς ἕκαστος λέγεται Ἰουδαίος; πῶς Σῦρος; πῶς Αἰγύπτιος; καὶ ὅταν τινὰ ἐπαμφοτερίζοντα εἰδωμεν, εἰώδαμεν λέγειν, 'οὐκ ἔστιν Ἰουδαίος, ἀλλ' ὑποκρίνεται' ὅταν δ' ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου καὶ ἡρημένου, τότε καὶ ἐστὶ τῷ ὄντι καὶ καλεῖται Ἰουδαίος. Synes. ep. 4 Ἰουδαῖοι, γένος ἐκσπονδον καὶ εὐσεβεῖν ἀναπεπεισμένον ἦν ὅτι πλείστους ἀνδρας Ἕλληνας ἀποθανεῖν αἰτίοι γένωνται. Philostr. Apoll. v 33 § 4 ἐκεῖνοι γὰρ πάλαι ἀφεστᾶσιν οὐ μόνον Ῥωμαίων, ἀλλὰ καὶ πάντων ἀνθρώπων· οἱ γὰρ βίον ἀμικτον εὐρόντες καὶ οἷς μήτε κοινὴ πρὸς ἀνθρώπους τράπεζα μήτε σπονδαὶ μήτ' εὐχαὶ μήτε θυσίαι, πλέον ἀφεστᾶσιν ἡμῶν ἢ Ζοῦσα καὶ Βάκτρα καὶ οἱ ὑπὲρ ταῦτ' Ἰνδοί. Justin. xxxvi 2 § 15.

104 QUAEQUITUM AD FONTEM SOLOS DEDUCERE VERPOS cf. the surprise of the woman of Samaria Jo. 4 9, where see Wetst. Lightf. Aug. Wünsche Beiträge zur Erläuterung u. s. w. Gött. 1878 p. 512 cites the Mishna Nidda iv 1.

105 106 CUI SEPTIMA QUAEQUE FUIT LUX IGNAVA VI 159. Aug. civ. Dei vi 11 *hic* [Seneca] *inter alias civilis theologiae superstitiones reprehendit etiam sacramenta Iudaeorum et maxime sabbata, inutiliter eos facere adfirmans, quod per illos singulos septem interpositos dies septimam ferme partem aetatis suae perdant vacando et multa in tempore urgentia non agendo laedantur . . . de illis sane Iudaeis cum loqueretur, ait 'cum interim usque eo sceleratissimae gentis consuetudo convaluit, ut per omnes iam terras recepta sit; victi victoribus leges dederunt.'* Hence Namatian. i 397 398 *latus excisae pestis contagia serpunt | victoresque suos natio victa premit.* ib. 391 septima quaeque dies turpi damnata veterno. ib. 389 frigida sabbata. Apion fr. 4 Didot. Agatharchides fr. 19 Didot (in Jos. o. Ap. i 22 fin.) ἀργεῖν εἰθισμένοι δι' ἐβδόμης ἡμέρας, καὶ μὴδὲ τὰ ὅπλα βαστάζειν ἐν τοῖς εἰρημένοις χρόνοις μήτε γεωργίας ἀπτεσθαι μήτε ἄλλης ἐπιμελίσθαι λειτουργίας μηδεμιᾶς, ἀλλ' ἐν τοῖς λεροῖς ἐκτετακότες τὰς χεῖρας εὐχεσθαι μέχρι τῆς ἑσπέρας. Justin. xxxvi 2 § 14. The Samaritans (Jos. ant. xii 5 § 5) in a letter to Antiochus Epiphanes professed to have instituted the sabbath to avert plagues. Asinaeus (ib. xviii 9 § 2) defeated with great slaughter a Babylonian satrap who expected no resistance on the sabbath. id. bell. Iud. ii 17 § 10 fin. the Jews fear the wrath of God on account of a treacherous massacre: καὶ γὰρ δὴ σαββάτῳ συνέβη πραχθῆναι τὸν φόνον, ἐν ᾧ διὰ τὴν θρησκίαν τῶν ὁσίων ἔργων ἔχουσι ἐκχειρίαν. Tac. h. v 4 septimo die otium placuisse ferunt, quia is finem laborem tulerit; dein blandiente inertia septimum quoque annum ignaviae datum. an. ii 85 4000 freedmen, tainted with Egyptian and Jewish superstition, banished. Suet. Aug. 76 Augustus writes *ne Iudaeus quidem, nisi Tiberi, tam diligenter sabbatis ieiunium servat, quam ego hodie servavi.* Plut. de superst. 7 p. 169^o Ἰουδαῖοι σαββάτων ὄντων ἐν ἀγνάπτοις καθεζόμενοι τῶν πολεμίων κλίμακας προστιθέντων καὶ τὰ τεῖχη καταλαμβάνοντων οὐκ ἀνέστησαν ἀλλ' ἐμείναν ὥσπερ ἐν σαγήνῃ μᾶτ' τῇ δεισιδαιμονίᾳ συνδεδεμένοι. quaest. conv. iv 6 2 §§ 6—8 p. 671^f. 672^o (who connects it with the worship of Baechus). DCass. xxxvii 17 § 3 τὴν ἡμέραν τὴν τοῦ Κρόνου καλουμένην ἀνέθεσαν καὶ ἄλλα τε ἐν αὐτῇ ἰδιαιτάτα πολλὰ ποιοῦσι, καὶ ἔργον οὐδενὸς σπουδαίου προσάπτονται. ib. xlix 22 §§ 4 5. lxxvii 7 § 2. Frontin. strategem. ii 1 § 17 *divus Augustus Vespasianus Iudaeos Saturni die, quo eis nefas est quidquam seriae rei agere, adortus superavit.* Jos. ant. xiv 4

§ 2 fin. 3 pr. Pompeius observing that the Jews would repel an attack on the sabbath, but not assault his works, devoted that day to labour at the mound and towers. cf. XII 1. 6 § 2 pm. XIII 1 § 3. 8 § 4. bell. II 16 § 4 p. 120 l. 50—121 l. 4 Dind. Jews at Antioch and elsewhere forced for a time to break the sabbath ib. VII 3 § 3 fin. The Romans and others in some cases excused the Jews from military service, because it clashed with their laws respecting the sabbath and unclean meats (Ios. ant. XIV 10 §§ 12. 20. 21. 23. 25). Augustus excused them from appearing to bail on the sabbath or on the preparation from 3 p.m. (ib. XVI 6 § 2). He also allowed them to receive *congiaria* on the Sunday, if the distribution fell on a sabbath Philo leg. ad Gai. 23 p. 569 M. We read however of Roman soldiers, who, acting under the direction of a renegade Jew, compelled the desecration of the sabbath (Ios. bell. VII 3 § 3 fin.). cf. 2 Macc. 6 11. Synes. ep. 4 p. 161—2 a Jewish pilot dropt the helm during a storm at the beginning of the sabbath: his life was threatened, but he played the resolute Maccabee, until at midnight, seeing that it was a matter of life and death, he held himself discharged from the law. Selden de iure nat. et gent. III 15—18.

106 PARTEM VITAE NON ATTIGIT ULLAM Ios. c. Ap. II 2 fin. τὸ μὲν γὰρ σάββατον κατὰ τὴν Ἰουδαίαν διδλεκτον ἀνάπαντος ἐστὶν ἀπὸ παντὸς ἔργου. cf. ant. XIII 8 § 7. Philo de migr. Abr. 16 1 450 M. Synes. ep. 4 p. 162 fin. on the sabbath οὐδενὶ θέμις ἐστὶν ἐνεργὸν ἔχειν τὴν χεῖρα, ἀλλὰ τιμῶντες διαφερόντως αὐτὴν ἀγούσιν ἀπραξίαν.

107—255 to other vices the young are prone of themselves; to avarice their fathers must train them (107—125): accordingly they stint themselves and their household and, the love of money growing with their wealth, by fair means or foul possess themselves of their neighbours' estate (126—155): for now a single proprietor will own a larger tract than Rome did under the kings; it is this haste to be rich which causes crime (156—178): the Marsian father of old warned his sons against luxury; now-a-days a father urges his sons to make money by any the meanest arts (179—208): what wonder then if the son goes a step further, and seeks his fortune by perjury and murder? nay, to satisfy that love of gain which he has inherited from his father, attempts that father's life? (209—255).

107 SPONTE TAMEN IUVENES IMITANTUR CETERA Sen. n. q. III 30 § 8 cito nequitia subrepi: virtus difficilis inventus est. rectorem ducemque desiderat. etiam sine magistro vitia discuntur.

108 on the want of caesura cf. x 358 n. quoque even against their will. AVARITIAM Hor. a. p. 164. Pers. VI 22.

109 FALLIT ENIM VITIUM SPECIE VIRTUTIS ET UMBRA 112. Plin. ep. II 6 cited on I 140. hence Hier. ep. 107 6 (1 684) vitia non decipiunt, nisi sub specie umbræque virtutum. Liv. XXII 12 § 12 vicina virtutibus vitia. Ov. rem. 323 mala sunt vicina bonis. Sen. ep. 45 § 7 vitia nobis sub virtutum nomine obrepunt. ib. 120 § 8 mala interdum speciem honesti obtulere et optimum ex contrario nituit. sunt enim, ut scis, virtutibus vitia confinia et perditis quoque ac turpibus recti similitudo est. sic mentitur prodigus liberalem. id. clem. I 3 § 1 cum sint vitia quaedam virtutes imitantia. Quintil. II 12 § 4. VIII 3 § 7. Rutil. Lup. I 4. Amm. XXX 8 § 10 sciens pleraque vitiorum imitari solere virtutes. Aug. conf. II 6 § 12 fin. est quaedam defectiva species et umbratica vitiis fallentibus. cf. § 13. Friedländer III 571. Philo de fortitud. 5 (II 379). Greg. moral. III 19. Spengel on Arist. rhet. p. 142.

110 II 8 seq. TRISTE

HABITU VULTUQUE ET VESTE SEVERUM hence Prudent. psychom. 551—6 of Avaritia torvam faciem furialiaque arma | exiit inque habitum sese transformat honestum. | fit virtus specie vultuque et voce severa; | quam memorant frugi, parce cui vivere cordi est cet.

111 FRUGI Hor. s. i 3 49 parcius hic vivit: frugi dicatur. Cic. Tusc. iii § 16 seq. Sen. ep. 88 § 30 frugalitatem et parsimoniam.

112 PARCUS Hor. ep. ii 2 194 quantum discordet parcus avaro. Sen. ben. ii 34 § 4 parsimonia est scientia vitandi sumptus supervacuos aut ars re familiari moderate utendi. parcissimum tamen hominem vocamus animi pusilli et contracti, cum infinitum intersit inter modum et angustias. haec alia sunt natura, sed efficit inopia sermonis, ut et hunc et illum parcum vocemus. Quintil. iii 7 § 25 quia sit quaedam virtutibus ac vitii vicinitas, utendum proxima derivatione verborum, ut... pro avaro parcum vocemus. Tac. h. i 37 falsis nominibus... parsimoniam pro avaritia... appellat. Ambr. de parad. § 73 there are many ways of the serpent, falsa imponentis rebus singulis nomina, ut... avaritiae nomina imponat industriae.

RE RUM TUTELA SUARUM Hor. ep. i 1 103 rerum tutela mearum | cum sis.

113 CERTA MAGIS cet. Ov. m. ix 190 pomaeque ab insomni concustodita dracone. Hor. s. i 3 26 27 tam cernis acutum | quam aquila aut serpens Epidaurius. Phaedr. iv 20 3 4 a fox, digging its burrow, pervenit ad draconis speluncam intimam, | custodiebat qui thesauros abditos. He asked, what prize has tempted you 10 ut careas somno et aevum in tenebris exigas. Mart. xii 53 3—5 largiris nihil incubasque gazae, | ut magnus draco, quem canunt poëtae | custodem Scythici fuisse luci. Macrob. Sat. i 20 § 3 ferunt hunc serpentem [draconem] acie acutissima et pervigili naturam sideris huius [solis] imitari, atque ideo aedium adytorum oraculorum thesaurorum custodiam draconibus assignari. Cf. Paulus Fest. p. 67 M.

114 HESPERIDUM SERPENS v 152 n. first named in Hes. th. 333—335 and in the Heraklea of Panyasis fr. 11 (Hygin. p. a. ii 6). Heyne Aen. iv exc. 4. Varro Menipp. Meleagr. fr. 7 Büch. (in Non. s. v. immane) adde hydram Lernaeam et draconem Hesperidum: quot bestiae fuerunt immanes. Lucr. v 32—35. Plin. h. n. v § 3. Prop. iii—ii 24 26 et tibi ab Hesperio mala dracone ferat. Luc. ix 356—366. Mart. xiii 37 2. Serv. Aen. iv 484. serpent watchers in Apul. m. vi 14. Cf. Suet. Nero 6 fin. Friedländer r⁴ 516 (citing Artemid. ii 13 cet.) 528. Hdt. iii 107 § 2 (of frankincense); Isid. orig. xvii 8 8 (of pepper): the dragon of Cadmus Ov. m. iii 32 seq. Jacobi Handwörterb. d. Mythol. 412—4. Spanh. on Callim. Del. 91 (on dragon guards).

PONTICUS i 7 n. the guard of the golden fleece among the Colchi in Pontus Ov. m. vii 149 seq. Warton-Hazlitt hist. Engl. poetry i 278. ii 10.

ADDE QUOD xv 47. many exx. in Krebs-Allgayer.

114 115 HUNC, DE QUO LOQUOR Cic. fin. iii § 70 huic disciplinae, de qua loquor.

115 seq. iii 140 seq. Hor. ep. i 1 43 seq. 52 seq. Sen. ep. 115 §. 11 admirationem nobis parentes auri argentique fecerunt et teneris infusa cupiditas altius sedit crevitque nobiscum. deinde totus populus in alia discors in hoc convenit. hoc suspiciunt, hoc suis optant, hoc dis vel rerum humanarum maximum, cum grati videri volunt, consecrant cet.

115 ADQUIRENDI 125.

Quintil. XII 7 § 10 *iustior acquirendi ratio . . . facultatem aliter acquirendi*. I 12 § 17 *dicant sine his in foro multi et adquirant*. Tert. idol. 11 *ceterum si cupiditas abscedat, quae est causa acquirendi? cessante causa acquirendi non erit necessitas negotiandi*. So Hor. ep. I 7 57 *quaerere et uti*.

116 QUIPPE yes, these are the workmen who see their fortune grow under their hand.

FABRIS dat.

117 SED but, if it is thus to grow, every means must be employed, the forge must be always heated, the anvil always busy.

118 INCUDE ASSIDUA Cic. de or. II § 162 *his potius tradam assiduus uno opere eandem incudem diem noctemque tundentibus, qui omnis tenuissimas particulas atque omnia minima mansa ut nutrices infantibus pueris in os inserant*. Amm. XVIII 4 § 26 *uxor, ut proverbium loquitur mater, eandem incudem diu nocteque tundendo maritum testari compellit*.

CAMINO forge (Beckmann hist. inv. I 301 Bohn).

119 ET PATER the father also, as well as the people (115), admires the avaricious. Sen. ep. 94 § 54 *ideo in singulis vitia populorum sunt, quia illa populus dedit*.

ANIMI FELICES Verg. g. I 277 *Forbiger felices operum*. Aen. IV 529 *infelix animi*. Kirchner on Hor. s. I 9 11 p. 298. Kühner gr. Gramm. II* 330.

AVAROS on the

avarice of old age Cic. Cat. mai. §§ 65 66.
120 NULLA EXEMPLA BEATI PAUPERIS ESSE PUTAT looking on it as a contradiction in adiecto I 39 n. 140 n. *pauperis* is subst. VIII 49 n. cf. I 39 n. Mühlmann col. 952.

121 IUVENES sons 23.

122 INCUMBERE VIII 76.

SECTAE Plin. pan. 45 § 4 *quae tibi secta vitae, quod hominum genus placeat*. ib. 85 § 7 *praecipuum est principis opus amicos parare. placeat tibi semper haec secta*. Suet. rhet. 4 *quod in re publica administranda potissimum consularis Isaurici sectam sequeretur*. Capitolin. Ver. I § 4 *a cuius [Marci] secta lascivia morum et vitae licentioris nimietate dissensit*.

123 ELEMENTA alphabet cf. Hor. ep. I 1 27.

PROTINUS III 140.

124 SORDES I 140 n. petty savings.
as the pupil advances.

125 MOX in time,

126 CASTIGAT pinches.

MODIO INIQUO Liv. V 48 § 9 *pondera ab Gallis adlata iniqua*. Pers. I 130 *fregerit heminas Arreti aedilis iniquas*, of short measure; it is characteristic of the miser Theophrast. char. 30 = 26 τῷ ἀκολούθῳ μείζον φορτίον ἐπιθεῖναι ἢ δύναται φέρειν καὶ ἐλάχιστα ἐπιτήδεια τῶν ἄλλων παρέχειν. . . Φειδωνίῳ μέτρῳ τὸν πύνδακα ἐγκεκροσμένῳ μετρεῖν αὐτὸς τοῖς ἔνδον τὰ ἐπιτήδεια σφόδρα ἀποψῶν. Casaubon cites Pherekrates in Pollux I 79 λαβοῦσα μὲν τῆς χολνικὸς τὸν πύνδακ' ἐλσέκρουσεν. Salvian gub. IV § 14 (servis) *etiam si stipendia usitate praestentur, consuetudini haec magis quam sufficientiae satisfaciunt, et ita implent canonem, quod non expleant satietatem*. The slaves had a certain allowance (demsensum) of corn, olives, figs, vinegar and wine by the month (menstrua cibaria) or by the day (dian'a) Hor. ep. I 14 40 Obbar. s. I 5 68 Heind. Mart. XI 108 3. Becker Jallus II* 141—2. Wallon II 79—84. 205—6. Marquardt V (1) 169. 182—3.

127 for he can never bring himself (SUSTINET XV 88 n. Ov. m. VI 367 368 *nec dicere sustinet ultra | verba minora dea*) to eat up at once every crust of mouldy bread, but keeps some for next day. V 68.

129 SERVARE Mart. I 103 7 *deque decem plures semper servantur olivae*.

III 58 42—44 *nec avara servat crastinas dapes mensa. | vescuntur omnes ebrioque non novit | satur minister invidere convivae.* x 48 17 18 *pullus ad haec cenisque tribus iam perna superstes | addetur.* Capitolin. Pert. 12 § 2 *cum verbis esset affabilis, re erat inliberalis ac prope sordidus, ut dimidiatas lactucas et cardus in privata vita convivis adponeret.* § 3 *et nisi quid missum esset edulium, quotquot essent amici, novem libras carnis per tres missus ponebat.* § 4 *si autem plus aliquid missum esset, etiam in alium diem differebat.* Spartian. Did. Iulian. 3 § 9 *Iulianus tantae parsimoniae fuisse perhibetur, ut per triduum porcellum, per triduum leporem divideret, si quis ei forte misisset, saepe autem nulla existente religione holeribus leguminibusque contentus sine carne cenaverit.* Lucian Hermotim. 11 ἀριθμὸν παραλαβὼν τὰ κρέα, ὅποσα τῷ παιδί κατόπιν ἐστῶτι παραδεδώκει, καὶ σμηνάμερος ἐπιμελῶς τὸ ἀπ' ἐκένου καθεύδει. Valesius cites AV. epit. 24 § 5 *Mammaea had forced her son Alexander Severus to save for another dinner any small remainder of a repast.*

MINUTAL Mart. xi 31 11 12 *hinc exit varium coco minutal, | ut lentem positum fabamque credas; a mincemeat variously compounded, e.g. of fish, oil, sauce, wine, leek and coriander* Apic. iv 3.

130 SEPTEMBRI when the pestilential south winds prevailed iv 56 n.

DIFFERRE IN TEMPORA CENAE ALTERIUS Theophr. char.

30=26 συναγόντων παρ' αὐτῷ ἀποθεῖναι τῶν αὐτῷ δεδομένων ξύλων καὶ φακῶν καὶ ἔβους καὶ ἄλων καὶ ἐλαίου τοῦ εἰς τὸν λύχνον.

131 CONCHEM AESTIVI CUM PARTE LACERTI Mart. vii 78 *cum Sazetani ponatur cauda lacerti | et, bene si cenas, conchis inuncta tibi: | sumen aprum leporem boletos ostrea mullos | mittis: habes nec cor, Papile, nec genium.*

CONCHEM III 293 n. Fronto p. 69 Naber (cl. Madvig

advers. ii 614) *panis tantulum cum conchi.*

AESTIVI when they will not keep.

LACERTI a sea-fish

of which there were several kinds Plin. xxxii § 149. Mart. xi 27 3 *vel duo frusta rogat cybii tenuemve lacertum.* ib. 52 7. xii 19. x 48 11 *secta coronabunt rutatos ova lacertos.* Stat. s. iv 2 13 (quales libelli) *Byzantiacos olent lacertos, stale fish wrapt in paper; in all these passages it forms a part of a frugal meal.*

132 seq. Theophr. char. 30=26 τὰ δὲ καταλείπόμενα ἀπὸ τῆς τραπέζης ἡμισέα τῶν ῥαφανίδων ἀπογράφεσθαι, ἵνα οἱ διακονοῦντες παῖδες μὴ λάβωσι. Arist. ran. 984—8 nowadays every Athenian on coming home bawls to his slaves τίς τὴν κεφαλὴν ἀπεδήδοκεν | τῆς μαινίδος; τὸ τρύβλιον | τὸ πρύσινον τέθνηκε μοι | ποῦ τὸ σκόροδον τὸ χθιζινόν; | τίς τῆς ἐλάας παρέτραγεν; Plaut. Pers. 267—8 *nam id demum lepidumst triparcos vetulos avidos aridos | bene admordere, qui salinum seruo obsignant cum sale.* id. Cas. ii 1 1. Cic. de or. ii § 248 jest of Nero on a thievish slave: *solum esse, cui domi nihil sit nec obsignatum nec oculusum*, which holds, in another sense, of a good slave. Cic. fam. xvi 26 § 2 *sicut olim matrem nostram facere memini, quas lagonas etiam inanes obsignabat, ne dicerentur inanes aliquae fuisse, quae furtim essent exsiccatæ.* Plin. xxxiii § 26 *nunc cibi quoque ac potus anulo vindicantur a rapina...aliter apud antiquos omnem victum in promiscuo habebant nec ulla domi a domesticis custodia opus erat.* § 27 *nunc rapiendae comparantur epulas pariterque qui rapiant eas et clavis quoque ipsas signasse non est satis. gravatis somno aut morientibus anuli detrahuntur.* Quintil. vi 3 § 90 *Galba de piscibus, qui cum pridie ex parte adesi et versati postera die adpositi essent, 'festinemus, alii subcenant' inquit.* Suet. Tib. 84 quoted on i 140.

cf. id. Vitell. 13 fin. *ut autem homo non profundae modo sed intempestivae quoque et sordidae gulae, ne in sacrificio quidem umquam aut itinere ullo temperavit, quin inter altaria ibidem statim viscus et *farris paene rapta e foco manderet, circaque viarum popinas fumantia obsonia, vel pridiana atque semesa.* Mart. ix 88 7 *nunc signat meus anulus lagonam.* Clem. Al. paed. iii § 57 διδάσκει οὖν αὐταῖς δακτύλιον ἐκ χρυσοῦ οὐδὲ τοῦτον εἰς κόσμον, ἀλλ' εἰς τὸ ἀποσημαίνεισθαι τὰ ὅλκοι φυλακῆς αἴτια διὰ τὴν ἐπιμέλειαν τῆς οἰκουρίας. Tac. ann. ii 2 fin. with Lips. excurs. *inridebantur...vilissima utensilium anulo clausa.* cf. Hor. s. i 2 80—1. ii 4 79 (pilferings of slaves). SILURO IV

33 n.

133 FILA PORRI Mart. xiii 18 1 fila

Tarentini graviter redolentia porri.

SECTIVI PORRI

iii 293 n. Arnob. vii 16 fin. *puleium porrumque sectivum.* Gargil. Mart. cura boum pr. (Luneb. 1832 p. 29) *terna lauri folia et totidem porri sectivi.*

134 ALIQUIS DE PONTE a beggar. iv 116 n. v 8 n. Ov. Ibis 415 416 *qualis erat nec non fortuna binominis Iri, | quique tenent pontem.* Mart. xii 32 23—25 *quid quaeris aedes vilicosque derides, | habitare gratis, o Vacerra, cum possis? | haec sarcinarum pompa convenit ponti.* On de cf. Hand Tursell. ii 201. Tert. apol. 24 *ipsum de Olympo Iovem.*

NEGABIT Hor. ep. i 7 63 64 where Volteius Mena the crier has declined the invitation of Philippus 'neget ille mihi?' negat improbus et te | negligit aut horret.

135 seq. x 12 n. Hor. s. i 1 41—116. ii 3 82—175.

QUO DIVITIAS? VIII 9 n.

136 FUROR

VM. ix 4 pr. i 92 n. Tibull. i 10 33 *quis furor est...arcessere?* so iv 3 7. Mart. ii 80 *hostem cum fugeret, se Fannius ipse peremit. | hoc rogo, non furor est, ne moriari, mori?* Hor. s. ii 3 107—110 *delirus et amens | undique dicatur merito. qui discrepat istis | qui nummos aurumque recondit, nescius uti | compositis metuensque velut contingere sacrum?* Sen. ep. 94 §§ 17—36.

137 Hor. s. ii 3 84—159. ep. i 5 12—14. Gell. ix 8.

UT LOCUPLES MORIARIS [Quintil.] decl. 345 ut locupletior periret.

138 SACCULUS xi 27 n. Aug. enarr. in ps. 131 26 *pauper Dei in animo est, non in sacculo.* Paull. sent. ii 12 § 5 *si sacculum vel argentum signatum deposuero.* dig. xvi 3 1 § 36. Fest. p. 69 M. Another form Mommsen inscr. Helv. n. 51 p. 76 (cf. Monatsber. Berl. 1863 514) *saculo. sacellus* in Petr. 140 fin. and Coripp. laud. Iust. iv 334. Iohann. iii 369 (Haupt in Hermes iii 150). Greg. ep. v 21 bis *saccellarius* = βαλαντιοφόλος gl. [Ascon.] act i in Verr. § 22 p. 135 4 Or. where among many names of purses occur *sacci, sacculi, saccelli.*

139 Solon fr. 13 71 73 Bergk. Aristoph. Plut. Hor. c. ii 2. iii 16 17 18 *crescentem sequitur cura pecuniam | maiorumque fames.* Ov. f. i 211—216. m. viii 821—837. Sen. ep. 119 § 9 *neminem pecunia divitem fecit; immo contra nulli non maiorem sui cupiditatem incussit. quaeris, quae sit huius rei causa? plus incipit habere posse, qui plus habet.* id. ben. ii 27 § 3 *numquam enim improbae spei quod datur satis est, eo maiora cupimus, quo maiora venerunt, multoque concitator est avaritia in magnarum opum congestu conlocata.* Plut. de cupid. divit. 2 p. 523. Claud. laud. Stil. ii 111 112. [Teles] in Stob. fl. xciii 31 p. 187 10 of wealth κόρον δὲ οὐκ ἔχει τοῖς κτησαμένοις. αἰεὶ δ' ἄντα τις αὐτῷ πάρεστιν, ὅπως ἂν γένηται, καὶ ὥσπερ ἡ τῶν ὑπεριόντων νόσος ἀἴξεται πρὸς τὸ μᾶλλον ποθεῖν ἂν ὦν πλεμπλαται.

CRESCIT...CREVIT i 15 n. Iani art. poet. 1774 pp. 419 420.

my note on Beda iv 19 (serpentine verses, the beginning of each hexameter

being the same as the end of the pentameter). Iuv. vi 457.

140 ERGO since the more you have the more you covet.

PARATUR III 224 *domus*. In this sense *partus*

is in use the participle.

141 RUS NON SUFFICIT UNUM
Hor. c. ii 18 23—28. s. ii 6 89. Teles in Stob. fl. xviii 31 p. 216 4 the slave desires to be free: 'if I have that' says he 'I have all.' He is set free, straightway he desires to acquire a slave. The slave is gotten, straightway he is eager to acquire yet another; 'for' says he 'one swallow does not make a spring;' then two, then a field also, then to become an Athenian, then to obtain office, then to reign, then like Alexander to become immortal; but if he should obtain this too, he will, I think, desire to become Zeus.

142 143 on the *latifundia*
cf 159 n.

MAIORQUE VIDETUR ET MELIOR VICINA SEGES Ov. a. s. i 349 350 *fertilior seges est alienis semper in agris | vicinumque pecus grandius uber habet*. Pers. vi 13 14.

145 seq. Sen. ep. 90 § 39 *licet agros agris adiciat*, vicinum vel pretio pellens aeris vel iniuria (151).

146 MACRI LASSOQUE FAMELICA COLLO starved and hard worked, such as will make a thorough clearance cf. cod. xi 60 2. There was a law of the Twelve Tables de *pastu pecoris*, under which such injuries as are here described were punished Ulp. dig. xix 5 14 § 3. id. ix tit. 1. Iust. inst. iv 9 pr. Plin. xviii § 12 *frugem quidem aratro quaesitam furtim noctu pavisse ac secuisse puberi XII tabulis capital erat, suspensumque Cereri necari iubebant gravius quam in homicidio convictum, inpubem praetoris arbitrato verberari noxiamque duplionemve decerni*.

147 HUIUS domini. MITTENTUR Plut. de superst. 10 p. 170* *θηριον ἔχων τοῖς καρποῖς ἐφ' ἑσεί καὶ λυμανεῖται τὴν ὀψάρα*.

148 149 SAEVOS IN VENTRES
ravenous Hor. s. ii 8 5 *iratum ventrem*.

149 Holyday 'Thou'dst think hooks made a spoil so main.'

151 Hesiod op. 346 *πῆμα κακὸς γέτρων κ.τ.λ.*

152 SERMONES x 88. Hor. s. ii 1 94 *das aliquid famae?*

153 i 48. xiii 92—105. Hor. s. i 1 65—7 *sordidus ac dives, populi contemnere voces | sic solitus, 'populus me sibilat, at mihi plaudo | ipse domi, simul ac nummos contemplor in arca'*. Sen. cited iii 140 n. Pompon. prostib. in Non. 18 15 (fr. 153 B) *ego rumorem parvi facio, dum sit rumen qui impleam*.

INQUIT iii 153 n. Cic. Verr. v § 148. Brut. § 287. Att. xiv 12 § 2. Tert. apol. 1 fin. 31. Burm. on Phaedr. iii pr. 4.

TUNICAM 'pod', so often in Pliny *tunicae porri, tunicis crassioribus faba*, cet. Stat. s. iv 9 30 *bulborum tunicae*. so *χιτών*.

MIHI MALO
Petr. 50 *ego malo mihi vitrea*.

LUPINI Hor. ep. i 7 23 *nec tamen ignorat quid distent aera lupinis*. Lucian cited v 7 n.

156 seq. SCILICET no doubt! ii 122.

ET MORBIS ET DEBILITATE CAREBIS Hor. ep. i 2 47—9 *Obbar non domus et fundus, non aeris acervus et auri, | aegroto domini deduxit corpore febris, | non animo curas*. id. s. i 1 80—91.

159 SI TANTUM CULTI SOLUS POSSEDERIS AGRI ix 54—60. xi 78 n. Sall. Catil. 12 § 3. Sen. de ira i 21 § 2 of avarice provinciarum nominibus agros colit et sub singulis vilicis latiores habet fines quam quos consules sortiebantur. id. ben. vii 10 § 5. ep. 89 § 20 *quousque fines possessionum propagabitis? ager uni domino, qui populum cepit, angustus est. quousque arationes vestras porrigetis ne provinciarum quidem sa-*

tione contenti circumscribere praediorum modum? sit fundus, quod aliquando imperium vocabatur. ib. 90 § 39 *licet* in provinciarum spatium rura dilatet et possessionem vocet per suam longam peregrinationem. Colum. i 3 § 12. Luc. i 167—170. Tac. an. iii 53—4. Petron. 48. Burm. Plin. xviii § 35. xxxiii §§ 134—5. Ammian. xiv 6 § 10. [Quintil.] decl. 13 § 11. Becker röm. Alterth. iii (1) 322—3. Friedländer¹ 204—5. The agricultural writers (Varro ii pr. § 4. Colum. i pr. § 20. cf. Liv. vi 12 § 5) clearly shew the consequences to agriculture of these domains, grass for corn, slave labour for free. Wallon esclavage ii 377—9. Dureau de la Malle bk. iii c. 21.

160 SUB TATIO Ov. medicam. fac. 11 *antiquae Tatio sub rege Sabinae*. id. a. a. iii 118.

POPULUS ROMANUS ARABAT VIII 265 n.

VM. iv 4.

162 afterwards even veterans who had served against Carthage or Pyrrhus received at last for their many wounds scarce two *iugera* a head.

108 n.

163 VIX IUGERA BINA DABANTUR this was the measure allotted to each colonist. Marquardt Staatsverw. i¹ 431 n. 4 cites Varr. r. r. i 10 § 2 *bina iugera, quae a Romulo primum divisa dicebantur viritim: quae quod heredem sequerentur, heredium appellarunt*. Paulus Fest. p. 53 *M. centuriatus ager in ducena iugera definitus, quia Romulus centenis civibus ducena iugera tribuit*. Plin. xviii § 7 *bina tunc iugera populo Romano satis erant, nullique maiorem modum adtribuit [Romulus]. quo servorum paulo ante principis Neronis contento huius spatii viridariis? piscinas iuvat maiores habere, gratumque, si non aliquem culinas*. Sículus Flaccus gromat. p. 153 *L. antiqui agrum ex hoste captum victori populo per bina iugera partiti sunt. centenis hominibus ducentena iugera dederunt*. Hygin. de limit. p. 110. Liv. vi 36 § 11. viii 21 § 11. Add Liv. iv 47 § 7. Plut. Popl. 21 § 9. Pers. i 73—5. Namatian i 555—560. Burm. Colum. i pr. § 13 *Cincinnatus returned from his dictatorship ad eosdem iuvencos et quattuor iugerum avitum herediolum*. Claud. iv cons. Hon. 413—8. Sidon. ep. viii 8. Madvig opusc. i 225 n. 2. Plut. apophth. M'. Curii l p. 194¹. Wytt. Schwegler i 451 n. 2. 617—620. 750 n. 1 (Mommson and Huschke assume that though the sums in the Servian census are given in money they represent land, 5000 asses to the *iugerum*; if so, the fifth class had *bina iugera*). ii 58 n. 3. iii 67. Moritz Voigt üb. d. *bina iugera* der ältesten röm. Agrarverfassung Rhein. Mus. 1869 52—71. *iugerum* is a rectangle 240 ft. x 120 Plin. xviii § 9. Lucr. ii 1170.

164 MERCEB HAEC SANGUINIS i 42.

165 on the rhythm cf. xi 68 n.

166 CURTA FIDES or a breach of faith on the part of their thankless country.

167 TURBAMQUE CASAE Ov. m. vi 199 200 *non tamen ad numerum redigar spoliata duorum, Latonae turbam*. Sen. contr. 9 § 7 *non tibi per multos fulta liberos domus est, neque turba lateri circumerrat*. so Atreus says to Thyestes Sen. Th. 979 *ora quae exoptas, dabo, totumque turba iam sua implebo patrem*. Luc. i 86. Mart. x 61 5 6 *sic lare perpetuo, sic turba sospite solus | flebilis in terra sit lapis iste tua*. xii 87 2 3 *dum negligentem ducit ad pedes vernam, | qui solus inopi restat et facit turbam*. Stat. s. iv 8 43—4 *circumstat turba tuorum | defensatque patrem*. id. Ach. ii 236 of three. Paulin. c. 15=19 *Felices nat. iv 339 340 ut illi | turba domus, summa et census, anus una maneret*. Phaedrus (i 19 9) uses *turba* of a litter of puppies. cf. Plin. cited v 143 n.

168 UNUS Plin. **xxxiii** § 26 *aliter apud antiquos singuli Marcipores Luciporesve dominorum gentiles omnem victum in promiscuo habebant.*

169 VERNULA x 117. cf. v 105 of a fish. How great indulgence was allowed to these slaves born in the house appears from v 74 n. ix 61. Sen. const. sap. 4 § 3. Stat. s. ii 1. Hor. epod. 2 65. Marquardt v 1 173 n. 1026. To lexx. add Sen. cited on v 74 and xi 146. id. fr. § 55 Haase. Pacat. 31 pr. Namat. i 112 avis. Symm. ep. ix 78 *flumen*. Sidon. ep. ix 16 of verses *Mitylenaei oppidi vernulas*. Ennod. carm. ii 35 3.

DOMINI dig. xxviii 2 11 etiam vivo patre quodammodo domini existimantur. Plaut. capt. pr. 18. Tac. d. 29 coram infante domino.

171 AMPLIOR as for grown men, after a hard day's work.

PULTIBUS xi 58. 109 n. VM ii 5 § 5 of the ancients *erant adeo continentiae adienti, ut frequentior apud eos pultis usus quam panis esset*. Plin. xviii § 83 *pulte autem, non pane, vixisse longo tempore Romanos manifestum, quoniam inde et pulmentaria hodieque dicuntur*. § 84 *et hodie sacra prisca* [Iuv. xvi 39] *atque natalium pulte fritilla conficiuntur, videturque tam puls ignota Graeciae fuisse, quam Italiae polenta (of barley)*. cf. § 62 *populum Romanum farre tantum e frumento ccc annis usum Verrius tradit*. Afterwards it was chiefly used in sacrifices (*farre pio*). § 9 *dona amplissima imperatorum ac fortium civium quantum quis uno die plurimum circumaravisset, item quartari farris aut heminae, conferente populo*. Hence as this porridge was a national dish of the Romans, *pultiphagus barbarus* (most. 828) and *pultiphagonides* (Poen. prol. 54) are used by Plautus as equivalent to Romanus. The *puls* was made of spelt (*far*) Plin. l. c. Varro l. l. v § 105 *de victu antiquissima puls*. With this frugal fare the emperor Julian was content Ammian. xxv 2 § 2. Plutarch ii 201^a says of Scipio at Numantia *προσέταξε δὲ ἀριστᾶν μὲν ἐστῶτας ἀπυρον ὄψων, δειπνεῖν δὲ κατακειμένους ἀπρον ἢ πολλὸν ἀπλῶς καὶ κρέας ὀπτόν ἢ ἐφθόν*. Auson. technopaegn. (id. 12) 5—8 *mor ador atque adoris de polline pultificum far, | instruxit mensas quo quondam Romulidum plebs, | hinc cibus, hinc potus, cum dilueretur aqua puls*. Titinn. gemina in Non. 81 13 (fr. 2 R) *satis esse libram aiebat | ambobus farris. intritae mea plus comest sola uxor*. Bibaculus (cited on iii 201) *selibra farris*, a grammarian's pittance.

GRANDES FUMABANT PULTIBUS OLLAE Non. p. 543 AULA, *quam nos ollam dicimus, est capacissimum vas...* Varro gerontodidascalo [fr. 10 B] *sed simul manibus trahere lanam, nec non simul oculis observare ollam pultis, ne aduratur*. Mart. xiii 8 (lemma *far*) *imbue plebeias Clusinis pultibus ollas*. On Martial's table (*potes esurire necum*) was v 68 9 *pultem niveam premens botellus*. Hier. ep. 66 3.

172 NUNC MODUS HIC AGRI NOSTRO NON SUFFICIT HORTO 163 n. Plin. xxxvi § 111 cited on xi 89. VM iv 4 § 7 *aeque magna latifundia L. Quinti Cincinnati fuerunt, septem enim iugera agri possedit, ex eisque tria...amisit...et tamen ei quattuor iugera aranti non solum dignitas patris familiae constituit, sed etiam dictatura delata est*. anguste se habitare nunc putat cuius domus tantum patet quantum Cincinnati rura patuerunt.

HORTO i 75 n. C. F. Wuestemann tib. d. Kunstgärtnerei bei den Römern. Gotha 1846. Simonis tib. d. Gartenkunst der Römer. Blankenb. 1865. 4to.

173 INDE from avarice. Aen. iii 56—7. Claud. laud. Stil. ii 111 calls avarice *scelerum matrem*.

4. 248—255. viii 17 n. cf. Kiaer 202—4 for the tenses.

VENENA cf. 220—

174 MISCUIT AUT GRASSATUR GRASSATUR iii 305 n. inter-

dum et ferro subitus grassator agit rem. Quintil. xii 1 § 39 *si ab homine occidendo grassator avertendus sit.*

175 *VITIUM* vice mixes poison and plays the assassin ii 34 35 *nonne igitur iure ac merito vitia ultima fictos | contemnunt Scauros et castigata remordent?* i 74 *probitas laudatur et alget.* So xiii 23—25 the thief is coordinated with a number of vices.

177 seq. Prop. iv = iii 13 48—50 *aurum omnes victa iam pietate colunt. | auro pulsa fides, auro venalia iura: | aurum lex sequitur, mox sine lege pudor.* Thiele and Cerda on Aen. iii 56—7.

180 *MARSUS* iii 169 n. Strabo p. 241 'above Picenum are the Vestini, Marsi, Peligni of the Samnite race. They occupy the high ground, and scarcely anywhere come down to the sea. These nations are but small it is true, yet very brave, and have often proved to the Romans their valour.' Sil. viii 495—6.

HERNICUS in Latium but not of the Latin stock Strabo p. 228; rather Sabellian Schwegler i 181; their capital was Anagnia Liv. ix 42 § 11. in their war against Rome B.C. 306 they did not justify their high reputation ib. 43 § 5 *Hernicum bellum nequaquam pro praesenti terrore ac vetusta gentis gloria fuit.* but see Sil. iv 226—7 *quosque in praegelidis duratos Hernica rivis | mittebant saxa.*

181 *VESTINUS* Sil. viii 515—6 *haud ullo levior bellis Vestina iuventus | agmina densavit venatu dura ferarum.* Liv. viii 29. the most northern tribe of Sabellian extraction, they occupied a tract lying between the Adriatic and Apennines, separated from Picenum by the *Matrinus*, and from the *Marrucini* by the *Aternus*.

PANEM Hor. s. ii 2 17 18 *cum sale panis | latrantem stomachum bene leniet.* Sen. ep. 25 § 4 *Ruhkopf panem et aquam natura desiderat. nemo ad haec pauper est.*

ARATRO xi 89 n.

182—4 vi 10. xiii 57 n. Lucr. v 929 seq. Hor. s. i 3 100. Verg. g. i 7 8 *Liber et alma Ceres, vestro si munere tellus | Chaoniam pingui glandem mutavit arista.* Ov. f. i 671—6 *frugum matres Tellusque Ceresque.* esp. 675—6 *consortes operis, per quas correcta vetustas | quernaque glans victa est utiliore cibo.* met. v 646—661. Zenob. ii 40 (parcem. Gott. i p. 42) ἀλις δρυός: ἐπὶ τῶν ἐκ φαυλοτέρας διαίτης ἐρχομένων ἐπὶ βελτίονα εἰρηται ἢ παροιμία. ἐπειδὴ τὸ ἀρχαῖον οἱ ἀνθρώποι βαλάνοις δρυός τρεφόμενοι, ὕστερον εὐρεθεῖσι τῆς Δήμητρος καρποῖς ἐχρήσαντο. Liban. ep. 1082 n. 3. Anson. technopaegnon (idyll. 12) *de cibis* 3 4 *olim communis pecori cibus atque homini glans | ante equidem campis quam spicea suppeteret frux.* Hdt. i 66.

182 Voigt (cited 163 n.) shews that *far* yields in Italy more than four times as much as wheat, and that the produce of one *iugerum* was abundantly sufficient to sustain 9½ grown people.

185 *FECISSE* *VOLET* vi 456 *liceat fecisse.* xi 202 *deceat adsedisse.* Pers. i 91 *volet incurvasse.* Cato cited 248 n.

186 xi 146 n. *PERONE* Pers. v 102 *peronatus arator.* Aen. vii 690 *crudus tegit altera [vestigia] pero.* *rusticum calceamenti genus* Serv. ad l. cf. Isid. xix 34 13. v.l. in Apul. m. vii 18: Cato orig. vii (in Fest. p. 142 M) attributes the use of them to the old Romans. Sidon. ep. iv 20 *pedes primi perone setoso talos adusque vinciebantur.* id. c. 7 457—8 *poplite nudo | peronem pauper nodus suspendit equinum.*

SUMMOVET *EUROS* Sen. ad Helv. 10 § 2 *corporis exigua desideria sunt: frigus submoveri vult.*

187 *INVERSIS* hair inwards.

188 *QUAECUMQUE* *EST* whatever it may be, I know not. Aen. v 83 *nec tecum Ausonium, quicumque est, quaerere Thybrim.*

PURPURA

iv 31 n. xi 155 n. Sen. exc. contr. ii 7 p. 239 19 K *muliebrium vitiorum fundamentum avaritia est ex omni rupe conchylium contrahitur quo vestis cruentetur*. Propert. iv=iii 13 (esp. ver. 7 et Tyros ostrinos praebet Cadmea colores). Tibull. ii 4 27—32 o pereat, quicumque legit viridesque smaragdos | et niveam Tyrio murice tingit ovem. | hic dat avaritiae causas et Coa puellis | vestis et e rubro lucida concha mari. | haec fecere malas : hinc clavim ianua sensit | et coepit custos liminis esse canis. Quintil. cited on 208.

189 HÆC ILLI VETERES PRÆCEPTA MINORIBUS DABANT xi 5 n.

MINORIBUS i 148. ii 146. viii 234.

190 POST FINEM AUTUMNI Pope Marcellus II (in Muret. v. l. xviii 13) compares Plin. ep. iii 5 § 8 *lucubrare Vulcanalibus* (23 Aug.) *incipiebat, non auspicandi causa [that he might begin to work by candle-light on the feast of the god of fire], sed studendi, statim a nocte multa*. Cic. parad. prooem. § 5 *accipies igitur hoc parvum opusculum, lucubratum his iam contractionibus noctibus: quoniam illud maiorum vigiliarum munus in tuo nomine apparuit*. MEDIA

DE NOCTE Gesner 'de cum nominibus temporis significat id tempus nondum plane effluxisse': so Hand Tursell. ii 204—5. Censorin. 24 § 2 *tempus quod huic [mediae nocti] proximum est vocatur de media nocte*. Caecil. in Non. 536 12 fr. 1 R. Pompon. Bonon. asina in Non. 514 3 (13 R) *exsilii de nocte ad molam fullonis festinatim*. Suet. Vesp. 21.

SUPINUM Hor. s. i 5 19 *stertitque supinus*.

191 CERAS 29 n.

192 193 RUBRAS MAIORUM LEGES the first words of the law were written with vermilion (*minium*): hence *rubrica* for 'law' Pers. v 90. Prudent. c. Symm. ii 462. Quint. xii 3 § 11 *alii se ad album [=ius praetorium] ac rubricas [=ius civile] transtulerunt*. Petron. 46 *emi ergo nunc puero aliquot libra rubricata [sic, for libros rubricatos] quia volo illum ad domusionem aliquid de iure gustare*. dig. xliii 1 2 § 3 *sub rubrica = sub titulo*: Sidon. ep. vii 12 *primae titularum rubricae*, where *rubrica* is the title of an ordinary book. cf. Ov. tr. i 1 7 *nec titulus minio nec cedro charta notetur*. Terentian. 225 *instar tituli fulgidula notabo milito*. C. G. Schwarz de ornamentis librorum Lips. 1756 p. 34. Marquardt v (2) 402.

193 VITEM i 58 n. iii 132 n. viii 247 n. Plin. xiv § 19 *quid quod inserta castris summam rerum imperiumque continet centurionum in manu vitis et opimo praemio tardos ordines ad lentas perducit aquilas, atque etiam in delictis poenam ipsam honorat?* Mart. x 26 1 2 *Vare, Paraetonias Latia modo vite per urbes | nobilis et centum dux memorande viris*. [Quintil.] decl. iii § 9 *accipiet fortasse vitem, ordines ducet*. Luc. vi 145 *Corte*. Plut. Galba 26 fin. Sil. xii 394—5 *Heins Latiaeque superbum | vitis adornabat dextram decus*. Becker-Marquardt iii (2) 283. Eus. h. e. vii 15 § 2. dig. xlix 16 13 § 4. Tac. an. i 17 and 31 *saevitiam centurionum*. Hadrian, instead of granting military distinctions by favour, Spartian. 10 § 6 *nulli vitem nisi robusto et bonae famae daret, nec tribunum nisi plena barba faceret*. Such rigour however was rare. Suet. Tib. 12 *quosdam beneficii sui centuriones*. Veg. ii 3 *legionum . . . robur infractum est, cum virtutis praemia occuparet ambitio et per gratiam promoverentur milites, qui promoveri consueverant per laborem*. Ov. a. a. iii 527 *dux bonus huic centum commisit vite regendos*. In the imperial time young men, who served in the hope of promotion, entered no longer as *tribuni militum*, but as centurions Suet. gr. 24 *M. Valerius Probus, Berytius, diu centuria-*

tum petiit, donec taedio ad studia se contulit. Florus Verg. orator p. 108 Halm *nempe si mihi maximus imperator vitem, id est centum homines regendos tradidisset, non mediocris honos habitus mihi videretur; cedo si praefecturam, si tribunatum: nempe idem honos, nisi quod merca amplior.*

LIBELLO frequent in Tac. Plin. cet. 'a memorial,' whether a petition or a denunciation (whence our *libel*). Part of the functions of the *magister libellorum* (or a *libellis*) corresponded to that of a master of requests Friedländer r⁴ 171—4. The candidates are called *petitores militiae*, i.e. *m. equestris* Marquardt Staatsverw. II¹ 367.

194 CAPUT INTACTUM BUXO NARESQUE PILOSAS II 11 12 hispida membra quidem et duras per brachia setae | promittunt atrocem animum. VIII 114 n. XVI 14 n. 17 n. Pers. III 77 hic aliquis de gente hircosa centurionum. Fronto complains ad Ver. II 1 p. 128 Naber equi incuria horridi, equites volsi: raro brachium aut erus militum hirsutum. Aristoph. eccl. 60—1 *ἔχω τὰς μασχάλας | λόχους δασυτέρας*. Theophr. char. 19 (of the *δυσχερής*) *καὶ τὰς μασχάλας δὲ θηρώδεις καὶ δασεῖας ἔχει ἀχρι ἐπὶ πολλὸ τῶν πλευρῶν*. Amm. XVII 11 § 1 the professors of flattery in the suite of Constantius mocked Iulian *talia sine modo strepentes insulse 'in odium venit cum victoriis suis capella, non homo', ut hirsutum Iulianum carpentes*. XXIV 8 § 1 Iulian retorted the scoff on his Persian prisoners 'en' inquit 'quos Martia ista pectora viros existimant, deformes inluvie capellas et taetras.' Hor. epod. 12 5. Suet. Cal. 50.

BUXO 'a comb'. so aurum is a ring I 28; a chain VI 589; a bowl X 27. Ov. f. VI 229 *non mihi detonsos crines depectere buxo*. Mart. XIV 25 'pectines' *quid faciet nullo hic inventura capillos*, | *multifido buxus quae tibi dente datur?* Ov. m. IV 311.

NARES PILOSAS Ovid advises the lover a. a. I 520 *inque cava nullus stet tibi nare pilus*. Paulus Fest. p. 370 M *vibrissae pili in naribus hominum, dicti quod his evulsis caput vibratur*.

195 LAELIUS the general.

ALAS Liv. XXI 34 § 3 *ala deinde et umbone pulsantes*. Antonin. v 28 *τὴ γράσωνι μῆτι ὀργίσει; ... τί σοι ποιήσει; ... τοιαύτας μάλας ἔχει ἀνάγκη τοιαύτην ἀποφορὰν ἀπὸ τοιούτων γίνεσθαι*.

196 MAURORUM Spartian. Hadr. 5 § 2 at the beginning of Hadrian's reign A.D. 117 Mauri *lacescebant*. 12 § 7 *motus Maurorum compressit et a senatu supplicationes emeruit*. On his coins (Clinton A.D. 138) occur the legends 'Mauretania S.C.' 'adventui Aug. Mauretaniae S.C.' 'exercitus Mauretanicus S.C.' 'restitutori Mauretaniae S.C.' cf. Spartian. 13 § 4. The exact date of this conquest cannot be ascertained.

ATTEGIAS mapalia or magalia Orelli inser. 1396 *attegiam tegulicium*.

CASTELLA BRIGANTUM who held Lancashire, Durham, Westmoreland, Cumberland, with the south of Northumberland and nearly all Yorkshire. Sen. apocol. 12 13—17 *ille Britannos ultra noti | litora ponti | et caeruleos scuta Brigantas | dare Romuleis colla catenis | iussit*. After the accession of Vespasian (Tac. Agr. 17) *terrorem statim intulit Petilius Cerialis Brigantum civitatem, quae numerosissima provinciae totius perhibetur, aggressus. multa proelia et aliquando non incruenta; magnamque Brigantum partem aut victoria amplexus est aut bello*. ib. 31. an. XII 32. 36. 40. h. III 45. E. Hübner in CIL VII 99 100, from whom I take what follows: the earliest evidence respecting the Roman wall is Spartian. Hadr. 11 § 2 *Britanniam petit* [A.D. 120/1] *in qua multa correxit murumque per octoginta milia primus duxit, qui barbaros Romanosque divideret*. cf. 5

§ 2 after his accession he devoted himself to the maintenance of peace throughout the world: *Britanni teneri sub Romana ditione non poterant*. Florus *ibid.* 16 § 3 *ego nolo Caesar esse, | ambulare per Britannos*. Fronto *ep. de bello Parth.* 217—8 *Naber quid? avo vestro Hadriano imperium optinente quantum militum . . . a Britannis caesum?* The *cohors I Delmatarum* of which Inv. was tribune (III 320 n.) was in Britain at the time (as is shewn by its *diplomata* of A.D. 106. 124): it occurs in Hübner n. 367. 387 (and 388). 400. The tribune Agrippa, one of the leaders of the expedition *ib.* 379. Orelli 804. As the ninth legion, which was encamped at York A.D. 109 (Hübner *inscr.* 241), did not go to any other province and its place was taken by the *leg. vi victrix* from Germany (Orelli 3186), Borghesi (*oeuvres* IV 115) conjectures 'non sine probabilitate' that it was cut to pieces by the Brigantes. See further Henzen *inscr.* 5456. Coins celebrating the coming of Hadrian into Britain, the army in Britain, and depicting conquered Britain Eckhel VII 493. Cohen *monnaies de l'empire* II 594. 784—5.

197 LOCUPLETEM AQUILAM Plin. cited on 193. The eagle was in charge of the first centurion of the first cohort (*centurio primi pili*) DH. x 36 fin. Tac. h. III 22 fin. VM. I 6 § 11 *aquilarum altera viz convelli a primipilo potuit*. Veget. II 8 *centurio primi pili, qui non solum aquilae praeerat*. cf. Sil. VI 25—38. Renier *inscr. de l'Algérie* 4073 *Saltonius Lucundus primipilus, qui primus legione renovata apud aquilam vitem posuit*. Marquardt *Staatsverw.* II¹ 343. 363—5. 425. The post conferred the dignity and *census* of an *eques* Mart. I 81 3. VI 58 10 *referes pili praemia clarus eques*. Stat. s. v 2 165. Suet. Cal. 44 *plerisque centurionum maturis iam, et nonnullis ante paucissimos quam connumerari essent dies, primos pilos ademit, causatus senium cuiusque et imbecillitatem; ceterorum increpita cupiditate, commoda emeritae militiae ad *sescentorum milium summam recidit*. The career of a soldier of the lower classes (*militia caligati*) generally closed with the centurionate, though he might become prefect of an auxiliary cohort, tribune and lastly *praefectus alae equitum*. Young men of equestrian or senatorian rank entered at once as prefects of a cohort or tribunes in the legion, and might be promoted to a *praefectura alae*; then they entered the civil service, and after filling the offices of quaestor, aedile or tribune, and praetor, received the command of a legion as *legati* (I 58 n. Madvig die Befehlshaber und das Avancement in dem röm. Heere in his *kl. philol. Schr.* Leipz. 1875 541 seq. Marquardt *Staatsverw.* II¹ 352—368).

SEXAGESIMUS ANNUS the term of service was 20 years, or for the praetorians 16, but was often prolonged Tac. ann. I 17. Suet. Tib. 48. Aug. qu. evang. I 9 *solet enim otium concedi sexagenariis post militiam*. Marquardt *Staatsverw.* II¹ 525.

199 SOLVUNT TIBI CORNUA VENTREM it was jeeringly said of Aratus (Plut. 29 § 4) *ὡς τοῦ στρατηγοῦ τῶν Ἀχαιῶν ἐκπαράττειτο μὲν ἡ κοιλία παρὰ τὰς μάχας, κάρος δὲ προσπίπτει καὶ ἱλγυγος διὰ τῷ παραστήναι τὸν σαλπινγκτην*. § 5 philosophers debating in their lectures, whether palpitation of the heart and change of colour *καὶ τὴν κοιλίαν ἐκνυρπαίνεσθαι* in danger is a symptom of cowardice or *δυσκρασίας τινὸς περὶ τὸ σῶμα καὶ ψυχρότητος*, always cited the example of Aratus. Grang. cites Dionysos in Aristoph. ran. (i.e. 479, who may be compared with Sancho Panza), and Macrob. Sat. VII 11 § 9. Stanley refers to Aristot. probl. (i.e. 27 § 10 *διὰ τί τοῖς φοβουμένοις αἱ κοιλίαι λυόνται*; cf. for the expression Bonitz *ind.* s.v. *κοιλία* n. 9). see *lexx.* under *solvere*. Celsus has *ventris resolutio* and *olutio*; *ventrem solvere* cet. see Matthiae's *ind.*

CORNUA Ov. m. i 98 *aeris cornua flexi* were curved like a C.

200 LITUUS bent at one end like a tobacco-pipe Sen. Oed. 733—5 *sonuit reflexo classicum cornu*, | *lituusque adunco stridulos cantus* | *elisit aere*. Luc. i 237—8. Aeron on Hor. c. i 1 23 *lituus equitum est et incurvus*.

PARES 140 n.

cf. Pers. v 134—142.

201 PLURIBUS DIMIDIO for half as much again, at a price greater by one half Madvig § 270.

201 202 NEO TE FASTIDIA MERCIS ULLIUS SUBREANT ABLEGANDAE TIBERIM ULTRA Quintil. i 12 § 17 *dicant sine his in foro multi et adquirant*, dum sit locupletior aliquis sordidae mercis negotiator. Tanning and similar offensive trades were restricted to the Transtiberine region. Mart. vi 93 1 4 *tam male Thais olet quam . . . non detracta cani Transtiberina cutis*. id. i 41 3 cited on v 48. ib. 108 2 *pulchra quidem, verum Transtiberina domus*. Becker röm. Alterth. i 655. Burn Rome and the Campagna 261—2. Philo leg. ad Gaium 23 ii 568 M of Augustus *ὡς οὐδ' ἀπεδέχετο τὴν πέραν τοῦ Τιβέρεως ποταμοῦ μεγάλην τῆς Ῥώμης ἀποτομήν, ἣν οὐκ ἡγνέει κατεχομένην καὶ οἰκουμένην πρὸς Ἰουδαίω;* 'Ρωμαῖοι δὲ ἦσαν οἱ πλείους ἀπελευθερωθέντες. Artemid. i 51 τὸ δὲ βυρσοδεψεῖν πᾶσι πονηρόν. νεκρῶν γὰρ ἀπτεται σωματων ὁ βυρσοδέψης καὶ τῆς πόλεως ἀπόκισται. Executioners also were forbidden the city Cic. p. C. Rabir. § 15.

FASTIDIA x 200.

203 think that hides, if they bring in money, smell as sweetly as perfumes.

204 UNGUENTA xi 122 n. DL. ii § 76 Aristippus when asked τίς ὁ μεμυρισμένος; 'ἐγὼ' φησὶν 'ὁ κακοδαίμων κάμου κακοδαίμονέστερος ὁ Περσῶν βασιλεὺς. ἀλλ' ὅρα μὴ ὡς οὐδὲν τῶν ἄλλων ζῶων παρὰ τοῦτό τι ἔλαττοῦται, οὕτως οὐδ' ἂν ὁ ἄνθρωπος. κακοὶ κακὸς δ' ἀπόλυντο οἱ κινάδοι, ὅτινες καλὸν ἤμιν δλεῖμμα διαβάλλουσιν.'

204 205 LUCRI BONUS EST ODORE EX RE QUALIBET i 110—3. iii 38 n. vii 4—12. Suet. Vesp. 23 *reprehendenti filio Tito, quod etiam urinae vectigal commentus esset*, pecuniam ex prima pensione admonit ad naves sciscitans num odore offenderetur? *et illo negante 'atqui' inquit 'e lotio est.'* Hence Amm. xxii 4 § 3 *lucra ex omni odorantes occasione*. Hemst. on Lucian Timon 45. DCass. lxxvi 14 § 5.

205 SENTENTIA viii 125 n. Quintil. x 1 § 50 n. 52 n. 206 DIS ATQUE IPSO IOVE Aen. i 30 *Forbiger reliquias Danaum atque immitis Achilli*. Aeschyl. ch. 148. Pers. 749 750. Aristoph. eq. 1330. Matt. 8 33. Mark 15 Grinfield. 3 8. 16 7. Sall. Catil. 52 § 35. Cic. Catil. i § 11 *dis immortalibus . . . atque huic ipsi Iovi Statori*. Liv. xxii 14 § 10 *Hannibali ac Poenis*. ib. 17 § 4. Fabri on xxi 17 § 4 and xxii 14 § 10. Hor. s. i 4 72 Fritzsche. ii 7 36 Heind. Justin. xxix 3 § 7 *Poeni et Hannibal*. xxx 3 § 2. Strabo p. 340 fin. has several exx. of this 'poetical figure'. Hand Tursell. ii 480—1.

207 ii 143 n. Sen. ep. 115 § 14 *sine me vocari pessimum, ut dives vocer.* | *an dives, omnes quaerimus, nemo, an bonus.* | *non quare et unde, quid habeas tantum rogant.* Nauck trag. fr. adesp. 147 (in Greg. Naz. ii 210^b) *ἐὰ με κερδαίνοντα κεκλησθαι κακόν* | *κρείσσον γὰρ ἢ σέβοντα τοὺς θεῶν νόμους* | *πένητα valein δόξαν ἡμποληκότα.*
HABEAS . . . HABERE x 90. Ov. m. i 131 *amor sceleratus habendi*. Hor. ep. i 7 85 *Obbar amore senescit habendi*. Sen. vit. beat. 26 § 1 *'quid ergo inter me stultum et te sapientem interest, si uterque habere volumus?'* *'plurimum. divitiarum enim apud sapientem virum in servitute sunt.'* Plin. ep. ix 30 § 4 *ea invasit homines habendi cupido, ut possideri magis quam possidere videntur*. Hegesias in Rutil. Lup. ii 2 *in augenda pecunia occupatus et ha-*

bendi cupiditate depravatus summas divitias summam virtutem existimabat. Pacat. paneg. 25 fin. crescebat in dies habendi fames. Grævius on Cic. fam. vii 29 1. Staveren (on Nep. fragm. 4 qui habet, ultro appetitur) cites Greek exx. see Wetst. Matt. 13 12. Schöm. on Plut. Agis p. 107. Orelli opusc. Gr. sent. et moral. i 505. id. ep. Socrat. p. 136.

208 Plut. de cupidit. divit. 7 p. 526 misers corrupt and pervert those whom they pretend to educate, implanting in them their own avarice and meanness, ταῦτα γὰρ ἐστίν, ἃ παραινέουσι καὶ διδάσκουσι 'κέρδαινε καὶ φείδου, καὶ τοσοῦτου νόμιζε σεαυτὸν ἄξιον, ὅσον ἂν ἔχῃς.' . . . οἱ δὲ τῶν φιλαργύρων παῖδες, πρὶν ἢ παραλαμβάνειν τὸν πλοῦτον, ἀναπύμπλυνται τῆς φιλοπλουτίας ἀπ' αὐτῶν τῶν πατέρων.

Quintil. i 2 § 6 quid non adultus concupiscet, qui in purpuris repit?

ASSAE 'dry nurses'. schol. 'assa nutritrix dicitur, quae lac non praestat infantibus, sed solum diligentem et munditiam adhibet: nutricula sicca vetusta infantibus monstrat.' [The last clause wants but one syllable of being a hexameter.] Jahn on Pers. p. 129 'infantes, quos antiqui Romani propinquae alicui natu maiori probatis spectatisque moribus committere solebant (Tac. d. 28) postea nutricum curae demandabantur (ib. 29) . . . Tales solebant assae nutrices vocari. inscr. ap. Murat. 1512 6 D. M. | VOLVMNIAE | DYNAMIDI | VOLVMNIA | O. F. PROCLA | NUTRICI | ASSAE. ET | LIB. V. A. CV.' Front. ep. ad Ant. imp. i 5 p. 103 Naber assae nutritiois est infantem magis diligere quam adultam.' Heintz. cites assus=siccus in the expressions assi cibi, assae sudationes, assus sol (apricatio sine unctione). On nurses vi 354. 593. Marquardt v (1) 122. Gell. xii 1 Favorinus exhorts a mother to suckle her own child. Cato's wife nursed her child (Plut. Cato mai. 20 § 5) and he himself taught him reading (§ 6) and bodily exercises (§ 7). cf. id. de pueror. educat. 5.

209 HOC DISCUNT OMNES ANTE ALPHA ET BETA PUELLAE Arat. (in Steph. Byz. Γάργαρα) Γαργαρέων παισιν βῆτα καὶ ἀλφα λέγων. anth. Pal. xi 132 4 οὐ δύνατ' ἀλφα γράφειν. Terentian. 252—5 the Pythagoreans teach summas numeri non ita litteris valere, | Graecus pueros ut docet insonans magister, | cum tollere cunctos iubet altius sinistras, | unum ut sit alpha et duo beta et tria gamma. The word alphabetum occurs in Tert. and Hier. e.g. ep. 30=155. ad Paulam § 3 quater. Iren. ii pr. § 1. Two alphabets and syllabaries (mi ma mu me etc.) have been found, one on a vessel (CIG 8342 in the Gregorian museum at Rome) the other (ib. 6183 from a tomb at Colle near Siena) on a wall and are discussed by Franz elementa epigr. 22. Mommsen unterital. Dialekte 8 seq. Kirchhoff Gesch. d. griech. Alphabets³ 122—9. CIL iv 164.

210 a like address v 107.

QUEM CUMQUE 42 n.

211 DIC, QUIS IUBET Ramshorn p. 712; the question is independent. VANISIME III 159.

212 IUBET who bids you make this speed? There is no need of forcing avarice on your son; he will soon be only too apt a scholar.

PRAESTO I warrant.

213 SECURUS ABI you may safely leave him to himself, for (Cic. fam. ix 7 § 2) πολλοὶ μαθηταὶ κρείττους διδασκάλων.

213 214 VINCERIS, UT AIAX PRAETERIIT TELAMONEM, UT PELEA VICIT ACHILLES from Ov. m. xv 850—1 natiq̄ue videns bene facta fatetur | esse suis maiora et vinci gaudet ab illo. 855—6 sic magni cedit titulis Agamemnonis Atreus: | Aegae sic Theseus, sic Pelea vicit Achilles. The superiority of the son of Thetis to his father was fated ib. xi 221—

265. Welcker Aeschyl. Trilog. 29 30. Aesch. Pr. 768 ἡ τέκεται γὰρ παῖδα φέρτερον πατρός. Quintil. iii 7 § 11 *eum, qui ex Thetide natus esset, maiorem patre suo futurum cecinisse dicuntur oracula.* cf. the boast of Sthenelus II. iv 405 ἡμεῖς γὰρ πατέρων μὲν ἀμείνων εὐχόμεθ' εἶναι. ib. vi 479 πατρός γ' ὅδε πολλὸν ἀμείνων. cf. Pind. Isthm. viii (vii) 31—37 (66—84). Ap. Rh. iv 801. Nonn. xxxiii 354—360. Hor. c. i 15 28 Tydides melior patre. Aen. x 129. Manil. iv 77 *degenerant nati patribus vincuntque parentes.* Aus. epitaph. 6 1 genitore bono melior Diomedes.

215 PARCENDUM EST TENERIS a humorous application of Virgil's charge to the planter g. ii 363 *parcendum teneris.* Holyday 'his native sin | has not full marrow yet.' others better, matured vice has not yet been bred in the bone.

216 MALA NEQUITIAE Phaedr. iii 8 15 *nequitiae malis.* AST CUM EXX. of *ast* before a consonant

in L. Müller de re metr. 394—5.

CUM PROTERE

BARBAM COEPERIT iii 186 n.

CUM CULTRI RAZOR.

217 VENDET PERIURIA vii 13—16. xiii 36—7. 60. 86—119. 135—142. 174. 201. Phaedr. iv 20 23—4 of the miser *qui, dum quadrantes aggeras patrimonio, | caelum fatigas sordido periurio.* Pers. v 137. Gell. xi 1 § 53 *an putas, Favorine, si non illa etiam ex duodecim tabulis de testimoniis falsis poena abolevisset et si nunc quoque, ut antea, qui falsum testimonium dixisse convictus esset, e saxo Tarpeio deiceretur, mentituros fuisse pro testimonio tam multos, quam videmus?*

219 x 55 n.

EXIGUA iii 24. viii 66. xi 131.

CERERIS vi 50.

xv 141 n. Plut. Dion 56 § 3 Kallippos, seeing that he was suspected by the ladies of Dion's household, offered with tears to give them every assurance of his loyalty. They exacted 'the great oath,' i. e. that he should enter the temple of Ceres and Proserpina, and after certain sacrifices put on the purple garb of the goddess, take a burning torch in his hand and swear. § 4 he did all *καὶ τὸν ὄρκον ἀπομόσας οὕτω κατεγέλασε τῶν θεῶν, ὥστε περιμείνας τὴν ἑορτὴν ἧς ὤμοσε θεοῦ δρᾶν τὸν φόνον ἐν τοῖς Κοπελοῖς.* cf. Hor. c. iii 2 26—29.

ARAM xiii 89 n. Plaut. rud. 1333—4 *tange aram hanc Veneris.* Tange. Per Venerem hanc iurandum est tibi. cf. 1336. Cic. p. Fiacc. § 90 *cui si aram tenens iuraret, crederet nemo.* 'lex Numae regis' in Gell. iv 3 § 3 *paellex aram Iunonis ne tangito.* Justin. xxiv 2 § 8 with Bernec. and Mod. *Ptolemaeus sumptis in manibus altaribus, contingens simulacra et pulvinaria deorum inauditis ultimisque execrationibus adiurat.* Hdt. viii 123. Serv. Aen. iv 219 *Varro lib. v rer. divin. plenius narrat: 'necesse enim erat aras a sacrificantibus teneri; quod si non fieret, dis sacrificatio grata non esset.'* Cic. p. Balb. § 12. p. Flacco § 90. Andok. myst. § 126. Demosth. de cor. § 134. in Con. § 26. Aen. xii 201. Sil. iii 82. Suet. Caes. 85. schol. Arat. phaen. 403. hence iurare aras iii 145. Plut. apophth. Periclis 186^c Wyt. πρὸς δὲ φίλον τινὰ μαρτυρίας ψευδοῦς δεόμενον, ἢ προσῆν καὶ ὄρκος, ἔφησε μέχρι τοῦ βωμοῦ φίλος εἶναι. The answer became proverbial Apostol. xi 31 a. Arsen. xxxv 53. Matt. 23 18 Wetst. 1 kings 8 31. Oehler on Tert. ad nat. i 6 p. 314. Schütz on Aesch. s. c. Th. 44.

l. c.

PEDEM Justin.

220 ELATAM i 72 n. Sen. ep. 12 § 8 *Pacuvius, ... cum vino et illis funebribus epulis sibi parentaverat, sic in cubiculum ferebatur a cena, ut inter plausus exoletorum hoc ad symphoniam caneretur βεβλωται! βεβλωται! nullo non se die extulit.* Nep. iii 3

§ 2. v 4 § 3. Your son's wife, if she bring a portion (Pers. II 14) that makes it worth his while to take her life, is as good as dead and buried from the instant she crosses the threshold.

LIMINA SUBIT the bride when she came to the bridegroom's house said, in answer to his question 'who art thou?' *ubi tu Gaius, ibi ego Gaia*, hung the doorposts with woollen fillets and rubbed them with oil or fat, and was lifted across the threshold Plut. qu. Rom. 29. Serv. ecl. 8 29. Luc. II 359 (cf. schol.) *translata vetuit contingere limina planta*. See the evidence in Rossbach die röm. Ehe Stuttg. 1853 351—360. Ellis on Catull. 61 159.

221 MORTIFERA x 10.

PREMETUR will be throttled. A wife-poisoner in Plin. xxvii § 4 *venenum, quo interemptas dormientis a Calpurnio Bestia uxores M. Caecilius accusator obiecit. hinc illa atrox peroratio eius in digitum*.

222 seq. what you think must be gotten by toil and travail he reaches by the short cut of crime.

225 OLIM one day Hor. s. II 5 27 *magna minorve foro si res certabitur olim*. Aen. I 289 290 *hunc tu olim caelo ... accipies*. Hand Tursell. IV 370.

Sen. ep. 115 § 11 *admirationem nobis parentes auri argentique fecerunt et teneris infusa cupiditas altius sedit crevitque nobiscum*.

226 seq.

228 LAEVO perverse.

sons to avarice VI 240—1 *utile porro | filiolum turpi vetulae producere turpem*. VIII 271. Pers. VI 19 Jahn.

229 wanting in

several mss. and doubtless spurious.

PATRIMONIA

Phaedr. cited on 218.

CONDUPLICARE Pers. VI 78 Cas.

rem duplica. Lucr. in lexx.

230 TOTAS

EFFUNDIT HABENAS a father, who has once entered his son in the race of avarice, has given him the reins, and cannot bring him to a stand when he will. Verg. g. I 512—4 *ut cum carceribus sese effudere quadrigae, | ... frustra retinacula tendens | fertur equis auriga, neque audit currus habenas*. Sen. ep. 85 § 12 *si in nostra potestate non est, an sint adfectus, ne illud quidem est, quanti sint: si ipsis permisisti incipere, cum causis suis crescent tantique erunt, quanto fient. adice nunc, quod ista, quamvis exigua sint, in maius excedunt. numquam perniciose servant modum, quamvis levia initia morborum serpunt cet.* Vell. II 3 § 4.

231 CURRICULO QUEM Non. p. 198 *curriculum masculino*. So Charis. 27 11 K possibly from a misunderstanding of this passage.

QUEM the illi of 223. 'My son,' you will say, 'did not learn to commit murder from me.' True, but whoever teaches his sons avarice, has lost all control over them: if you should now try to recall him.

233 234 NEMO SATIS CREDIT TANTUM DELINQUERE, QUANTUM PERMITTAS no one is content to sin just so much as you allow, and no more. Nep. XXI 1 § 4 *tantum indulsit dolori, ut eum pietas vinceret*. Cic. de imp. Cn. Pomp. § 14 Halm. Luc. IV 377—8 *discite, quam parvo liceat producere vitam | et quantum natura petat*. Mart. I 66 1—3 *erras, meorum fur avare librorum, | fieri poetam posse qui putas tanto, | scriptura quanti constat et tomus levis*.

QUANTUM PERMITTAS

Sen. de ira I 8 § 1 *nil rationis est, ubi semel adfectus inductus est iusque illi aliquod voluntate nostra datum est: faciet de cetero quantum volet, non quantum permiseris*.

much more unrestrained liberty do they allow themselves.

234 ADEO III 274 so

INDULGENT SIBI LATIUS Hor. s. II 2 113 *integris opibus novi non latius usum*.

235 IUVENI 23. 251.

237 CIRCUMSCRIBERE xv 185—6 n.

238 AMOR

(tantus) QUANTUS x 14 n. cf. i 15 n.

239 DECIOURUM viii

254 n.

240 SI GRAECIA VERA x 174 n.

ΜΕΝΟΙΚΕΥΣ Apollod. iii 6 7 § 7 οὗτος οὖν [Tiresias] Θηβαίους μαντευόμενος εἶπε νικῆσειν, ἐὰν Μενοικεὺς ὁ Κρέωντος Ἀρεὶ σφάγιον αὐτὸν ἐπιδιδῶ. τοῦτο ἀκούσας Μενοικεὺς ὁ Κρέωντος αὐτὸν πρὸ τῶν πυλῶν ἐσφαξε. The legend belongs to the story of the Seven against Thebes Stat. Th. x 612 seq. 756 seq. Eur. Ph. 911 seq. Cic. Tusc. i § 116. Nonn. xxiii 72. His tomb was shewn to Paus. ix 25 § 1. On patriotic devotions see viii 257 n.

241 QUORUM Thebanorum, virtually contained in Thebas. Cic. Brut. § 112 *senatus* supplied from *senatoria*. Vell. ii 15 § 2 Burm. Italia...quorum. cf. id. i 4 § 2 Ruhnken. Suet. Cal. 51 Burm. *audita rebellione Germaniae...si victores [Germani]...occuparent*. Caes. b. g. i 40 § 5. iv 2 § 2. Nep. vii 11 § 3 Thebas...eorum. xiii 2 § 1 Staveren. Corte exc. 8 on Sall. Catil. Cic. finn. v § 16 Madvig. Liv. ii 53 § 1 Veiens *bellum exortum*, quibus Sabini arma coniunxerant. xxi 7 § 2 Fabri. 20 § 1 Fabri. xxviii 19 § 1. xlii 47 § 7. So in Greek: Eur. Or. 1134—5 Ἑλλάδος...ῶν. id. Hek. 22 Porson. Bacchae 959 Elmsley. Thuc. vi 80 § 1 Krüger. 94 § 1. DS. xii 82 § 7 Καρχηδόνα...αὐτῶν. [Plat.] Alc. i 126^b πῶλιν...αὐτοῖς. Heind. on Theaet. 168^a. St Matt. 4 23. Hermann Viger n. 44 713. Hemst. on Lucian Nigrin. 1 pr. id. Timon 9. Burm. on Ov. m. iv 668. Corte and Schäfer on Plin. ep. i 10 § 10. Kühner gr. Gr. ii³ 49. Matthiä § 435. Krüger on Dionys. p. 82. Ramshorn p. 697. Kritz on Sall. Catil. 39 § 3 p. 183. Munro on Lucr. iv 934. Minuc. 24 § 2 *Romana...quorum*.

241 242 LEGIONES DENTIBUS ANGUIS CUM CLIPSEIS NASCUNTUR Ov. m. iii 104—110 *ut presso sulcum patefecit atrato, | spargit humi iussos, mortalia semina, dentes. | inde (fide maius) glabrae coepere moveri, | primaque de sulcis acies apparuit hastae | ...surgitque seges clipeata virorum*. Nonn. iv 421—464.

243 TUBICEN i 169 n.

244 ERGO since your

love of money is so ardent 238.

245 seq. Sen. de

ira i 7 § 2 *facilius est excludere perniciosam quam regere, et non admittere quam admissa moderari. nam cum se in possessione posuerunt, potentiora rectore sunt nec recidi se minuere patiuntur...* § 4 *quarumdam rerum initia in nostra potestate sunt, ulteriora nos vi sua rapiunt nec regressum relinquunt cet.* cf. c. 8. ii 31 § 6. id. ep. 85 § 8 *quemadmodum rationi nullum animal obtemperat, non ferum, non domesticum et mite. natura enim illorum est surda suadenti: sic non sequuntur, non audiunt affectus, quantulicunque sunt. tigres leonesque numquam feritatem exuunt, aliquando submittunt, et cum minime exspectaveris, exasperatur torvitas mitigata. numquam bona fide vitia mansuescunt cet.* Aristoph. ran. 1431—2 μάλιστα μὲν λέοντα μὴ ὕπνῳ πῶλεϊ τρέφειν, | ἦν δ' ἐτραφῆ τις, τοῖς τρώποις ὑπερεῖν (cf. Plut. Alcib. 16). Theokr. 5 35—38. Alkiph. iii 24 § 1. Luc. iv 237—242 ending *ferret et a trepido vix abstinere ira magistro*. Stat. Ach. ii 184—189. DCass. ix 13 § 4 of Claudius λέοντα δεδιδαγμένον ἀνθρώπους ἐσθλὴν καὶ πάνν γε διὰ τοῦτο τῷ πλήθει ἀρέσκειντα ἀποκτείνας ὥς οὐ προσήκον ἐν τοιοῦτό τι θέαμα ὄραν Ῥωμαίους. Boeth. cons. iii metr. 2 7—16. Mart. spect. 10 1 *laeserat ingrato leo perfidus ore magistrum*.

246 MAGISTRUM Sen. ep. 85 § 41 *certi sunt domitores ferarum, qui saevissima animalia et ad occursum expavescentia hominem pati subigunt nec asperitatem excussisse contenti usque in contubernium mitigant: leonibus magister manum insertat.*

247 LEO TOLLET

ALUMNUS HOR. C. III 18 3 4 *abeasque parvis | aequus alumnis* (i.e. to the lambs and kids). Heins. on OV. M. IV 421.

248 *NOTA MATHEMATICIS GENESIS TUA* III 42—4 N. VII 200 N. IX 32—3. x 94 N. XVI 4. Gell. I 9 § 6 *vulgus autem, quos gentilitio vocabulo Chaldaeos dicere oportet, mathematicos dicit.* Cato R. R. 5 § 4 among rules for the bailiff (*vilicus*) *haruspicem augurem hariolum Chaldaeum ne quem consuluisse velit.* Suet. Aug. 94 fin. *in secessu Apolloniae Theogenis mathematici pergulam comite Agrippa ascenderat; cum Agrippae, qui prior consulebat, magna et paene incredibilia praedicerentur, reticere ipse genituram suam nec velle edere perseverabat, metu ac pudore ne minor inveniretur* [cf. the witch scene in Macbeth]. *qua tamen post multas adhortationes vix et cunctanter edita, exilivit Theogenes adoravitque eum. tantam mox fiduciam sati Augustus habuit, ut thema suum vulgaverit nummumque argenteum nota sideris Capricorni, quo natus est, percusserit.* Tib. 14 *de infante Scribonius mathematicus praeclara sponndit, etiam regnaturum quandoque, sed sine regio insigni.* id. Nero 6. See above all the poems of Manilius (with Scaliger) and Manetho and the treatise of Firmicus Maternus. Cic. de divin. II §§ 87—99 astrologers had promised Pompeius, Crassus, Caesar, that they would die at home in old age and great glory. I § 132 *non habeo denique nauci...de circo astrologos.* Tac. h. I 22 *urgentibus etiam mathematicis, dum novos motus et clarum Othoni annum observatione siderum adfirmant, genus hominum potentibus infidum, sperantibus fallax, quod in civitate nostra et vetabitur semper et retinebitur ceter.* Arellius Fuscus in Sen. suas. 4 § 2 *qui vero in media se, ut praedicant, fatorum misere pignora, natales inquirunt et primam aevi horam annorum habent nuntiam, quo ierint motu sidera, in quas discurrerint partes, contrane deus steterit, an placidus adfulserit sol; an plenam lucem, an initia surgentis acceperit, an abdiderit in noctem obscurum caput luna; Saturnus nascentem, an ad bella Mars militem, an negotiosum in quaestus Mercurius exceperit: an blanda adnuerit nascenti Venus, an ex humili in sublime Iuppiter tulerit.* § 3 *plerosque dixere victuros, at nihil metuentis oppressit dies; aliis dedere finem propinquum, at illi superfuere...unicuique ista pro ingenio finguntur, non ex fide scientiae.* Your son has learnt from the astrologers your nativity, and the length of the thread of life spun out for you by the fates, but cannot wait till it has all run out. Tac. an. II 32 fin. A.D. 16 *facta et de mathematicis magisque Italia pellendis senatus consulta; quorum e numero L. Pituvianus saxo deiectus est, in P. Marcium consules extra portam Esquilinam, cum classicum canere iussissent, more prisco advertere.* Sen. apocol. 3 § 2 *Mercurius took one of the Parcae aside and said patere mathematicos aliquando verum dicere, qui illum, ex quo princeps factus est, omnibus annis, omnibus mensibus efferunt.* Tiberius was himself an expert, and foretold the rise of Galba Tac. an. VI 20. 21 his master Thrasullus. 22 *ceterum plurimis mortalium non eximitur, quin primo cuiusque orta ventura destinentur; sed quaedam secus, quam dicta sint, cadere fallaciis ignara dicentium: ita corrumpi fidem artis, cuius clara documenta et antiqua aetas et nostra tulerit. quippe a filio eiusdem Thrasulli praedictum Neronis imperium in tempore memorabitur.* cf. DCass. LVI 19 §§ 3 4. LXI 2 § 1. Suet. Calig. 19. Tac. XVI 14 A.D. 66 Antistius Sosianus in exile sought out *Pammenem eiusdem loci exulem et Chaldaeorum arte famosum eoque multorum amicitii innoxum, ventitare ad eum nuntios et consultationes non frustra ratus; simul annuum pecuniam a P. Antio ministrari cognoscit.* He intercepted Anteus' letters, furatus etiam libellos, quibus dies genitilis

eius et eventura secretis Pammenis occultabantur, simul repertis, quae de ortu vitaeque Ostorii Scapulae composita erant. He writes to Nero to divulge the secret: quippe Anteium et Ostorium imminere rebus et sua Caesarisque fata scrutari. Spartian. Hadr. 2 § 4 in Moesia a mathematico quodam de futuro imperio id dicitur comperisse quod a patrono magno Aelio Hadriano peritiae caelestium callente praedictum esse compererat. id. Helius 3 §§ 8 9. 4 Hadrian a master of astrology. id. Sever. 2 § 8 in quadam civitate Africana, cum sollicitus mathematicum consulisset positaeque hora ingentia vidisset astrologus, dixit ei 'tuam non alienam pone genituram.' § 9 cumque Severus iurasset suam esse, omnia ei dixit quae postea facta sunt. 3 § 9 cum amissa uxore aliam vellet ducere, genituras sponsarum requirebat, ipse quoque matheseos peritissimus, et cum audisset esse in Syria quandam quae id geniturae haberet ut regi iungeretur, eandem uxorem petit. Philo earnestly opposes (Ewald vi² 265) 'the devotees of what was then generally called Chaldean wisdom or astrology and divination, as in those days it spread irresistibly from central Asia through Egypt and all Roman lands. Against this *genethliology*, as he also calls it, he argues esp. de prov. i p. 36 seq. Aucher, also i 464. ii 442. 602 M. cf. ἡ γέρεος Clem. hom. iv 12. xiv 3—12. xx 21. It is the same philosophical religion which the Hermes books revere as holy, and which the later Arabs call that of the Ssâbians. cf. *Shahrastâni's* elmilal p. 203 seq. Cureton and Chwolson's Ssâbier iv 4 seq. 25. 403.' Augustine (conf. iv c. 3) at one time consulted astrologers, but was cured by a physician, who had studied astrology as a means of living. id. de doctr. chr. ii § 32 neque illi ab hoc genere perniciosae superstitionis segregandi sunt, qui genethliaci propter natalium dierum considerationes, nunc autem vulgo mathematici vocantur. nam et ipsi quamvis veram stellarum positionem, cum quisque nascitur, consecantur et aliquando etiam pervestigant; tamen quod inde conantur vel actiones nostras vel actionum eventa praedicere, nimis errant et vendunt imperitis hominibus miserabilem servitutem, nam quisque liber ad huiusmodi mathematicum cum ingressus fuerit, dat pecuniam ut servus inde exeat [cf. Aug. tract. in Ioann. viii § 11] aut Martis aut Veneris vel potius omnium siderum...est certus motus illorum...quem motum notare, cum quisque nascitur, quomodo se habeat, facile est per eorum inventas conscriptasque regulas. ib. §§ 33—34 (twins cf. Pers. vi 18 19 geminos, horoscope, varo | producis genio). 46. id. de gen. ad litt. ii § 35 de fati autem siderum qualeslibet eorum argutias et quasi de mathesi documentorum experimenta, quae illi ἀποτελεσματα vocant, omnino a nostrae fidei sanitate respuamus: talibus enim disputationibus etiam orandi causas nobis auferre conantur et impia perversitate in malis factis, quae rectissime reprehenduntur, ingerunt accusandum potius Deum auctorem siderum quam hominem scelerum. ib. §§ 36 (twins) 37. id. tract. in Io. viii §§ 10 11. Amm. xviii 4 § 24 multi apud eos negantes esse superas potestates in caelo, nec in publicum prodeunt nec prandent nec lavari arbitrantur se cautius posse, antequam ephemeride scrupulose sciscitata didicerint, ubi sit verbi gratia signum Mercurii, vel quotam cancri sideris partem polum discurrens obtineat luna. Sext. Empir. bk v. Hdt. ii 82. DS. ii 31. Sen. n. q. ii 32 §§ 6 7. vii 28 § 1. ep. 88 § 14. Aug. de gen. ad litt. xii § 46 some youths on a journey played the astrologer to their host, though they did not know even *utrum duodecim signa dicerentur*. Finding him a ready dupe, when he asked them of his son's safety, who had been long expected, they answered, that he would arrive that very day; and before

they left the house, he appeared. Tert. apol. 35 fin. with Herald and Oehler. Amm. xxix 2 §§ 27 28 Lind. Iul. Paulli sent. v 21. Censorin. 14 § 10. 18 § 7. Firmicus Maternus math. Hermippus sive de astrologia libri ii ed. Bloch. Haun. 1830 (by a Christian). [Lucian] de astrologia. Camerarii astrologica Norimb. 1532 4to. Salmasius de annis climactericis et antiqua astrologia L. B. 1648. Pauly Encyklop. iv 1395—6. 1418—20 (Roman legislation). 1637—43. Rein Criminalrecht 903—910. Ramsay in dict. ant. astrologia. Marquardt iv 100—2. Friedländer r⁴ 124—6. 345—350. Forbiger Rom ii 205—8. 230—1. The word *mathematicus* Tac. xii 52. h. ii 62. 78. Ambr. hexaëm. iv §§ 14. 18. v § 24.

GENESIS VI 578—9 *si prurit frictus ocelli | angulus, inspecta genesi collyria poscit*. Suet. Dom. 10 Domitian put to death Mettius Pompusianus, *quod habere imperatoriam genesim vulgo ferebatur*. Eust. hexaëm. 6 5. Galen says xiv 604 K de praenotione 1 the rich only care for astronomy and divination *ὁσος εἰς τὸ προγνῶναι τίνων κληρονομήσους*. Luc. dial. mort. 11 1 (Friedländer). Astrology was the aristocratic key to the secrets of the future; it is recorded of Augustus, Livia, Tiberius, Caligula, the younger Agrippina, Otho, Vespasian, Domitian and Hadrian that they had recourse to it (evidence in Marquardt iv 102). Censorin. 13 § 1. 14 § 12.

248 249 TARDAS COLUS III 27 n. ix 135—6. x 252. xii 65 n. seq.

249 *EXPECTARE COLUS* Ter. ad. 107—110 *et tu illum tuom, si esses homo, | sineres nunc facere, dum per aetatem licet, | potius quam, ubi te expectatum eiecisset foras, | alieniore aetate post faceret tamen*. ib. 874 *illum ut vivat optant, meam autem mortem expectant scilicet*. Cic. parad. § 43 *sin autem propter aviditatem pecuniae nullum quaestum turpem putas, cum isti ordini ne honestus quidem possit esse ullus; si cotidie fraudas decipis poscis pacisceris auferis eripis, si socios spoliis, aerarium exspilas, si testamenta amicorum ne expectas quidem atque ipse supponis, haec utrum abundantis an egentis signa sunt?* Sen. ben. v 17 § 3 *vide quam ingrata sit iuventus. quis non patri suo supremum diem, ut innocens sit, optat? ut moderatus, expectat? ut pius, cogitat?* Quintil. ix 3 § 68 *cum Proculeius quereretur de filio, quod is mortem suam expectaret [longed for], et ille dixisset, se vero non expectare: 'immo' inquit 'rogo expectes'* [I beg you to wait for it, not to hasten it]. Ruhnken on Rutil. Lup. i § 5. Cic. de imp. Cn. Pomp. § 12.

COLUS Stat. Th. iii 241

242 *sic fata mihi nigraeque sororum | iuravere colus*. viii 11—13 *quin comminus ipsa | fatorum deprensa colus visoque paventes | augure tunc demum rumpebant stamina Parcae*.

250 *IAM NUNC EVEN NOW*.

OBSTAS ET VOTA MORARIS

iii 42. Cic. Rosc. Am. § 68 motives of parricide; the charge incredible, *nisi turpis adolescentia, nisi omnibus flagitiis vita inquinata, nisi sumptus effusi cum probro atque dedecore*. cf. Sen. ep. 119 § 6 *utrum mavis habere multum an satis? qui multum habet, plus cupit. quod est argumentum nondum illum satis habere: qui satis habet, consecutus est, quod numquam divitiis contingit, finem: an has ideo non putas esse divitias... quia propter illas nulli venenum filius, nulli uxor inpegit?* Hor. s. ii 1 53—6 *Scaevae vivacem crede nepoti | matrem; nil faciet sceleris pia dextera: mirum | ut neque calce lupus quemquam neque dente petit bos: | sed mala tollet anum vitiato melle cicuta*. Vell. ii 67 § 2 *id tamen notandum est, fuisse in proscriptos uxorum fidem summam, libertorum mediam, servorum aliquam, filiorum nullam: adeo difficilis est hominibus utcumque conceptae spei mora*.

Sen. rem. fort. 13 § 6 'filium amisi.' *si pium, nihil est iam, quod illi metuas: in tuto est. si impium, tuorum numeratorem annorum, tuae stimulum senectutis extulisti, perdidisti forsitan, qui te perditum optabat.* Stat. s. iii 3 14 15 *si cui corde nefas tacitum fessique senectus | longa patris.* anth. Pal. xii 231 4 *φεῦ μοῖρῃς τε κακῆς καὶ πατρὸς θανάτου.* Arr. Epikt. ii 7 § 9 what leads us to frequent divinations? Cowardice, fear of consequences. Hence we flatter the seers. *Κληρονομήσω, κύριε, τὸν πατέρα; Ἰδωμεν ἐπεκθυσώμεθα. ναί, κύριε, ὥς ἡ τύχη θέλει. ἐπὰν εἴπῃ 'κληρονομήσεις,' ὥς παρ' αὐτοῦ τὴν κληρονομίαν εὐληφότες εὐχαριστοῦμεν αὐτῷ.*

VOTA MORARIS Ov. m. viii 71 *solus mea vota moratur.* It is a marvel if a son laments his father's death Stat. s. iii 3 20 21 *celeres genitoris filius annos— | mira fides!*—pigrasque putat properasse sorores. cf. ib. 136—7. Your father, Etruscus (Mart. vii 40 6—8) *prope ter senas vixit Olympiadas. | sed festinatis raptum tibi credidit annis, | asperit lacrimas quisquis, Etrusce, tuas.*

251 IUVENEM your son 235.

CERVINA Hesiod. in Plut. defect. orac. 11 p. 415^d *ἐννέα τοὶ ζῶει γενεὰς λακέρυζα κορώνη | ἀνδρῶν ἡβώντων· ἑλαφος δέ τε τετρακόρμωτος | τρεῖς δ' ἐλάφους ὁ κύραξ γηράσκειται.* Aristot. h. a. vi 29 § 4 'it is commonly, but erroneously, supposed that this animal is long-lived; neither the conception nor the growth of the fawns accords with such a supposition.' Verg. ecl. 7 30 *vivacis cornua cervi.* Ov. m. iii 194 same words; id. medicam. form. 59. Plin. viii § 119 stags confessedly live to a great age, some having been taken bearing golden chains, which Alexander the Great had put on them. id. vii § 153. Oppian venat. ii 291. Cic. Tusc. iii § 69 Davies. Sen. Oed. 751. Browne vulgar errors iii 9. Sil. xiii 126. 252 ARCHIGENEN v 235—6 *corpore sano | advocat Archigenen onerosaque pallia iactat.* xiii 98 n. Greenhill in dict. biogr. 'He was the most celebrated of the sect of the *Eclectici* (dict. ant. s. v.)...a native of Apamea in Syria; he practised at Rome in the time of Trajan, A.D. 98—117.' He wrote *πολλὰ λατρικὰ τε καὶ φυσικὰ* and lived to the age of 63 Suid. s. v. J. C. F. Harless *analecta hist. crit. de Archigene medico Bamberg 1816 4to.*

EME QUOD MITHRIDATES COMPOSUIT vi 659—661 *at nunc res agitur tenui pulmone rubetae; | sed tamen et ferro, si praegustabit Atrides (the husband) | Pontica ter victi cautus medicamina regis.* x 273 n. Mart. v 76 1 2 *profecit potō Mithridates saepe veneno, | toxica ne possent saeva nocere sibi.* Plin. xxiii § 149. xxv §§ 5—7. 62—3. xxx § 24. Gell. xvii 16. The composition of the *antidotum Mithridaticum* is variously given. Galen de antid. ii. Cels. v 23 § 3. Paul. Aeg. v 27. Many authorities in Sprengel-Rosenbaum Gesch. der Arzneikunde i⁴ 590—2. Seren. Sammon. 1069—76 *antidotus vero multis Mithridatia fertur | consociata modis, sed Magnus scrinia regis | cum raperet victor, vilem deprendit in illis | synthesin, et vulgata satis medicamina risit. | bis denum rutae folium, salis et breve granum | iuglandesque duas, totidem cum corpore (?) ficus: | haec oriente die parco conspersa Lyaeo | sumebat, metuens dederat quae pocula matri.* With the last words cf. Sall. h. ii 45 D *set Mithridates extrema pueritia regnum ingressus matre sua veneno interfecta.* On poisoning of parents see Varro sexagesi in Non. p. 407 8 (fr. 496 Bücheler) *nunc quis patrem decem annorum natus non modo aufert sed tollit—nisi veneno?* Caligula (Suet. 38) *cum iam et ab ignotis inter familiares et a parentibus inter liberos pulam heres nuncuparetur, derisores vocabat, quod post nuncupationem vivere perseverarent, et multis venenatas matreas*

misit. Vitellius (Suet. 6) was said to have killed his son, charging him with intending to poison him. Quintil. vii 2 § 17 as a topic familiar to learners this controversy ‘*abdicatus medicinae studuit. cum pater eius aegrotaret, desperantibus de eo ceteris medicis adhibitis sanaturum se dixit, si se potionem a se datam bibisset. pater acceptae potionis epota parte dixit venenum sibi datum, filius quod relicum erat exhaustit: pater decessit, ille parricidii reus est.*’ § 18 manifestum, quis potionem dederit: quae si veneni fuit, nulla quaestio de auctore, tamen an venenum fuerit, ex argumentis a persona ductis colligetur.

253 COMPOSITUM Plin. xxix § 24 Mithridatium antidotum ex rebus liiii componitur. xxiii § 149 in sanctuariis Mithridatis maximi regis devicti Cn. Pompeius invenit in peculiari commentario ipsius manu compositionem antidoti e duabus nucibus siccis, item fscis totidem et rutae foliis ex simul tritis, addito salis grano; ei qui hoc ieiunus sumat nullum venenum nociturum illo die.

255 PATER ET REX Pharnaces, son of Mithridates, rose against his father Liv. perioch. cii ab eo Mithridates obsessus in regia cum veneno sumpto parum profecisset ad mortem, a milite Gallo nomine Bitoco, a quo ut adiuvaret se petierat, interfectus est. DCass. xxxvii 13. ‘Both a father and a king, if they would live secure, must use antidotes against poison. Mithridates, as both one and the other, needed them more than others.’ cf. HSt, ἀλεξίφάρμακον. G. C. Lewis politics ii 74. 76. 167.

256—302 It is a more engaging spectacle to watch the adventures of a man in pursuit of wealth than any theatre can offer. The hazardous balancings of the rope-dancer cannot compare with the risks of the merchant (256—274). Now more than half mankind live on shipboard; and all for the chance of bringing back full money-bags. If Orestes and Ajax were mad in one way, surely they are not less mad in another, who will brave sea and storm, rather than delay their ship a single day (275—302).

256 MONSTRO x 363 n.

257 PRAETORIS who now provided for the entertainment of the people by shows and games, a duty which under the republic devolved on the curule aedile viii 194 n. x 36 n. xi 194 n. cf. vi 67—69.

PULPITA iii 174. vii 93. Plin. xxxvi § 120. Plin. ep. iv 25 § 4 inde ista ludibria scena et pulpito digna. anth. Pal. x 72 Boiss. σκηνή πᾶς ὁ βίος καὶ παλγύριον ἢ μάθε παλῆν, | τὴν σπουδὴν μεταβέλς, ἢ φέρε τὰς ὀδύνας. Stob. fl. cvi 14.

LAUTI i 67 n. Holyday ‘the brave praetor’s shows.’

258 QUANTO CAPITIS DISCRIMINE CONSTANT vi 365 non umquam reputant, quanti sibi gaudia constant. It is our word cost, n before s only lengthening the preceding vowel Sil. ii 542 hac mercede Fides constet. Tert. apol. 25 prope fin. victoriae. .eversis. .urbibus constant. Symm. pro Synesio 2 quanta diligentia mihi constet singulorum familiaritas. Mart. vi 88 3 quanti. Sen. ben. ii 1 § 4 carius. Mart. i praef. vilis, so Veget. i 28 fin.

259 ARCA x 25 n. xi 26 n. xiii 74. Sen. ben. iv 6 § 1.

260 FISCUS iv 55 n. [Ascon.] in Verr. act. i § 22 p. 135 Or. fisci, fiscinae, fiscellae, sparteae sunt utensilia ad maioris summae pecunias capiendas. unde, quia maior est summa pecuniae publicae quam privatae, ut pro censu privato, aerarium dicitur pro loculis et arca thesauri, pro sacculo fiscus. unde fiscus pecunia publica et confiscare dici solet. Sen. ben. vii 6 § 3. Here private treasures, as Phaedr. ii 72 unus [mulus] ferebat fiscoos cum pecunia. cf. Forcellini, Sen. ep. 119 § 5 ‘inani me’ inquis ‘lance muneras, quid est istud? ego

iam paraveram fiscos. circumspiciebam, in quod me mare negotiaturus inmitterem, quod publicum agitare, quas accerere merces.' id. ir. iii 33 § 2.

AD VIGILEM PONENDI CASTORA NUMMI in the temple of Castor, as in a place of security, money was deposited in Cicero's time p. Quint. § 17 *nisi ad Castoris quaesisses quantum solveretur.* as generally in temples, e.g. in Delos Nep. iii 3 § 1 comm. in the temple of Gortynian Diana id. xiii 9 § 3 comm. schol. Thuc. vi 20 § 4 *ἔθος γὰρ τοῖς παλαιοῖς τὰ κοινὰ χρήματα ἐν τοῖς ἱεροῖς ταμιεύειν.* Graev. on Cic. Att. v 21. esp. that of Saturn Plut. Poplic. 12 § 3. qu. Rom. 42. Maor. i 8 § 3. Hermann gottesd. Alterth. § 9 5. Plaut. Bacch. 306—313. in that of Pax, burnt down A.D. 191 Hdn. i 14 § 3 *ἐκαστος δὲ ἀ εἶχεν ἐκεῖσε ἐθῆσαυρίζετο. ἀλλὰ τὸ πῦρ ἐκέλευε νυκτὸς πολλοὺς ἐκ πλουσίων πένητας ἐποίησεν.* The temple of Castor was on the S.W. side of the forum Cic. n. d. iii § 18 *nonne ab A. Postumio aedem Castori et Polluci in foro dedicatam... vides?* near the temple of Vesta (Mart. i 70.3) and the fount of Iuturna Ov. f. i 705—8. Becker röm. Alt. i 298—9. Burn Rome and the Campagna 100. On the dignity of the temple Cic. Verr. i § 129. Though common to the twins, it was commonly named Castor's; hence the complaint of Bibulus, eclipsed by Caesar his colleague in the aedileship (as afterwards in the consulship) Suet. Caes. 10 *evenisse sibi quod Polluci: ut enim geminis fratribus aedes in foro constituta tantum Castoris vocaretur, ita suam Caesarisque munificentiam unius Caesaris dici.* cf. DCass. xxxvii 8 § 2. *Castor vigil,* because a guard kept watch in the temple. Tert. apol. 29 Hav. *iam utique suas primo statuas et imagines et aedes tuerentur, quae, opinor, Caesarum milites excubiis suis salva praestant.* id. cor. 11. Hirschfeld Verwaltungsgesch. i 4. 261 262 MARS ULTOR GALEAM PERDIDIT on sacrilege xii 129 n. xiii 147—153 n. Cic. Verr. i §§ 49—51. Plut. Is. et Osir. 71 it is very well said in the philosophers' schools, that they who do not learn rightly to understand names, abuse the things also. so those Greeks who have never learnt nor been used to call likenesses in brass or picture or stone images and honours of gods, but gods, and then dare to say, that *Athene was stript by Lachares, Apollo with golden locks shorn by Dionysios*, Capitoline Iuppiter burnt in the civil war. Lucian Timon 9 Zeus confesses his fear of the sacrilegious πολλοὶ γὰρ οὗτοι καὶ δυσφύλακτοι καὶ οὐδ' ὀλίγον καταμύσαι ἡμῶν ἐφίεσι. The temple of Mars Ultor was dedicated by Augustus B.C. 2 in his forum. Suet. Aug. 29 *extruxit... forum cum aede Martis Ultoris... aedem Marti bello Philippensi pro ultione paterna suscepto voverat.* Ov. f. v 551—598. Becker röm. Alt. i 870—2. Preller röm. Mythol.¹ 325—6. Burn Rome and the Campagna 130—5, who gives an engraving of three Corinthian columns on the left-hand side of the Via Bonella, which are believed to be remains of this temple. Caligula after executing Lepidus sent three swords to Mars Ultor DCass. Lix 22 § 7. A.D. 54 Tac. xiii 8 Nero's senate decree *effigiem... eius pari magnitudine ac Martis Ultoris eodem in templo.* The sword of divus Iulius there preserved Suet. Vit. 8. No other writer mentions the robbery here spoken of: it seems to have alarmed capitalists, so that they again committed their hoards to Castor's temple as more secure. Rein Criminalr. 691—5 esp. of the *lex Iulia peculatus*; passages in which Quintilian (iii 6 §§ 33. 38. 41. vii 3 §§ 10. 24 cet.) discusses whether theft of private treasure from a temple is *sacrilegium* or *furtum*.

GALEAM PERDIDIT xii 129 n. xiii 103 n. 147 n. 152 n. The

avenger lost even his defensive armour. cf. the rebuke to the same father of Rome for his neglect II 129—132 *traditur ecce viro clarus genere atque opibus vir: | neo galeam quassas, nec terram cuspidē pulsas, | nec quereris patri? vade ergo et cede severi | iugeribus campi, quem neglegis!* Just so here he has to resign the custody of treasure to the more alert Castor. Liv. xlv 3 § 2 speaking of the spoils of Syracuse B.C. 212 *inde primum initium mirandi Graecarum artium opera* licentiaeque huic sacra profanaque omnia vulgo spoliandi factum est, quae postremo in Romanos deos, templum id ipsum primum, quod a Marcello eximie ornatum est, vertit. § 3 *viscebantur enim ab externis ad portam Capenam dedicata a M. Marcello templa propter excellentia eius generis ornamenta*, quorum perexigua pars comparet. Mart. vi 72 a Priapus stolen. anth. Pal. xi 174—7 various thefts of gods; one by whom the thief was to swear, a Hermes guard of a gymnasium, a Phoebus τὸν τῶν κλεπτόντων μανύτορα. xvi 238. A soldier murdered for jesting at the burning of Fortune's temple Small books on great subjects xix 219. epist. ad Diognet. 2 § 6 διὰ τοῦτο μᾶλλον Χριστιανούς, ὅτι τούτους οὐχ ἡγούνται θεούς. § 7 ὑμεῖς γὰρ αἰνεῖν νομίζοντες... οὐ πολλὸν πλέον αὐτῶν καταφρονεῖτε; οὐ πολλὸν μᾶλλον αὐτοὺς χλευάζετε καὶ ὑβρίζετε, τοὺς μὲν λιθίνους καὶ ὀστρακίνους σέβοντες ἀφύλκτους, τοὺς δὲ ἀργυρέους καὶ χρυσοῦς ἐγκλείοντες ταῖς νυξὶ καὶ ταῖς ἡμέραις φύλακας παρακαθιστάντες, ἵνα μὴ κλαπῶσιν; Cypr. ad Demetrian. 14 *vel si quid dis tuis numinis et potestatis est, ipsi in ultione suam surgant, ipsi se sua maiestate defendant. at quid praestare colentibus possunt qui se de non colentibus vindicare non possunt? nam si eo qui vindicatur pluris est ille qui vindicat, tu dis tuis maior es. si ergo his quos colis maior es, non tu eos colere, sed ab illis coli debes. sic illos laesos ultio vestra defendit, quomodo et clausos ne pereant tutela vestra custodit. pudeat te eos colere quos ipse defendis, pudeat tutelam de iis sperare quos tu tueris.* Arn. vi 20 *si apertum vobis et liquidum est in signorum visceribus deos vivere atque habitare caelites*, our eos sub validissimis clavibus ingentibusque sub claustris, sub repagulis, pessulis aliisque huiusmodi rebus custoditis, conservatis atque habetis inclusos, ac ne forte fur aliquis aut nocturnus inrepat latro, aedituis mille protegitis atque excubitoribus mille? cet. Zosimus v 38 §§ 6—9 vengeance on Serena, who had stolen Rhea's necklace; apparitions by day and night; the neck, which had worn the decoration of the goddess, given to the halter; ib. §§ 10—12 Stilicho's robbery of the golden plates from the doors of the Capitol.

262 seq. III 39 40. Hor. ep.

II 1 197—8 spectaret populum ludis intentius ipsis, | ut sibi praebentem nimio spectacula plura. Obbar ib. i 17 29. id. sat. II 8 79 *nullis his mallet ludos spectasse*, 'as good as a play.' Ov. Pont. iv 3 49 *ludit in humanis divina potentia rebus*. Sen. ep. 80 § 7 *hic vitae humanae mimus, qui nobis partes, quas male agamus, adsignat*. id. cons. Polyb. 16=35 § 2 *Fortuna inpotens, quales ex humanis malis tibi ipsa ludos facis!* Tac. ann. III 18 *mihi, quanto plura recentium seu veterum revolve, tanto magis ludibria rerum mortalium cunctis in negotiis obversantur*. Lucian Nigrin. 20 *μαρτυρουμένης τῆς Τύχης παίζειν τὰ τῶν ἀνθρώπων πράγματα*. Philostr. Apoll. iv 36 § 2 'the emperor comes forward on the Roman stage, and lives with gladiators,

and himself plays the gladiator, and stabs his man." Apollonius then, interrupting, asked, 'Think you then, my friend, that to intelligent men there is any spectacle greater, than to see an emperor acting a shameless part? Plato says that man is *θεοῦ παλῖνος*, but if an emperor makes himself man's toy, and sacrifices his self-respect to the mob, what thoughts will not such an one occasion in the philosopher?' Plin. ep. iv 11 § 2.

FLORAE VI 249 250 *dignissima prorsus* | *Florali matrona tuba*. *Floralia*, April 28—May 3, celebrated with great licence Ov. f. v 183—378 esp. 348—355, *scaena levis decet haec: non est, mihi credite, non est* | *illa cothurnatas inter habenda deas*. | *turba quidem cur hos celebret meretricia ludos*, | *non ex difficili causa petita subest*. | *non est de tetricis, non est de magna professis*: | *vult sua plebeio sacra patere choro*. | *et monet aetatis specie, dum floreant, uti*: | *contemnunt spinam, cum cecidere rosae*. Mart. i praef. who tells the well-known anecdote of Cato and the naked *mimae* cf. ib. 36 8 9. VM. ii 10 § 8. Sen. ep. 97 § 8. Tert. spect. 17. Minuc. 25 § 8 *Acca Larentia et Flora meretrices propudiosae*. Arn. iii 23 *Flora illa genitrix et sancta obscenitate ludorum bene curat ut arva florescant*. vii 33 *existimatne tractari se honorifice Flora, si suis in ludis flagitiosas conspexerit res agi et migratum ab lupanaribus in theatra?* Cypr. quod idola di non sint 4. Lact. i 20 §§ 6—10. Aug. c. D. ii 27. Voss. de orig. idol. i 12. Preller röm. Mythol.¹ 380—2. Marquardt iv 324.

263 CERERIS the *Cerealia*, April 12—19 were *circenses*. Tac. xv 53. DCass. XLVII 40 § 6 (gladiatorial by way of exception). Ov. f. iv 393—620, e.g. 619 620 *alba decent Cererem: vestis Cerealibus albas* | *sumite; nunc pulli velleris usus abest*. cf. v 355. Marquardt iv 308.

LICET RELINQUAS

CYBELES the *Megalesia* XI 193 n. B.C. 191 Liv. XXXVI 36 §§ 3 4 *aedes matris magnae Idaeae dedicata est . . . ludique ob dedicationem eius facti, quos primos scaenicos fuisse Antias Valerius est auctor, Megalesia appellatis*. These games were celebrated April 4—10 Marquardt iv 448—9. Ritschl *parerga* 294—5. Ov. f. iv 179—372 esp. (after a description of the procession of the Galli) 187—8 *scaena sonat ludique vocant. spectate, Quirites, et fora Marte suo litigiosa vacent*. These games opened the door to much fanaticism and to the riot of a carnival.

CYBELES AULAEA VI 67—69 *quotiens aulaea recondita cessant* | *et vacuo clusoque sonant fora sola theatro* | *atque a plebeis longe Megalesia*. Apul. met. i 8 *aulaeum tragicum dimoveto et siparium scaenicum complicato*. Phaedr. v 7 23 *aulaeo misso*. Hor. ep. ii 1 189. a. p. 154. Tert. apol. 48. Amm. xvi 12 § 57. xxvi 6 § 15. xxviii 6 § 29.

RELINQUAS VI 86 87 *plorantes improba natos*, | *utque magis stupeas, ludos Paridemque reliquit*.

265 IACTATA PETAURO CORPORA *πέραυρον* (? from the Aeolic form of *πετέωπος*) a roost HSt. s. v. Theokr. 13 13 schol. Here it is a springing-board or like acrobatic apparatus (e.g. *trapeze*); in Manil. perhaps a wheel hanging loose in the air, seated on which two jugglers kept the wheel in motion, alternately rising and falling; if either were thrown off he must leap through flames and burning hoops. Manil. v 439—443 *corpora quae valido saliant excussa petauro* | *alternosque cient motus, elatus et ille* | *nunc iacet atque huius casu suspenditur ille* | *membraeque per flammās orbesque emissa flagrantes* | *molliter ut liquidis per humum ponuntur in undis*. Lucil. fr. 100 M *sicut mechanici cum alto exiluerē petauro*. Mart. xi 21 3 *rota transmissa totiēns in pacta*

petauro. id. ii 86 7 8 *per graciles vias petauri | invitum iubeas subire Ladan.* in Petron. 53 a juggler is ordered to dance to music, circulos deinde ardentis transilire et dentibus amphoram sustinere. id. fr. 15 Bücheler *petauroque iubente modo superior.* id. 47 *ego putabam petauristarios intrasse et porcos, sicut in circulis mos est, portenta aliqua facturos.* ib. 60 *repente lacunaria sonare coeperunt totumque triclinium intremuit. consternatus ego exsurrexi et timui, ne per tecum petauristarius aliquis descenderet.* Non. p. 56 'petauristae' . . . *qui saltibus vel schemis levioribus moverentur . . .* Varro epist. ad Caes. *Nicona petauristen.* id. de vita pop. Rom. lib. ii *Germani petauristae.* Claud. cons. Mall. 320—330 various feasts. Manetho iv 277—8 *ὄχλοχαρεῖς, φιλόμοχθα θεατρομανοῦντας, ἰχνεσσιν | αἰθροβότας, πηκτοῖσι πεταυριστῆρας ἐν ἄκροις.* id. vi=iii 442—4 *ἀχθεα θαυματὰ χερσὶ καὶ ὤμοισιν φορέοντας, | ἵπταμένους γυλοῖς ἐναλλογικὸν ὀρνίθεσσιν, | πιλναμένους τε νέφεσσιν ἐπ' ἡμερόεντι πετεῦρῳ.* Some such feat must have been attempted by the juggler in Suet. Ner. 12 *Icarus primo statim conatu iuxta cubiculum eius decedit ipsumque cruore respersit.* Phot. lex. *πέταυρα. τίγνα' πέτευρον' πᾶν τὸ μακρὸν καὶ ὑπόπλου καὶ μετέωρον ξύλον.* 'Αριστοφάνης ἐν τῷ ε' (i. e. written with ε by A.). Pauly Real-Encyc. s. v. Stob. fl. 29 75 (ii 10 30).

266 QUI SOLET RECTUM DESCENDERE FUNEM 272 n.

267 CORYCIA PUPPE Korykus a town, promontory and cave in Cilicia. The town (*Khorghos*) was of no importance under the first emperors; it was unknown to Strabo. Afterwards however it became a great place of trade, whence it is called *the city of Hermes* Opp. hal. iii 208—9 *Ἐρμῆλαο πόλιν, ναυσίκλυτον ἄστυ | Κωρύκιον.* Twenty stadia north of the town was the Korykian cave, a deep valley enclosed by high rocks, where the best saffron grew 269 *sacci olentis.* Ap. Rh. iii 855. Sall. h. i 80 *Corycum urbem inclutam specu atque nemore, in quo crocum gignitur.* Lucr. ii 416 *cum scaena croco Cilici perfusa recens est;* in this way vast quantities would be consumed. Luc. ix 807. Strabo p. 670—1. Curt. iii 4 (10) § 10. Hor. s. ii 4 68 *Coryciocque croco sparsum stetit.* Ov. Ib. 198. f. i 76 *spica Cilissa.* Verg. Ciris 317. cf. culex 401. Plin. xxi § 31 speaking of saffron *prima nobilitas Cilicio et ibi in Coryco monte.* Stat. s. ii 1 160. 6 87. iii 3 34. v 1 214. Mart. spect. 3 8. iii 65 2. ix 38 5. Solin. 38 § 6. For the abl. without in Kiaer cites i 136. v 138. x 156. 213. xi 82. xiii 41. 69.

268 CORO x 180. Sen. trag. ind. Luc. ii 617 *violentus.* id. v 599 *movens aestus.* Sen. n. q. v 16 § 5 *cori violenta vis est.* Plin. h. n. ii § 119 *ab occasu solstitiali corus* (i. e. N. W.). Ital. Maestro.

269 PERDITUS reckless iii 73 *audacia perdita.* v 129 130 *quis vestrum temerarius usque adeo, tam | perditus?* SACCI OLENTIS bag of saffron.

270 GAUDES ADVEXISSE ix 84 *spargere gaudes.* xii 81 82. Krebs-Allgayer. Plin. ix § 12. xv § 4. xxi §§ 34. 47.

ANTIQUAE CRETAE LUC. iii 184—5 *iam dilecta Iovi centenis venit in arma | Creta vetus populis,* 'ancient,' i. e. famed in ancient legend.

271 PASSUM made of grapes spread out in the sun to dry, raisin wine. known to Plaut. Ps. 741. Stat. s. iv 9 38 *vel passum psythiis suis recoctum.* Mart. xiii 106 'passum' *Gnosia Minoae genuit vindemia Cretae | hoc tibi, quod mulsum pauperis esse solet.* Ath. 440°. Process of manufacture in Colum. xii 39. Plin. xiv §§ 81—2. Pallad. xi 19.

MUNICIPES IOVIS LAGONAS iv 33. Aristoph. Ach. 833 *ὁ δ᾽ ἄρκος δημότης δδ' ἔστ' ἐμός.* Mart. x 87 10 *Cadmi municipes*

ferat lacernas. id. xiv 114 'patella cumana' hanc tibi Cumanae rubicundam pulvere testas | municipem misit casta Sibylla suam. Ov. tr. iv 61 ruricolae aratri. Neuer^s 600. Prisc. v 40. Suet. Vesp. 5 bos arator. Arn. i 65 libido carnifex. ii 5 fin. carnifices unci.

272 ANCIPTI FIGENS VESTIGIA PLANTA III 77 schoenobates. Ter. hec. prol. 26. Hor. ep. ii 1 210 Schmid. Sen. de ira ii 12 § 4 *quodcumque sibi imperavit animus obtinuit . . . didicerunt tenuissimis et adversis funibus currere. § 5 quid enim magnificum consequitur ille qui meditatus est per intentos funes ire?* Plin. ep. ix 26 § 3. Quintil. ii 13 § 16 Spalding *patiatur necesse est illam per funes ingredientium tarditatem.* Manil. v 652—5 *tennes ausus sine limite gressus, | certa per extentos ponit vestigia funes | et caeli meditatus iter vestigia perdet | paene sua et pendens populum suspendit ab ipso.* Apul. flor. i 5 *si minimus est, riseris; si funerepus, timueris.* Luc. rhet. praec. 9 *one will tell you, follow the steps of Demosthenes and Plato and you will be a happy man and have rhetoric for your wedded wife, et κατὰ τούτων οὐδέσσεας ὥσπερ οἱ ἐπὶ τῶν κάλων βαίνοντες, et δὲ κἀν μικρὸν τι παραβῆλθης ἢ ἔξω παρήσειας ἢ ἐπὶ θάτερα μᾶλλον κλιθεῖς τῇ ῥοπῇ, you will miss your way and the bride.* Tert. pudic. 10 *age tu, funambule pudicitiae et castitatis, . . . qui tenuissimum filum disciplina eiusmodi veri avia pendente vestigio ingrederis, carnem spiritu librans, animam fide moderans, oculum metu temperans. quid itaque in gradu totus es? perge sane, si potueris, si volueris, dum tam securus et quasi in solido es. nam si qua te carnis vacillatio, animi avocatio, oculi evagatio de tenore decusserit, Deus bonus est. suis, non ethnicis, sinum subicit.* Philo animal. 24 (vi 111 Richter) *goats on tight rope.* Plin. viii § 5 *elephants. ib. § 6 mirum maxime et adversis quidem funibus subire et regredi, utique pronis.* Sen. ep. 85 § 41 *elephantem minimus Aethiops iubet subsidere in genua et ambulare per funem.* Suet. Ner. 11 *notissimus eques R. elephanto supersidens per catadromum decucurrit. id Galba 6 novum spectaculi genus, elephantos funambulos, edidit.* DCass. lxi 17 § 2 *ἐλέφας ἀνήχθη ἐς τὴν ἀνωτάτῃ τοῦ θεάτρου ἀψίδα καὶ ἐκείθεν ἐπὶ σχοινίων κατέδραμεν ἀναβάντην φέρων.* anthol. lat. 112 R *stuppea suppositis tenduntur vincula lignis, | quae fido ascendit docta iuventa gradu. | quae super aeris protendit crura viator | vixque avibus facili tramite currit homo. | bracchia distendens gressum per inane gubernat, | ne lapsa gracili planta rudente cadat. | Daedalus adstruitur terras mutasse volatu | et medium pinnis persecuisse diem. | praesenti exemplo firmatur fabula mendax: | ecce hominis cursus funis et aura ferunt.* Capitolin. Ant. phil. 12 § 12 *inter cetera pietatis eius haec quoque moderatio praedicanda est. funambulus post puerum lapsum culcitras subici iussit. unde hodieque rete praetenditur. Carinus exhibited in games quos in Palatio circa porticum stabuli pictos vidimus Vopisc. Carin. 19 § 2 et neurobaten, qui velut in ventis cothurnatus ferretur, et tichobaten, qui per parietem urso eluso cucurrit.* Prud. hamart. 367—8 *inde per aerium pendens audacia funem | ardua securis scandit proscenia plantis. Labeo in dig. xix l 54 pr. si servus quem vendideras iussu tuo aliquid fecit atque ex eo crux fregit, ita demum ea res tuo periculo non est, si id imperasti, quod solebat ante venditionem facere.* Paulus ib. *minime: nam si periculosam rem ante venditionem facere solitus est, culpa tua id factum esse videbitur: puta enim eum fuisse servum, qui per catadro-*

mum descendere aut in cloacam demitti solitus esset. Chrys. in illud 'vidi Dominum' hom. 8 2 p. 114^a ἐν τοῖς θεάτροις οἱ τὴν σχοῖνον τὴν κάτωθεν ἄνω τεταμένην ἀναβαίνειν καὶ καταβαίνειν μελετώντες ἂν μικρὸν παραβλέψαι, παρατραπέντες κατενεχθήσονται εἰς τὴν ὀρχήστραν καὶ ἀπολούνται. hom. in Matt. 20=21 5 p. 266^b. hom. 9 in 1 Thess. c. 5 4 p. 492^d. hom. 16 in Hebr. c. 9 4 p. 162^d τί γάρ, εἰπέ μοι, χαλεπώτερον τοῦ διὰ σχολίνου τεταμένης βαδίζειν, καθάπερ ἐπὶ ἰσοπέδου, καὶ ἄνω περιπατοῦντα ὑποδύεσθαι καὶ ἀποδύεσθαι, καθάπερ ἐπὶ κλίνης καθήμενον; οὐχὶ οὕτω φρικτὸν ἡμῖν εἶναι τὸ πρᾶγμα δοκεῖ, ὥς μὴδὲ θέλειν θεάσασθαι, ἀλλὰ δεδοικέναι καὶ τρέμειν καὶ πρὸς τὴν ὄψιν αὐτὴν; τί δέ, εἰπέ μοι, χαλεπώτερον τοῦ κύντος ἐπὶ τοῦ προσώπου λαβεῖν, εἰτα ἐπιθέντα ἄνω παιδὶον μύρια ποιεῖν καὶ τέρπειν τοὺς θεατὰς; τί δὲ χαλεπώτερον τοῦ σφαιρίζειν ἐν ξίφεσι; id. hom. 19 ad pop. Antioch. 4 p. 196^d—197^b, where are many other feats. Manetho iv 287—9 σχοινοβάτας τεύχει, καλοβάμονας, ὑψόθεν εἰς γῆν | γειτονίῃ θανάτοιο καταρριπτοῦντας ἑαυτούς, | ὧν ὁ πόρος μῦθος ἐστίν, ἐπὴν εἰς σφάλματα νεύσῃ. v=vi 146—7 καλοβάτην σχοίνοισι τ' ἐπ' ἡρόφοιτον ἐθηκαν, | Ἰκαρον αἰθέριον πτερύγων δίχα καὶ δίχα κηροῦ. vi=iii 440 αἰθοροβάτας τεύχει, σχοίνοις τρίβον ἐξανύοντας. Nikeph. Greg. hist. Byz. viii 10 b (i 848—9 Bonn) feats of strolling rope-dancers. Greg. Naz. apol. 34 pr. Niket. Chon. Andron. Comn. i 4 fin. p. 376 Bonn. Bulenger de theatro i 41. Sympos. aenigm. 93. Epiktet. iii 12 § 1 seq. Museo Borbonico vii tav. 50. pitt. d'Ercol. iii 157—167. Yate in diet. ant. *funambulus*. Rich companion. anthol. 281 R. 273 the ropedancer however, if he hazards his life, does so to avoid starvation: you hazard yours not to obtain necessities but superfluities, to add yet another to your 999 talents, or your 99 mansions xii 50 51.

VICTUM cet. i 119. 134.

BRUMAMQUE

FAMEMQUE Hor. s. i 2 5 6 *inopi dare nolit amico, | frigus quo duramque famem propellere possit.* Iuv. vi 360 frigusque famemque. 275 CENTUM VILLAS 86 n. 95. 141. i 94 n. x 225.

275 276 PORTUS ET PLENUM MAGNIS TRIBUS MARE Kiaer cites for the position of the epithet, which is common to the two substantives, viii 129. xi 39 40. Aen. v 588 *litoraue et vacuos sensit sine remige portus.* Hor. c. ii 6 21. Ov. m. viii 357. Pers. ii 31 *avia aut metuens divum matertera.*

276 277 PLUS HOMINUM EST IAM IN PELAGO there are more men on the sea than on land, such is their eagerness to be rich. Plin. ii § 118 *inmensa multitudo aperto quodcumque est mari hospitalique litorum omnium adpulsu navigat, sed lucri, non scientiae, gratia.* On commercial voyages Friedländer ii³ 55—67. Hor. ep. i 1 45 46 Obbar. Prop. iv=iii 7. Wetst. on James 4 13. Greg. Naz. apol. 100. What is now done by letter or cable, must then be done by personal visits. On the elision Kiaer compares ii 23 *Aethiopem albus.* 159. x 87. xiii 151.

278 CARPATHIUM the part of the Aegean near to *Carpathus* (*Scarpanto*), an island between Crete and Rhodes. Ships on their way to Asia Minor often met with rough weather here. Prop. ii 5 11 *non ita Carpathiae variant aquilonibus undae.* id. iv=iii 7 12 *nunc tibi pro tumulto Carpathium omne marest.* Hor. c. i 35 8. Stat. s. iii 2 88 *quae pax Carpathio?*

GAETULA

AEQUORA from the *Gaetuli* in the south of Morocco the Romans imported their purple. Plin. v § 2 I am less surprised that some things are unknown to men of equestrian rank, who are already entering the senate from Mauretania, than to luxury *cuius efficacissima vis sentitur atque*

maxima, cum ebori citro silvas exquirantur, omnes scopuli Gaetuli muricibus purpuris. VI § 201. IX § 127. XXXV § 45. Epicures also imported a gigantic asparagus Ath. 62^d cited in Steph. Byz. Γαιρόδα. Eust. on Dionys. perieg. 215. Here however *Gaetula aequora* must lie to the east of *Calpe*: the *Syrtes*, so dangerous to the corn-fleets from Libya (VIII 117 seq.), seem to be meant.

279 *AEQUORA TRANSILIET* Hor. c. i 3 24 *non tangenda rates transiliunt vada.*

CALPE (*Gibraltar*) and *Abyla* on the opposite coast were known as the pillars of Hercules, which are often spoken of as the extreme west (x 1 n. pp. 63, 65), add Luc. cited on x 168. Sil. VII 433 *Atlantem* et Calpen extrema habitabimus antra? Avien. Arat. 1024 *lucis ab exortu procul in vada Calpetana*. Yet even this 'world's end' the adventurer leaves far behind him. Priscian VII § 8 *illud autem miror, quod Iuv. Calpe ablativum corripuit, cum sit simile hoc nomen 'Penelope,' 'Arachne,' 'Caliopa,' quorum ablativus numquam in e correptam terminat.* Bentley on Luc. i 555 'excusatur Iuv. cum Calpe ultima breve dixit casu ablativo; nempe non a recto Calpe deduxit, sed a Calpis; ut apud Philostr. [Ap. v 1] iam vidimus, Calpis non Calpe.'

280 HERCULEO STRIDENTEM GURGITE SOLEM Tac. G. 45 *trans Suionas aliud mare, pigrum ac prope immotum, quo cingi cludique terrarum orbem hinc fides, quod extremus cadentis iam solis fulgor in ortus edurat, adeo clarus, ut sidera hebetet; sonum insuper audiri formasque equorum et radios capitis aspici persuasio adicit.* Priap. 75 9 Gades Herculis [tutela sunt beatae] *umidumque Tibur.* Stat. s. II 7 25—7 *quae pronos Hyperionis meatus | summis Oceani vides in undis | stridoremque rotae cadentis audis.* VFl. II 34—7. Cleomed. II p. 109 *Βακε ἀλλὰ γὰρ μυθάρῳ γραῶδει πιστεύσας [ὁ Ἐπικούρος], ὡς τῶν Ἰσθίων ἱστορούντων, ἐμπύπτοντα τὸν ἥλιον τῷ ὥκεαν ὧ ψόφον ἐμποιοεῖν σβερνύμενον ὡς διὰ πυρον σίδηρον ἐν ὕδατι κ.τ.λ.* Aus. epist. 19 12 *condiderat iam Solis equos Tartessia Calpe, | stridebatque freto Titan insignis Hiberno.* Florus speaks of this fable as though he believed it i 33=II 7 § 12 of Decimus Brutus *peragratoque victor Oceani litore non prius signa convertit quam cadentem in maria solem obrutumque aquis ignem non sine quodam sacrilegii metu et horrore deprehendit.* Sil. I 209 210 *atque ubi fessus equos Titan immersit anhelos, | flammiferum condunt fumanti gurgite currum.* III 399 *Tartessos, stabulanti conscia Phoebos.* VI 1. On Gades see Movers Phöniz. II (2) 147—9. 615—627. temple of Hercules Sil. III 21—44. Mela III § 46 (=6 § 2 Tzschucke, who cites Rasche lex. num. II p. 1255 seq. Eckhel pt. I 19. It was visited by Caesar Suet. 7. DCass. XXXVII 52 § 2, and many noted Romans made vows to the god DS. v 20 § 2). It was at all times a great commercial port Strabo 99. 140. 160 fin. 168—9 *πλέον οἰκούντες τὴν θάλατταν . . . διὰ τὸ πάντας θαλαττεύειν τὸ πλέον* (cf. Iuv. 275). A staple was salt fish Ath. 815^d. Poll. VI 49. Hesych. *Γάδερα.* Aug. gen. ad litt. I § 24 *nisi forte poeticis figmentis cor inclinandum est, ut credamus solem mari se immergere atque inde lotum ex alia parte mane surgere.* Same legend in the Talmud Perles in Grätz Monatschr. Sept. Oct. 1870. Sil. x 537—8. xv 250. xvi 661—2. xvii 639.

HERCULEO SIL I 141—2 *atque hominum finem Gades Calpenque secutus, | dum fert Herculeis Garamantica signa columnis.*

281 TENSO FOLLE with full purse

XIII 61. Forcellini.

282 ALUTA VII 192 the leather purse, softened by being steeped in alum water.

283 OCEANI MONSTRA x 14 n.

Hor. c. 13 18. III 27 27. Claud. laus Ser. 129 *Neptunia monstra*. Plin. II § 7. IX § 2 in mari autem tam late supino mollique ac fertili nutrimento, accipiente causas genitales e sublimi semperque pariente natura, pleraque etiam monstifica reperiuntur. § 4 in the Indian sea are found whales of 4 iugera, pristis ducenum cubitorum, quippe ubi locustae quaterna cubita impleant, anguillae quoque in Gange amne tricenos pedes. § 6 in the Red sea praecipue ad immobilem magnitudinem beluae adolascunt. § 7 Alexander's admirals saw among the Gedrosi many bones 40 cubits long. § 8 in the Gallic ocean physeter ingentis columnae modo se attollens altiorque navium velis diluviem quandam eructans, in Gaditano oceano arbor in tantum vastis dispensa ramis ut ex ea causa fretum numquam intrasse credatur. Ampel. 7 § 8 at Corinth a whale's rib, quam homo complecti non potest. § 16 whale's bones at Argyrus quasi lapides quadrati. Strabo 691. 725—6. 767 monsters seen by Nearchos cf. Arr. Ind. 30. 89 § 4. Ael. n. a. XVII 6. Paus. II 10 § 2 saw a whale's rib in the temple of Asklepios at Sikyon.

IUVENES MARINOS Tritons and Nereids

Plin. IX § 9 Tiberio principi nuntiavit Olisiponensium legatio ob id missa visum auditumque in quodam specu concha canentem Tritonem, qua noscitur forma. et Nereidum quoque falsa non est, squamis modo hispido corpore etiam qua humanam effigiem habent. namque haec in eodem spectata litore est, cuius morientis etiam cantum tristem accolae audire longe. et divo Augusto legatus Galliae complures in litore apparere exanimis Nereidas scripsit. § 10 auctores habeo in equestri ordine splendentes visum ab his Gaditano oceano marinum hominem cet. § 11 M. Seaurus in his aedileship brought from Joppa and exhibited at Rome the bones of the monster to which Andromeda was said to have been exposed, 40 ft. long, in height of the ribs outtopping Indian elephants, with a spine 18 in. thick. VFL. v 481—2 cui non iusso tot adire voluptas | monstra maris? Valer. Cato dirae 55—7 nigro multa mari dicunt portentosa natate, | monstra repentinis terrentia saepe figuris, | cum subito emersere furenti corpore ponto. Tac. ann. II 24 ut quis ex longinquo revererat, miracula narrabant: vim turbinum et inauditas volucres, monstra maris, ambiguas hominum et beluarum formas, visa sive ex metu credita.

284 NON UNUS MENTES AGITAT FUROR Hor. s. II 3 50 51 unus utrique | error, sed variis illudit partibus.

ILLE VIII 215—221 n. Hor. ib.

131—8 cum laqueo uxorem interimis matremque veneno, | incolumi capite es? quid enim? neque tu hoc facis Argis, | nec ferro ut demens genetricem occidis Orestes. | an tu reris eum occisa insanisse parente, | ac non ante malis dementem actum Furiis quam | in matris iugulo ferrum teperfecit acutum? | quin, ex quo est habitus male tutae mentis Orestes, | nil sane fecit quod tu reprehendere possis.

SOBORIS Electrae VFL. VII 147—152.

285 IN MANIBUS Eur.

Or. 260—4 in Elektra's arms. Or. ὦ Φοῖβ', ἀποκτενοῦσί μ' αἱ κυνώπιδες | γοργῶπες, ἐνέρων ἑρπαι, δεινὰ θεαί. | El. οὔτοι μεθήσω' χεῖρα δ' ἐμπλέξασ' ἐμὴν | σχήσω σε πηδᾶν δυστυχῇ πηδήματα. | Or. μέθες' μὴ οὔσα τῶν ἐμῶν Ἐρινύων.

VULTU EUMENIDUM TERRETUR ET

IGNI Aesch. c. Tim. § 190 μὴ γὰρ ὀλεσθε, ὦ ἄνδρες, τὰς τῶν ἀδικημάτων ἀρχὰς ἀπὸ θεῶν ἀλλ' οὐχ ὑπ' ἀνθρώπων ἀσελγείας γίγνεσθαι, μηδὲ τοὺς ἡσεβηκτάς, καθάπερ ἐν τραγωδαῖς, Ποινὰς ἐλαύνειν καὶ κολάζειν δαίμονας ἡμμέναις. Cic. p. Rosc. Am. §§ 66 67. legg. I § 40 eos agitant

insectanturque furiae non ardentibus taedis, sicut in fabulis, sed angore conscientiae fraudisque cruciatus.

286 Aias son of Telamon, of whom Athene says Soph. Ai. 53—7 *πρὸς τε πολέμας ἐκτρέπω σύμμηκτά τε | λείας . . . | ἐνθ' εἰσπεσὼν ἔκειρε πολύκερων φόνον | κύκλῳ βαχίλῳ· κἀδόκει μὲν ἔσθ' ὄρε | διασοῦς Ἀρπείδας αὐτόχειρ κτείνειν ἔχων.* cf. 97—100. 233—244. 285—310.

287 ITHACUS x 257. xv 26. Soph. Ai. 101—115. For *Ithacensis* (cf. xv 23. 115. 122. Hor. c. iv 4 38 *Metaurum flumen*. Kühner gr. Gr. ii³ 233). so *Ἰθακός* in Eur. Aristoph. Sopat. Aen. ii 104 Forbiger *hoc Ithacus velit*. ib. 122. iii 629. Prop. i 15 9 *Ithaci digressu mota Calypso*. Ov. Pont. i 3 33. Sen. Tr. 88. 1089. Stat. Ach. 8 exx. Mart. xi 104 15.

PARCAT TUNICIS St Luke 8 27. Quintil. decl. 256 *quanto miserabilior fui ex die tuae sanitatis! furiosum me non sic cecidi: tum lacerare vestes, tum verberare vultus meos coepi*. Prichard on *insanity*, p. 26 quotes from a description of mania 'a striking and characteristic circumstance is the propensity to go quite naked. The patient tears his clothes to tatters.'

LACERNIS III 148 n.

288 CURATORIS EGET Cic. de invent. ii § 148 *lex est: si furiosus escit, adgnatum gentiliumque in eo pecuniaque eius potestas esto*. Hor. s. ii 3 217 218 *interdicto huic omne adimat ius | praetor et ad sanos abeat tutela propinquos*. ib. 83 *danda est ellebori multo pars maxima avaris*. id. ep. i 1 102—3 *curatoris egere | a praetore dati*. Suet. Aug. 48 *nec aliter universos quam membra partisque imperii curae habuit, rectorem quoque solitus apponere aetate parvis aut mente lapsis, donec adolescerent aut resipiscerent*. Quintil. vii 4 § 10. xi 1 § 58. dig. xlii 5 19 § 1. inst. i 23 4. Rein Privatr. 545—6. accusations of *dementia* Sen. contr. 11 12. 14. 21. 32. exo. contr. vi 7. x 3. Sen. ben. iv 16 § 2 *puto, nequam hominem existimas, cui poena, non cui curatore opus sit*. [Quintil.] decl. 346 law cited in title '*adversus patrem ne qua sit actio, nisi dementiae*.' ib. 349. Capitolin. M. Antonin. phil. 10 § 12 *de curatoribus vero, cum ante non nisi ex lege Laetoria vel propter lasciviam vel propter dementiaem darentur, ita statuit ut omnes adulti curatores acciperent non redditus causis*.

289 TABULA DISTINGUITUR UNDA is only parted from the sea by one plank's breadth xii 58 n. Stat. s. iii 2 70 *fugimus exigua clausi trabe*.

291 TITULOS FACIESQUE MINUTAS the legend and the head of the emperor St Luke 20 23. vi 205 *scripto radiat Germanicus auro*.

292 SOLVITE FUNEM Aen. v 773 *solvique ex ordine funem*.

African corn-fleets cf. v 119 n.

PIPERIS Indian pepper (Pers. v 55) was brought on camels (ib. v 136) to Alexandria, and there shipt for Rome. Stat. s. iv 9 12 *tus Niliacum piperve wrapt in paper*. Plin. xii §§ 26—29 it was adulterated in many ways § 29 *usum eius adeo placuisse mirum est—in aliis quippe suavis cepit, in aliis species invitavit, huic nec pomi nec baccae commendatio est aliqua—, sola placere amaritudine, et hanc in Indos peti, quis ille primus experiri cibis voluit aut cui in appetendi aviditate esurire non fuit satis? utrumque silvestre gentibus suis est et tamen pondere emitur ut aurum vel argentum. piperis arborem iam et Italia habet*.

294 Holyday 'the skies | face and

black swarth of cloud threaten no ill; | 'tis summer thunder.'

295 AESTIVUM TONAT I 16 n. VI 65. 485.
FASCIA schol. 'nubes ducta per caelum.' cf. *ταύλα*

a strip of land Strabo 800 fin. Polyb.

295 296 *ἡαο*

IPSA NOCTE x 76 hac ipsa . . hora.

297 ZONAM C. Gracchus in Gell. xv 12 § 4 itaque, Quirites, cum Romam profectus sum, zonas, quas plenas argenti extuli, eas ex provincia inanes rettuli. Liv. xxxiii 29 § 4. Hor. ep. ii 2 40 ibit eo quo vis qui zonam perdidit. Phaedr. iv 21 9—11 ascendit navem, quam tempestas horrida | simul et vetustas medio dissolvit mari. | hi zonas, illi res pretiosas colligunt. Suet. Vit. 16 zona se aureorum plena circumdedit. Wetst. on Matt. 10 9. dig. xlviii 20 § 6. Spartian. Pescenn. Niger 10 § 7 idem iussit, ne zona milites ad bellum ituri aureos vel argenteos nummos portarent. Iren. iv 30 § 2 fin. Ambr. de Parad. § 67 fin. Janelli's Phaedr. p. 250. Aug. c. Adim. xx § 1 nisi forte dicturi sunt in zonis habere pecuniam peccatum esse, in oculis autem non esse peccatum. Lucian fugit. 31.

298 seq. x 168 seq.

299 QUOD TAGUS ET RUTILA

VOLVIT PACTOLUS HARENA III 55. Plin. xxxiii § 56 aurum invenitur nostro orbe, ut omittamus Indicum a formicis aut apud Scythas gryps erutum, tribus modis: fluminum ramentis, ut in Tago Hispaniae, Pado Italiae, Hebro Thraciae, Pactolo Asiae, Gange Indiae, nec ullum absolutum aurum est, ut cursu ipso attrituque perpolitum. Catull. 29 19 amnis aurifer Tagus. Verg. catal. 11 52. Ov. m. ii 251. amor. i 15 34. Sen. Hf. 1327 Tagusve Hibera turbidus gaze fluens. Mart. viii 78 6. Sil. i 234. Stat. a. i 2 127. 3 108. Claud. in Rufin. i 101—3 non Tartessiacis illum satiaris harenis | tempestas pretiosa Tagi, non stagna rubentis | aurea Pactoli. ib. 197 laxet rutilos tibi Lydia fontes. cf. 4 cons. Hon. 128. Namat. i 356. Strabo 711 fin.

RUTILA VOLVIT PACTOLUS HARENA NOW Sarabat, a small river of Lydia, which rises in mount Tmolus, flows past Sardis, and falls into the Hermus 30 stadia N. of this city. Its golden sands (Hdt. v 101 Bähr. Liban. ep. 1217 καὶ γὰρ ὁ Πάκτωλός αὐτῷ μικρόν), from which were made the golden bricks presented by Croesus to the Delphic temple (Unger Theb. parad. 223—4) were exhausted in Strabo's time (626 pr. Unger 395—6): still its riches were proverbial among the poets Varro Menipp. lex Maenia fr. 234 Bücheler non hos Pactolus aureas undas agens | eripiet umquam e miseris. Aen. x 142 Cerda. Prop. i 6 32. 14 11. iv=iii 18 28. Ov. Ib. 298. m. xi 87 88. 136—145. Luc. iii 209 210. Hor. epod. 15 20. Claud. Prob. cons. 54 (cf. 48—53) despumat rutilas dives Pactolus harenas. id. laud. Stil. iii 61. Prisc. perieg. 792—3. Avien. descr. orb. 996. Bas. de leg. libr. gentil. 8 *Ἀόδιον ψῆγμα*. Clem. Al. paed. iii 2 § 10. Pape-Benseler Eigennamen Πάκτωλός. Τάγος. Movers Phöniz. iii 61. Hier. ep. 119 11 f.

301 302 MERSA RATE NAUFRAGUS ASSEM DUM ROGAT Hor. a. p. 20 21 dum fractis enatat exspes | navibus, aere dato qui pingitur. Mart. xii 57 12 fasciato naufragus loquax trunco. Lucian mere. cond. 1 ταῦτα πρὸς τὴν χρεῖαν τὴν παραντίκα ἐπιτραγωδοῦσιν.

302 PICTA SE TEMPESTATE TUETUR XII 27 28 n.

Pers. i 88—90 quippe et, cantet si naufragus, assem | protulerim. cuntas, cum fracta te in trabe pictum | ex umero portes? id. vi 32 33 largire inopi, ne pictus oberret | caerulea in tabula. Phaedr. iv 21 24 25 ceteri tabulam suam | portant rogantes victum. Raoul Rochette peint. ant. inéd. p. 329 1. We often see the same thing in England.

303—331 The rich are troubled by fear of fire. Diogenes may break his tub, but it will not trouble him. Nature is content with very little; and he who desires no more is wise; he who is dissatisfied with a competence would be dissatisfied even with the boards of Croesus.

303 304 x 12—27 n. TANTIS PARTA MALIS CURA MAIORE METUQUE SERVANTUR 135 *sed quo divitias haec per tormenta coactas?* Eur. Ph. 597 δειλὸν δ' ὁ πλοῦτος (cf. id. fr. Archel. in Stob. fl. xciii 18 and Bacchylid. fr. 30 Bergk) became proverbial Aristoph. Pl. 202 ἀλλὰ καὶ λέγουσι πάντες ὡς δειλότατον ἐστ' ὁ πλοῦτος. Zenob. iii 35. Diogenian. cod. Vind. ii 33. Apostol. v 89 a. [Teles] in Stob. xciii 31 (p. 187 4 seq. M). Aristot. eth. Nic. viii 1 (of εὐεργηρία) ὅσῳ γὰρ πλείων, τοσοῦτ' ἐπισφαλεστέρα. The same thought is enlarged on by DChrys. or. 6. Sen. ep. 94 § 73 *ostendat ex constitutione vulgi beatos in illo fastidioso fastigio suo trementes et adtonitos longeque aliam de se opinionem habentes quam ab aliis habetur. nam quae aliis excelsa videntur, ipsis praerupta sunt. itaque exanimantur et trepidant, quotiens desupererunt in illud magnitudinis suae praecipites. cogitant enim diversos casus et in sublimi maxime lubricos.* ib. 115 § 16 *nulla enim avaritia sine poena est, quamvis satis sit ipsa poenarum. o quantum lacrimarum, quantum laborum exigit! quam misera desideratis, quam misera partis est! adice quotidianas sollicitudines, quae pro modo habendi quemque discruciant. maiore tormento pecunia possidetur quam quaeritur. quantum damnis ingemiscunt, quae et magna incidunt et videntur maiora!*

305 AMIS iii 7 n. 189 n. xiii 145 146 n. schol. 'per translationem disciplinae militaris sparteolorum Romae, quorum cohortes in tutelam urbis cum amis et cum aqua vigiliis curare consueverunt vicinis.' Suet. Aug. 30 *adversus incendia excubias nocturnas vigilesque commentus est.* id. Cl. 25 *Puteolis et Ostiae singulas cohortes ad arcendos incendiorum casus collocavit.* Vell. ii 91 § 3 *Rufus Ignatius, per omnia gladiatori quam senatori propior, collecto in aedilitate favore populi, quem extinguendis privata familia incendiis in dies auxerat.* Catull. 23 9 *Furius, who have neither slave nor strong-box, you fear nothing non incendia, non graves ruinas.* Sen. ben. iv 6 § 2 *si domus tibi donetur, in qua marmoris aliquid resplendeat et tectum nitidius auro aut coloribus sparsum, non mediocre munus vocabis; ingens tibi domicilium sine ullo incendii aut ruinae metu struxit.* Petr. 78 *one of Trimalchio's trumpeters aroused the whole neighbourhood: itaque vigiles, rati ardere Trimalchionis domum, effregerunt ianuam et cum aqua securibusque tumultuari suo iure coeperunt.* cf. Sen. ep. 103 §§ 1 2. 64 § 1 *intervenerant quidam amici, propter quos maior fumus fieret, non hic, qui erumpere ex lautorum culinis et terrere vigiles solet, sed hic modicus, qui hospites venisse significet.* Plin. xxxvi § 106 *trahuntur moles superne tantae non succumbentibus cavis operis, pulsant ruinae praecipites aut inpactae incendiis.* Tert. apol. 39 p. m. *ad fumum cenae Serapiacae sparteoli excitabuntur.* Plut. sollert. anim. 5 § 4 p. 963^a *ἀμαίς καὶ σκδφαίς...ἀπόσασθαί.* Originally the *tresviri capitales* (or nocturni Liv. ix 46 § 3. VM. viii 1 *damn.* 6. dig. i 15 § 1) were bound to extinguish fires (dig. l. c. Liv. xxxix 14 § 10. VM. l. c. *damn.* 5). A.D. 6 Augustus instituted seven cohorts at first exclusively of freedmen (Suet. Aug. 25) as *vigiles* (DCass. lv 26 §§ 4 5. cf. Lrv 41 § 4. Strabo p. 235. dig. i 15 §§ 1—3) with 7 stations, one for every two regions of the city, under a *praefectus vigilum*, an *eques* (Laoc, who arrested Seianus x 71 n. held this office which was of great trust, the *vigiles* being nearly as numerous as the praetorians) Mommsen Staatsr. ii¹ 976—80. Marquardt

Staatsverw. II¹ 468—471 in 1820 two lists of one of the cohorts were found (O. Kellermann *vigilum Romanorum latercula duo Coelimontana* Rom. 1835 fol.=CIL VI 1057—8); in 1866 seq. a guard-room (*excubitorium*) with many inscriptions belonging to the 7th cohort (CIL VI 2998—3091). On the *stiponarii*, *aquarii* cet. see Henzen in *annali* 1874 118 seq. Among the means employed for quenching fires were *sipones* (fire-engines) and *amae* (buckets) Colum. x 387 *habilem lymphis amulam*. Plin. ep. x 33=42 § 2 *nullus usquam in publico sipo, nulla ama, nullum denique instrumentum ad incendia compescenda*. dig. i 15 § 3 *praefectum vigilum per totam noctem vigilare debere et coerrare calciatum cum amis et dolabris*. Many instruments for the same purpose ib. xxxiii 7 12 § 18. DCass. LVII 14 § 10 *ὥστε ποτὲ πυκτὸς ἐμπρησθεῖσι τισὺν ἐπικουρῆσαι* (Drusus son of Tiberius) *μετὰ τῶν δορυφόρων ἀναγκασθεῖς, ὕδωρ αὐτῶν αἰτούντων, θερμὸν σφισιν ἐγχείαι κελεῦσαι*. ib. LIX 9 § 4 of Gaius (Caligula) *ἐμπρησίν τινα μετὰ τῶν στρατιωτῶν κατασβέσας ἐπήρκεσε τοῖς ζημωθεῖσι*. Haase ind. Sen. 'incendium.' Friedländer I¹ 27—9.

VIGILARE Aristot. in Stob. fl. xciii 38 (cf. 25) *Anakreon* returned to Polykrates his gift of a talent of gold, saying *μὴ δωρεάν, ἣ τις ἀναγκάξει θυρυππεῖν*. Hor. s. i 1 76—8 *an vigilare metu exanimem, noctesque diesque | formidare malos fures, incendia, servos, | ne te compilent fugientes, hoc iuvat?* Sen. Ag. 74—76. Hero. Oet. 650—4. On a master who gave his servants no sleep Stob. fl. LXII 48.

305 306 COHORTEM SERVORUM III 141 n. Ath. p. 272^a *καὶ γὰρ μυρίους καὶ διςμυρίους καὶ ἑπὶ πλείους δὲ ἀμφοῖνοι κέκτρηται*. Plin. xxxiii § 26 *mancipiorum legiones, in domo turba externa ac iam servorum quoque causa nomenclator adhibendus*.

306 SERVORUM Nero ordered Tac. xv 43 *subsidia reprimendis ignibus in propatulo quisque haberet*. LICINUS I 109 n.

ATTONITUS Sall. h. i 88 D=98 K *sic vero quasi formidine adtonitus neque animo neque auribus aut lingua competere*. Sen. ep. 90 § 43 *vos ad omnem tectorum pavetis sonum et inter picturas vestras, si quid increpuit, fugitis adtoniti . . . haec erat secundum naturam domus, in qua libebat habitare nec ipsam nec pro ipsa timentem: nunc magna pars nostri metus tecta sunt*. Plin. ep. i 22 § 1 *diu iam in urbe haereo, et quidem attonitus. perturbat me longa et pertinax valetudo Titi Aristonis*. VI 20 § 7. paneg. 38. 48. 68 *euspensi et attoniti*. 76. Tert. praesor. haer. 43 *diligentia attonita et cura sollicita*. id. idol. 24 *Oehler inter hos scopulos et sinus, inter haec vada et freta idololatriae velificata spiritu Dei fides navigat, tuta si cauta, secura si attonita*. id. fug. in pers. 1 in *persecutione ecclesia in attonito est* (on the alert).

307 ELECTRO v 38 n. in another sense a compound of $\frac{1}{2}$ gold and $\frac{1}{2}$ silver Plin. xxxiii § 80. ib. ix § 139 *set alia e fine initia iuvatque ludere impendio et lusus geminare miscendo iterumque et ipsa adulterare adulteris naturae, sicut testudines tinguere, argentum auro confundere ut electra fiant, addere his aera ut Corinthia*. Apul. m. ii 19 *opipares citro et ebore nitentes lecti . . . succinum mire cavatum*.

PHRYGIA 89 n. Hor. c. iii 1 41. Strab. 437. 577. in both places speaking of the great monolith pillars imported from Synnada 577 *διὰ δὲ τὴν νυνὶ πολυτέλειαν τῶν Ῥωμαίων κίονες ἐξαιρούνται μονόλιθοι μεγάλοι, πλησιάζοντες τῷ ἀλαστροῦ τῇ λίθῳ κατὰ τὴν ποικιλίαν. ὥστε, καίπερ πολλῆς οὐσίας τῆς ἐπὶ θάλατταν ἀγωγῆς τῶν τηλικούτων φορτίων, ὅμως καὶ κίονες καὶ πλάκες εἰς Ῥώμην κομίζονται θαυμάσια κατὰ τὸ μέγεθος καὶ κάλλος*. Plin. xxxv § 3 in Nero's time men learnt *maculas quae non essent in crustis inserendo*

unitatem variare, ut ovatus esset Numidicus, ut purpura distingueretur Synnadicus, qualiter illos nasci optassent deliciae. montium haec subsidia deficientium, nec cessat luxuria id agere ut quam plurimum incendiis perdat. *ib.* xxxvi §§ 1—125 account of marbles, intermixt with vehement denunciation. In the time of Capitolinus (Gord. 32 § 2) the house of the Gordians was still seen on the road to Praeneste, with 200 pillars including 50 *Synnades*.

COLUMNA VII 182 n. Tibull. III 8 13 quidve domus prodest Phrygiis innixa columnis? Sen. ep. 115 § 13. Plin. xxxvi §§ 7 8. 49. § 60 thirty pillars of onyx in a dining-room of the freedman Callistus. bath of Claudius Etruscus Stat. s. i 5. Mart. vi 42. cf. v 13 5.

308 ΕΒΟΡΕ XI 123 n. Ael. v. h. XII 29.

TESTUDINE XI 94 n. Poll. x 35. Philo II 274 M. DOLIA DL. VI

§ 23 τὸν ἐν τῷ Μητρώῳ πίθον ἔσχευε οἰκίαν, ὥς καὶ αὐτὸς ἐν ταῖς ἐπιστολαῖς διασαφεῖ. Hence the proverb Zenob. IV 14 ζῶη πίθου· ἐπὶ τῶν ἐπιεικῶς καὶ μετρίως ζώντων ἀπὸ Διογέους τοῦ φιλοσόφου, ᾧ πίθος ἦν ἡ ἡδίστη καταγωγὴ. When the Corinthians, expecting to be attacked by Philip, were busily engaged in forging arms or raising defences, Diogenes, in order, as he said, not to be alone idle amongst so many busy workers, began very earnestly and diligently to roll his tub Lucian quom. conscr. hist. 3, who speaks of the tub as of earthenware 4 κεκεραμειμένον . . . τὰ δοτράκα. Sen. ep. 90 § 14 qui se complicit in dolio et in eo cubitavit. Max. Tyr. 3 § 3. 32 § 2. Aus. epitaph. 31 3. Greg. Naz. c. 10 = 155 214—227 plucking roses from thorns learn the better course from unbelievers. Who knows not Sinope's dog? He was so frugal and moderate in his living, and that laying down a law to himself, not keeping God's law, nor with any hopes in view, that he had as his one possession his staff, οἶκον δ' ὑπαίθρον ἐν μέσῳ τοῦ ἄστεος, | στρεπτόν πίθον φεύγοντα πνευμάτων blas, | ὃς ἦν ἐκεῖνος δωματίων χρυσορρόφων | κρείσσων τροφῇ τε σκέδιος, οὐ πονουμένη. In the Peloponnesian war, when the country folk crowded into Athens (Thuc. II 14. 17 § 3) Aristoph. eq. 792—3 καὶ πῶς σὺ φιλεῖς, δὲ τοῦτον ὁρῶν οἰκοῦν' ἐν ταῖς πιθάρκναισι | καὶ γυπαρίοις καὶ πυργιδίοις ἔτος ὄγδοον οὐκ ἐλεαίρεις; O. Jahn Ber. d. sächs. Ges. 1854 p. 40. Vasensamml. König Ludwigs p. xc. On large dolia Marquardt v (2) 242.

NUDI Varro Scaulixes fr. 469 Bücheler *Diogenem postea pallium solum habuisse*. Sen. ben. v 4 § 3 *neceste est a Socrate vincar beneficiis, necesse est a Diogene, qui per medias Macedonum gazas nudus incessit calcatis regiis opibus*. § 40 *ne ille tunc merito et sibi et ceteris, quibus ad dispiciendam veritatem non erat obfusa caligo, supra eum eminere visus est, infra quem omnia iacebant. multo potentior, multo locupletior fuit omnia tunc possidente Alexandro: plus enim erat, quod hic nollet accipere quam quod ille posset dare.* *ib.* 18 § 3 *qui male vestitum et pannosum vidit, nudum se vidisse dicit.* *id.* ep. 20 § 9 *ego certe aliter audio, quae dicit Demetrius noster, cum illum vidi nudum, quanto minus quam in stramentis, incubantem: non praeceptor veri, sed testis est.* Arr. Epikt. III 22 § 45 καὶ πῶς ἐνδέχεται μὴδὲν ἔχοντα γυμνὸν δοικὸν ἀνέστιον αὐχμῶντα ἄδουλὸν ἀπολὺν διεξάγειν εὐρώς; § 46 ἰδοὺ ἀπέσταλκεν ὑμῖν ὁ θεὸς τὸν δειξόντα ἔργῳ, ὅτι ἐνδέχεται. § 47 ἰδετέ με, ὅτι ἀπολὺς εἰμι δοικὸς ἀκτῆμων ἄδουλός· χαμαὶ κοιμῶμαι· οὐ γυνή, οὐ παῖδρα, οὐ πραιτωρίδιον, ἀλλὰ γῆ μόνον καὶ οὐρανὸς καὶ ἐν τριβωνάριον. § 48 καὶ τί μοι λείπει; οὐκ εἰμι ἄλυστος; οὐκ εἰμι ἀφοβός; οὐκ εἰμι ἐλεύθερος; πότε ὑμῶν εἰδὲ μέ τις ἐν ὁρέξει ἀποτυγχάνοντα; cf. Ael. v. h. III 29.

310 ΑΤΡΩΞ ['and even the old one if soldered, will hold

good (and a new one not be needed)' H. A. J. M.] DL. vi § 43 a boy having broken the tub, the Athenians punished him and replaced it. Grang. and Vales. read *aut*. COMMISSA fastened

Cato r.r. 39 § 1 *dolia plumbo vincito*. ib. 20. 21. to solder is *plumbare* Plin. xxxiv § 161. xviii § 236 *dolia quassa sarcire*. dig. xli 1 27 pr.

311 312 ALEXANDER, TESTA CUM VIDIT IN ILLA MAGNUM HABITATOREM Cic. Tusc. v § 92. VM. iv 3 n § 4 Alexander vero, cognomen invicti assecutus, continentiam Diogenis cynici vincere non potuit. ad quem cum in sole sedentem accessisset hortareturque ut, si qua praestari sibi vellet, indicaret, quemadmodum erat in crepidine conlocatus sordidae appellationis sed robustae vir praestantiae 'mox' inquit 'de ceteris, interim velim a sole mihi non obstes.' Sen. ben. v 6 § 1 Diogenes, a quo utique victus est [Alexander]. *quidni victus sit illo die, quo homo supra mensuram humanae superbiae tumens vidit aliquem, cui nec dare quicquam posset nec eripere?* DL. vi §§ 32 'if I were not Alexander I would choose to be Diogenes.' 38 our story; Diogenes was basking *ἐν τῷ Κρᾶνελῳ*. [Diog.] ep. 33. Chrys. de s. Babyla 8 9 (ii 549 550 = 655—7 Gaume) speaks with contempt of the theatrical display, far less wonderful than the feats of swallowing nails or shoes. Plut. Alex. 14 § 2. id. virt. Alex. 10 p. 331' seq. de exil. 15 p. 605^a seq. DChrys. or. 4. 6. Orig. Cels. ii 41. Arr. Epikt. ii 13 § 24. Simpl. on Epikt. ench. 15. A like story DL. vi § 43 after the battle of Chaeronea he was taken as a prisoner to Philip, who asked 'Who are you?' *κατάσκοπος τῆς σῆς ἀπληστίας.* *ὁδὲν θαυμασθὲς ἀφείθη.* On artistic representations of Diogenes L. Urlichs in Rhein. Mus. iv 1846 612—3. Winckelmann mon. ined. n. 174, on a lamp in Brit. mus. Birch i 188. Strabo 714 a Bramin shewed the same indifference to Alexander's goodwill.

312 QUANTO FELICIOR cf. Arr. Epikt. iii 22 § 92. 94 kings and tyrants, though wicked, are enabled by their arms and their guards to punish sinners: *τῷ δὲ κυνικῷ ἀντὶ τῶν δπλων καὶ τῶν δορυφόρων τὸ συνειδὸς τῇν ἐξουσίαν ταύτην παραδίδωσιν.* § 95 he spoke of himself as sharing the rule of Zeus. Max. Tyr. 3 § 9. 36 §§ 5 6. Friedländer iii 604—8 on the cynics as preachers of morality, esp. Demetrius and Demonax.

hic Diogenes.

313 NIL CUPERET

Xen. mem. i 6 § 10. Sen. ep. 62 § 3 *Demetrium, virorum optimum, mecum circumfero et relictis conchyliatis cum illo seminudo loquor, illum admiror. quidni admirer? vidi nihil ei deesse. contemnere aliquis omnia potest, omnia habere nemo potest. brevissima ad divitias per contemptum divitiarum via est. id. ben. vii 2 § 3—6 e.g. § 4 magnis itaque curis exemptus et distorquentibus mentem nihil sperat aut cupit nec se mittit in dubium suo contentus.* § 5 *nec illum existimes parvo esse contentum: omnia illius sunt, non sic quemadmodum Alexandri fuerunt. cui, quamquam in litore rubri maris steterat, plus deerat, quam qua venerat...* § 6 *non satis adparebat inopem esse, qui extra naturae terminos arma proferret?...* tantum illi deest, quantum cupit. § 2 unus est sapiens, cuius omnia sunt. § 3 *sic fit, ut nihil cupiat, quia nihil est extra omnia.* Apul. apol. 22 Diogenes quidem cynicus cum Alexandro Magno de veritate regni certabundus baculo vice sceptri gloriabatur. Cic. parad. vi esp. § 51 *non esse cupidum pecunia est, non esse emacem vectigal est: contentum vero suis rebus esse maximae sunt certissimaeque divitiae.* anthol. Pal. x 41. Greg. Naz. ep. 98 = 197 pr. to the magistrates of Nazianzus: it seems to me that you would not have

spared even the scrip of Diogenes the Sinopian, if he had lived in your day, τέχνην ἐπικαλοῦντες αὐτῷ, τὸν τρίβωνα, τὴν βακτηρίαν, καὶ αὐτὸ τὸ κεκτήσθαι μηδὲν ἐκ φιλοσοφίας, ἄλλοτε δὲ ἄλλῃ θύρᾳ προσφοῖται εἰκὴ διαζῶντα καὶ ὅθεν ἐτυχεν. Basil. de leg. libr. gent. 8 p. 183^o ἐγὼ δὲ καὶ Διογένην δάγμαται τὴν πάντων ὁμοῦ τῶν ἀνθρωπίνων ὑπεροψίαν, ὅς γε καὶ βασιλέως τοῦ μεγάλου αὐτὸν ἀπέφθνε πλουσιώτερον τῷ ἐλαττόνῳ ἢ ἐκείνους κατὰ τὸν βίον προσδεῖσθαι. Diogenes spoken of with respect ib. 7 p. 181^o. ep. 4=169 p. 76^a where Basil's innate Poverty says of him: τὸν δὲ Διογένη οὐδὲ ἐπαύσατό ποτε θαυμάζων τοῖς παρὰ τῆς φύσεως μόνοις ἀρκέσθαι φιλοτιμούμενον, ὡς καὶ τὸ κισσύβιον ἀπορρίψαι, ἐπειδὴ περ παρὰ παιδὸς ἐδιδάχθη κοιλαῖς ταῖς χερσὶν ἐπικύπτων πίνειν. ep. 9=41 3 p. 91^o. Schneider christliche Klänge Gotha 1865 316—320. Spiess logos spermaticos Leipzig 1871 20. 368—370.

QUI TOTUM SIBI POSCERET ORBEM x 168 n. Sen. ben. vii 2 §§ 5 6. 3 § 1 quem per Liberi Herculisque vestigia felix temeritas egit.

314 x 97 98.

315 316 NULLUM—DEAM same verses x 365 366. so i 25=x 226. xvi 41=xiii 187. such repetitions are frequent in Hor. e. g. s. i 2 13=a. p. 421. s. i 6 74=ep. i 1 56 Obbar.

315 NUMEN HABES

Aen. x 221 numen habere maris. Ov. f. ii 642 to Terminus ab antiquis tu quoque numen habes.

315 316 NOS TE NOS

FACIMUS DEAM Vell. ii 126 § 1 sacravit parentem suum Caesar non imperio, sed religione, non appellavit eum, sed fecit deum. Manil. iv 926—8 ne dubites homini divinos credere visus: | iam facit ipse deos mittitque ad sidera numen | maius.

316 MENSURA Hor. s. i

1 73—5. 317 EDAM i 21.

318 IN QUANTUM used by Verg. Liv. (Heerwagen on xxii 27 § 4) and later writers where Cicero would say *quantum*. So also in *tantum* Ov. m. xi 71. Sen. contr. vii pr. § 3 p. 164 B *sufficiebat enim illi in quantum voluerat explicandi vis*. Vell. ii 91 § 3. Plin. xxv § 12. xxx § 82. ind. tantum. Plin. pan. 73 § 3 *ut in tua potestate est, an gaudeamus, ita in quantum nec in nostra*. ib. 83 § 8 *maritum, in quantum patitur sexus, ininitetur*. ib. 95 § 5. id. ep. x 70=71 § 4. Gossrau on Aen. viii 47. Namat. i 46. Hand Tursell. iii 332. Aug. passim.

IN QUANTUM SITIS ATQUE FAMES

ET FRIGORA POSCUNT Pythag. in Porphy. ep. ad Marcell. 30 *σάρκός φωνή μὴ πεινῆν μὴ διψῆν μὴ ῥιγοῦν*. Aristox. in Ath. 46^f Pythagorean diet bread and honey. cf. Ath. 161^b. 418^a. 419^a. Iambl. vit. Pyth. § 97. Porph. vit. Pyth. 34. DL. viii 19. trag. fr. adesp. 461 Nauck in Stob. i. xcvi 17 a picture of a natural life *πρώτων μέν, ἐξ ὧν πάντα γίγνεται βροτοῖς, | εὐογκος εἶναι γαστρὶ μὴ πληρουμένη | στεργεῖν θ' ὕδρησιν ὥστε θῆρ δαί ποτοῖς | χειμῶνι τ' ἄσκειν σῶμα θερμὰ θ' ἡλίου | τοξέυματ' αἰνεῖν μὴ σκιατροφούμενος*. Stob. fl. xciii 28 Sokrates, when Archelaos invited him to his court, offering to make him rich, replied: 'At Athens 4 choenices of barley meal sell for an obol and there are fountains of running water.' Teles ib. 31 (iii 215 4 M) Menekles learnt plain living under Krates *ἡρκεῖτο τρίβωνι καὶ μάζῃ καὶ λαχανίοις*. id. ib. p. 216 20 *οὐκ ἀνδῶς γὰρ Κράτης· οὐκ οἶσθα· φησὶ 'πήρα δύναμις ἡλικίην ἔχει, | θέρμων τε χοίνιξ καὶ τὸ μηδὲν μέλειν.' τῷ ὄντι μέγα καὶ ἀξιόλογον μετὰ πῆρας καὶ θέρμων καὶ λαχάνων καὶ ὕδατος μηδὲν φροντίζειν*. Varro fr. 316—8 Bücheler. Simon in Stob. fl. xvii 11 *μέμνησο μέντοι λιμοῦ καὶ δίψης· ταῦτα γὰρ δύναται μεγάλα τοῖς σωφροσύνην διώκουσι*. Muson. ib. 43. Luc. iv 377—8. Barth on Namatian. i 106. Porph. ep. ad Marcell. 27 *ὁ τῆς φύσεως πλοῦτος ἀλθῶς φιλόσοφος ὥριστα καὶ ἔστω εὐπόριστος, ὁ δὲ τῶν κενῶν δοξῶν*

ἀδριστός τε καὶ δυσπόριστος· ὁ οὖν τῇ φύσει κατακολουθῶν καὶ μὴ ταῖς
 κεναῖς δόξαις ἐν πάσῃ αὐτάρκειᾳ. πρὸς γὰρ τὸ τῇ φύσει ἀρκοῦν πᾶσα κτῆσις
 ἐστι πλοῦτος. ib. 28—31. cf. id. abst. i 49—52. Bernays Theophr. üb.
 Frömmigkeit 16. 145—6. Ambr. hexaem. v § 26 *lex quaedam naturae*
est tantum quaerere, quantum sufficit ad victum et alimen-
torum modo sortem censere patrimonii. Wetstein on 1 Tim. 6 8. Hor.
 s. i 1 73—4. Sen. ep. 4 § 8 *lex autem illa naturae, scis quos nobis ter-*
minos statuit? non esurire, non sitire, non algere [more cited on
 v 9]. *non est necesse maria temptare* [ver. 267—302] *nec sequi*
castra [ver. 193—8]: *parabile est quod natura desiderat et*
adpositum. § 11 ad supervacua sudatur. *illa sunt, quae togam*
conterunt, quae nos senescere sub tentorio cogunt, quae in aliena litora
impingunt: ad manum est, quod sat est. ib. 27 § 9 *accipe iam quod debeo*
et vale: 'divitiae sunt ad legem naturae composita pauperibus,' hoc saepe
dixit Epicurus aliter atque aliter. ib. 119 § 7 *'at parum habet, qui*
tantum non alget, non esurit, non sitit.' plus Iuppiter non habet.
 id. ad Helv. 10 § 2 *corporis exigua desideria sunt: frigus submoveri*
vult, alimentis famem ac sitim exstinguere: quidquid extra
concupiscitur, vitiis, non usibus laboratur. Philo quod omn. probus liber
 12 (ii 457 M) frugality of the Therapeutae. de ebrietate 9 (i 862). de
 somn. i 20 (i 639). ii 7 (665). vita Moys. iii 22 (ii 163). de victimis
 3 (ii 239). spec. legg. 5 (ii 273—4). de plantat. 12 (i 337). Chrys.
 hom. 19 ad pop. Antioch. l fin. p. 190* τοσοῦτον ἐσθίουσι, ὅσων ἀποζῇ.

319 QUANTUM, EPICURE, TIBI SUFFECIT Epicurus in
 Stob. fl. xvii 23 24. 34 βρνάζω τῷ κατὰ τὸ σωματικόν ἡδεῖ, ὕδατι καὶ
 ἄρτῳ χρώμενος, καὶ προσπύω ταῖς ἐκ πολυτελείας ἡδοναῖς. 37. DL. x
 § 130 ὁ τε λιτοὶ χυλοὶ ἴσην πολυτελεῖ διαίτη τὴν ἡδονὴν προσφέρουσιν,
 ὅταν ἅπαν τὸ ἀλγούον κατ' ἐνδειαν ἐξαιρεθῇ. § 131 καὶ μάζα καὶ ὕδωρ
 τὴν ἀκροτάτην ἀποδίδωσιν ἡδονήν, ἐπειδὴν ἐνδέων τις αὐτὰ προσενέγκῃται.
 τὸ συνεθίζειν οὖν ἐν ταῖς ἀπλαῖς καὶ οὐ πολυτελεῖσι διαίταις καὶ
 ὑγιείας ἐστὶ συμπληρωτικὴν καὶ πρὸς τὰς ἀναγκαίας τοῦ βίου χρήσεις ἀκόον
 ποιεῖ τὸν ἄνθρωπον. cf. §§ 127. 144. 149. On the μάζα cf. Apollon. in
 Stob. fl. xvii 15. Ael. v. h. iv 13 n. Porphy. abst. i 48 fin. τῶν γὰρ
 'Ἐπικουρεῖον οἱ πλείους ἀπ' αὐτοῦ τοῦ κορυφαίου ἀρξάμενοι μάζῃ καὶ
 τοῖς ἀκροδρύνουσιν ἀρκοῦμενοι φαίνονται, τὰ τε συγγράμματα ἐμπεπλη-
 κασι τὸ ὀλιγοδέες τῆς φύσεως ἀφηγούμενοι καὶ τὸ ἐκ τῶν λιτῶν καὶ εὐπορίσ-
 των ἱκανῶς αὐτῆς τὸ ἀναγκαῖον ἰώμενον παριστάντες. Diokles in DL. x
 § 11 speaking of Ep. and his friends κοτύλῃ γούιν οἰνιδίου ἡρκοῦντο, τὸ
 δὲ πᾶν ὕδωρ ἦν αὐτοῖς ποτόν. ib. Ep. in his letters professes ὕδατι μόνον
 ἀρκεῖσθαι καὶ ἄρτῳ λιτῷ. καὶ 'πέμψον μοι τύρον' φησὶ 'Κυθνίου, ὡ'
 ὅταν βούλωμαι πολυτελεῦσασθαι δύνωμαι.' ib. § 12 Athenaeus puts into
 his mouth the words τὰς φύσιος δ' ὁ πλοῦτος ὅρον τινὰ βαῖν ἐπίσχει.
 Lucr. ii 20—39. Varro modius in Non. p. 119 9 (fr. 315 Bücheler) *et hoc*
interest inter Epicurum et ganeones nostros, quibus modulus est vitae
colina. Cic. Tusc. iii § 49. v § 93. fin. i § 45. ii § 90. Sen. ep. 18 § 9
 after recommending the rich to live for three or four days the life of the
 poor *certos habebat dies ille magister voluptatis Epicurus, quibus maligne*
famem exstingeret . . . gloriatur non toto asse pasci: Metrodorum,
qui nondum tantum profecerit, toto. cf. ib. 2 §§ 5 6. 21 §§ 7—9. 11. id. vit.
 beat. 12 § 4 the vicious flock together, when they hear pleasure com-
 mended, *nec aestimant, voluptas illa Epicuri, ita enim mehercules*
sentio, quam sobria ac sicca sit. 13 § 1 *in ea quidem ipsa sen-*
tentia sum, . . . sancta Epicurum et recta praecipere, et, si pro-
pius accesseris, tristitia: voluptas enim illa ad parvum et exile revocatur,

et quam nos virtuti legem dicimus, eam ille dicit voluptati: iubet illam parere naturae. parum est autem luxuriae quod naturae satis est. Plut. non posse suaviter § 10 p. 1088. 15 § 7 p. 1097^o. Hier. adv. Iovin. II 11 *quodque mirandum sit* Epicurus voluptatis assertor omnes libros suos replevit holeribus et pomis et vilibus cibis dicit esse vivendum, quia carnes et exquisitae epulae ingenti cura ac miseria praeparantur maioremque poenam habeant in inquirendo, quam voluptatem in abutendo: corpora autem nostra cibo tantum et potu indigere; ubi aqua et panis sit et cetera his similia, ibi naturae satisfactum. *quidquid supra fuerit, non ad vitae necessitatem spectare, sed ad vitium voluptatis. . . cito expletur naturae necessitas.* frigus et fames simplici vestitu et cibo expelli potest. Greg. Naz. c. 10=155 787—792 Epicurus maintained that pleasure was the mark of human endeavours, ὡς ἂν δὲ μὴ δόξειεν ἡδονὴ τινὶ | ταύτην ἐπαινεῖν, κοσμίως καὶ σωφρόνως | ἐξῆ, βοθηῶν ἐκ τρόπου τῷ δόγματι.

HORTIS XIII 123. Neue r² 457. Cic. n. d. I §§ 93. 120. legg. I §§ 39. 54. fam. XIII 1 §§ 3 4. Att. XII 23 § 2. finn. I § 65. v § 3. Verg. Cir. 2—4. Prop. IV=III 21 26. Stat. s. I 3 91—4. Mart. VII 69 3. These gardens were bequeathed by Epicurus, who had bought them for 80 minæ (DL. x § 10), to his school (§ 17), whence Apollodorus the Epicurean was named *κηποτύραννος* (§ 25): *κηπότομος*=*epicureus* (anth. Pal. VI 307 6). Petron. 182 docti horti. Plin. XIX § 51 cited on I 75. Sen. ep. 21 § 10 *cum adieris hortulos et inscriptum hortulis: HOS PIES, HIC BENE MANEBIS, HIC SUMMUM BONUM VOLUPTAS EST: paratus erit istius domicilii custos hospitalis, humanus, et te polenta excipiet et aquam quoque large ministrabit et dicet: 'ecquid bene acceptus es? non irritant' inquit 'hi hortuli famem, sed extinguunt. nec maiorem ipsis potionibus sitim faciunt, sed naturali et gratuito remedio sedant.'* ib. 4 § 10 *ut finem epistulae inponam, accipe, quod hodierno die mihi placuit. et hoc quoque ex alienis hortulis sumptum est: 'magnae divitiarum sunt lege naturae composita paupertas.'* Plut. non posse suaviter 16 § 1 p. 1097. Themist. or. 23 p. 287^b. Ath. 588^b. Alkiphr. ep. II 2 § 1. Heliodor. I 16 fin. Apollon. ep. 5. Philostr. Apoll. I 7 fin. Euxenus, from whom Ap. learnt the Pythagorean system, but an Epicurean at heart, received from him *προδοτειον*, wherein *κήποι τε ἀπαλοι ἦσαν καὶ πηγαί* 'σὺ μὲν ζῆθι τὸν σεαυτοῦ τρόπον' ἐφῆ 'ἐγὼ δὲ τὸν Πυθαγόρου ζήσομαι.' Mart. Cap. § 213. Aug. c. acad. III § 16 a faction fight among the schools *ille convocata de hortulis in auxilium quasi libera turba temulentorum, quarentum tamen quem incompitis unguibus bacchantes asperoque ore discerpant, voluptatis nomen suavitatem quietem teste populo exaggerans, instat acriter.* Volckhart de hortis veterum Romanorum museis in Walch act. soc. lat. Ien. III 182 seq. Plut. II 1098^b *κηπίδιον*.

320 QUANTUM SOCRATICI CEPERUNT ANTE PENATES on the temperance and endurance of Sokrates cf. Aristoph. nub. 103—4. 363. 415—8. 718—9. 1171. Plato conv. p. 220. Xen. mem. II 1 he recommended abstinence in eating, drinking and sleep, and endurance of cold and heat etc. ib. I 2 § 1. 3 § 5. 6 § 2 where Antiphon says: 'I thought that philosophers were the happiest of men; your philosophy seems to have done the very contrary of this for you, Sokrates; you live as no slave would live; you eat and drink of the worst, you wear not only a mean coat, but the same summer and winter, you are always without shoes and without a tunic.' id. oecon. 2 § 3 Sokrates computes that his house and entire property might fetch 5 minæ. By his temperance

he was secured from the plague Gell. ii 1 §§ 45. DL. ii §§ 25. 27. 28. 34. Ael. v. h. ix 29. xiii 27. Hier. c. Iovin. ii 14. Cic. Tusc. v § 97 Davies. Strabo 716. Sen. ep. 104 § 27.

321 NUMQUAM ALIUT NATURA, ALIUT SAPIENTIA DICTI Antonin. v 9 φιλοσοφία μόνα θέλει ἂν ἡ φύσις σου θέλει. Hor. s. i 2 111—3. Philo migr. Abr. 23 (i 456).

322 Holyday 'or if their lives too strictly thee confine, | mix somewhat of our times.'

323 NOSTRIS DE MORIBUS, EFFICE SUMMAM Ter. haut. 322. 330. 583 argentum effecero. Mühlmann col. 660 fin. 661 pr. so facere xii 50 n. Nep. v 1 § 3 Stav. xv 3 § 6.

SUMMAM Cic. Phil. i § 20. Ov. am. iii 8 9. 15 5.

323 324 SUMMAM BIS SEPTIM ORDINIBUS QUAM LEX DIGNATUR OTHONIS iii 153—156 n. schol. on v 3. Hor. ep. i 1 67 Obbar. Pauly Real-Encycl. iii 215. Mart. v 27 3 bis septena tibi non sunt subsellia tanti. ib. 38. iv 67 1—4 Gaurus asked his old friend the praetor for a gift of 100,000 sesterces dicebatque suis haec tantum desse trecentis, | ut posset domino plaudere iustus eques. Sen. ben. iii 9 § 2 beneficium vocas... in quattuordecim deduxisse? id. ep. 44 § 2 eques Romanus es et ad hunc ordinem tua te perduxit industria: ut mehercules multis quattuordecim clausi sunt. Tac. xv 32 Lips. Ernesti clavis legum Roscia. Vell. ii 32 § 3 interpp. Torr. on Suet. Nero 11. Dom. 8. cf. Plin. xxxiii § 32. viii § 21 Caesar... euripis harenam circumdedit, quos Nero princeps sustulit equiti loca addens.

325 seq. Holyday 'if yet thou frown'st, yet hang'st the lip, then be | as rich as two knights; if thou wilt, as three.' Sol. fr. 13 71 Bergk πλούτου δ' οὐδὲν τέρμα πεφασμένον ἀνδράσι κείραι. Pers. vi 78—80 rem duplica. 'feci; iam triplex, iam mihi quarto, | iam decies redit in rugam. depunge, ubi sistam.' | inventus, Chrysippe, tui finitor acervi. Sen. Herc. Oct. 624—635. Chrysost. hom. 14 in 1 Cor. p. 123^o seq. Clem. Al. paed. iii 2 § 10.

RUGAM TRAHIT Sen. ben. vi 7 § 1 vultus tuus, cui regendum me tradidi, colligit rugas et trahit frontem, quasi longius exeam.

326 SUMME DUOS EQUITES, FAC TERTIA QUADRINGENTA iii 155 n. 400,000 sesterces is used to denote a large sum generally i 106. ii 117. v 132. xi 19. The senators' qualifying estate was three times the knights' Suet. Aug. 41 senatorum census ampliavit ac pro octingentorum milium summa duodecies sestertio taxavit. But Mart. i 103. Plut. Ant. 4 and DCass. liv 17 § 3. 26 § 3. 30 § 2, followed by Becker-Marquardt ii 3 219—220, make the sum decies i.e. a million. duos equites=duorum equitum census cf. Cic. Phil. ii § 65 n. Pompeii (i.e. bonorum P.) sector. Plin. ep. iii 9 § 13 f.

327 SI NONDUM INPLEVI GREMIUM vii 215. Holyday 'if yet thy lap's not full, if spread for more.'

328 CROESI FORTUNA x 274 n. proverbial Hdt. i 30 seq. 50. 92. Diogenian. viii 53. Prop. iii=ii 26 23. Ov. Pont. iv 3 37 divitis audita est cui non opulentia Croesi? Plin. xxxiii § 137. Att. Epikt. iii 22 § 27. Hier. ep. 126 10. 127 4.

PERSICA REGNA Hor. c. ii 12 21 dives Achaemenes. ib. iii 9 4.

329 DIVITIAE NARCISSI Narcissus, Pallas (i 109 n.) and Callistratus, three freedmen of Claudius, richer than Crassus Plin. xxxiii § 134. Suet. Cl. 28. Friedländer r⁴ 83. 92—5. 97. Agrippina, before attempting the life of Claudius, separated him from Narcissus: for she could never have poisoned her husband, had he been near DCass. lx 34 § 4 τοιοῦτός

τις φύλαξ τοῦ δεσπότου ἦν. ἐπαπώλετο δὲ καὶ αὐτὸς τῷ Κλαύδιῳ, μέγιστος τῶν τότε ἀνθρώπων δυνηθεῖς. μυριάδας τε γὰρ πλείους μυρίων εἶχε, καὶ προσεῖχον αὐτῷ καὶ πόλεις καὶ βασιλεῖς. this wealth was acquired partly by taking bribes (ib. 16 § 2) partly by contracting for public works (ib. 83 § 6). Sen. n. q. iv pr. § 15. He at first acted in concert with Messalina (Suet. Claud. 87. DCass. ix 14 §§ 3 4 they procure the execution of Silanus, Narcissus declaring that in a dream he had seen *σφαττόμενον τὸν Κλαύδιον ὑπὸ τοῦ Σιλανοῦ αὐτοχειρῇ*) but A.D. 48, on her marriage with Silius (x 330—345 n.), informed Claudius of the fact, and when Claudius was still reluctant to give the order for her death himself took upon him to do so Tac. xi 87 *ni caedem eius Narcissus properavisset, verterat perniciem in accusatorem . . . prorumpit Narcissus denuntiatque centurionibus et tribuno, qui aderant, exsequi caedem; ita imperatorem iubere.* 88 *nuntiatumque Claudio epulanti perisse Messalinam, non distincto sua an aliena manu, nec ille quaesivit.* xii 65. Sen. apocol. 11 § 1 Augustus says to Cl. *tu Messalinam, cuius aequae avunculus maior eram quam tuus, occidisti.* 'nescio' inquis. *di tibi male faciant: adeo istuc-turpius est, quod nescisti, quam quod occidisti.* § 5. 13 Narcissus hurries forward to welcome Cl. to the shades. Suet. Cl. 39 *inter cetera in eo mirati sunt homines et oblivionem et inconsiderantiam vel, ut Graece dicam, μετewπλαρ et ἀβλεπλαρ.* occisa Messalina, paulo post quam in triclinio decubuit, 'cur domina non veniret' requisivit. Sen. n. q. iv pr. § 15. Schiller's Nero 83—7.

331 PARUIT IMPERIIS Tac. xii 1 pr. *caede Messalinae convulsa principis domus, orto apud libertos certamine quis deligeret uxorem Claudio.* cf. 2. 3 fin. *nil arduum videbatur in animo principis, cui non indiciū, non odium erat nisi indita et iussa.* 54 55 power of Pallas and Felix. 60 fin. *cum Claudius libertos, quos rei familiari praefererat, sibi et legibus adaequaverit.* xiii 4 Nero promises a change of system *ea maxime declinans, quorum recens flagrabat invidia, non enim se negotiorum omnium iudicem fore, ut clausis unam intra domum accusatoribus et reis paucorum potentia grassaretur; nihil in penetribus suis venale aut ambitioni pervium: discretam domum et rem publicam.* id. h. v 9 Claudius left the province of Iudaea to Roman knights or to freedmen: *e quibus Antonius Felix per omnem saevitiam ac libidinem ius regium servili ingenio exercuit, Drusilla, Cleopatrae et Antonii nepte, in matrimonium accepta, ut eiusdem Antonii Felix progener, Claudius nepos esset.* id. an. xii 60 (cf. Suet. Cl. 12. dig. i 16 9 pr. ii 15 8 § 19) A.D. 53 the jurisdiction in matters pertaining to the *fiscus*, which had been subject to the ordinary courts, made over to the imperial procurators; a measure which greatly increased the power and wealth of the freedmen, as they could pronounce sentence in cases in which they were concerned as accusers. Zon. xi 9 fin. Narcissus as secretary *ἐγχειρίδιον παρῆζώννυτο.* Suet. Claud. 29 *his [Pallanti et Narcisso], ut dixi, uxorisque addictus, non principem se, sed ministrum egit.* ib. 25 fin. *sed et haec et cetera totumque adeo ex parte magna principatum non tam suo quam uxorum libertorumque arbitrio administravit, talis ubique plerumque, qualem esse eum aut expediret illis aut liberet.* id. Vitell. 2 fin. L. Vitellius, father of the emperor, Claudium uxoris libertisque addictum *ne qua non arte demereretur, pro maximo munere a Messalina petit, ut sibi pedes praeberet exalciandos: detractumque socculum dextrum inter togam tunicasque gestavit assidue, nonnumquam osculabundus.* Narcissi quoque et Pallantis imagines aureas inter Lares coluit. Quintil. vi 3 § 81 *contraria est neganti confessionis simulatio, sed ipsa*

quoque multum habet urbanitatis. sic Afer cum ageret contra libertum Claudi Caesaris et ex diverso quidam condicionis eiusdem, cuius erat litigator, exclamasset 'praeterea tu semper in libertos Caesaris dicis:' 'nec me hercule' inquit 'quidquam proficio.' Plin. xii § 12 speaking of an evergreen plane-tree in Italiam quoque ac suburbana sua Claudio principe Marcelli Aesernini libertus, sed qui se potentiae causa Caesaris libertis adoptasset, spado Thessalicus praedives, . . . transtulit id genus. Sen. apocol. 6 fin. putares omnes esse illius libertos. adeo illum nemo curabat. Plin. ep. viii 6 § 12 speaking of a large sum of money voted by the senate to Pallas, but declined by him *imaginare* Caesarem liberti precibus vel potius imperio coram senatu obtemperantem (imperat enim libertus patrono, quem in senatu rogat). ib. vii 29. Ios. ant. xx 6=4 § 3 Cumanus and the Samaritans by the help of Caesar's freedmen and friends would have defeated the Jews, had not the younger Agrippa applied to Agrippina. ib. xix 9 § 2 Claudius intended, as he had sworn, to appoint the younger Agrippa successor to his father. ἀλλὰ τῶν ἐξελευθέρων καὶ φίλων οἱ πολλοὶ παρ' αὐτῷ δυνάμενοι ἀπέτρεψαν. Philostr. Ap. v 27 § 1 of Cl. μηλόβοτον γυναῖς τὴν ἀρχὴν ἀνέκεν. 32 § 2 ὑπὸ γυναικῶν ἡττηθεὶς ἐπελάθετο τοῦ ἀρχεῖν, ἀλλὰ καὶ τοῦ ζῆν (ἀπέθανε γὰρ ὑπ' αὐτῶν, ὡς φασί). DCass. ix 2 § 4 ὑπὸ τε τῶν ἐξελευθέρων καὶ ὑπὸ τῶν γυναικῶν, αἷς συνήρ, ἐκακύνετο. περιφανέστατα γὰρ τῶν ὁμοίων ἐδουλοκρατήθη τε αἶμα καὶ ἐγυναικοκρατήθη. having been sickly from his childhood and brought up in great terror, he affected a simplicity even beyond the reality; § 5 having long lived with his nurse Livia and with the freedmen, οὐδὲν ἐλευθεροπρεπὲς ἐκέκτητο, ἀλλὰ καίπερ καὶ τῶν Ῥωμαίων ἀπάντων καὶ τῶν ὑπηκόων αὐτῶν κρατῶν ἐδεδούλωτο. § 6 they worked on his passions and his fears, § 7 and reaped such a harvest from him, and struck such terror into others, that a man would decline the emperor's invitation to accept a freedman's. 14 §§ 1—3 executions urged by Messalina and οἱ Καισάρειοι. 15 §§ 5 6. 24 § 5. 16 § 2 the guilty bought immunity from Messalina and Narcissus. §§ 3—5 the freedmen present at trials in the senate. 17 § 5 Messalina and the freedmen sold the freedom of the city, at first for large sums, but the price fell till at last it could be bought for broken glass. § 8 they also sold all manner of offices. 28 § 2 δουλεύοντα μέντοι αὐτὸν τῇ τε γυναικὶ καὶ τοῖς ἀπελευθέροις ὀρῶντες ἥσχαλλον. 29 § 3 a player in the theatre reciting the saw ἀφόρητός ἐστιν εὐτυχῶν μαστιγίας, all the people looked at Polybius, who rejoined, 'the same poet said βασιλεῖς ἐγένοντο χολοὶ πρὶν ὅντες αἰπόλοι,' yet Claudius suffered him to go unpunished. 31 § 2 for a time Messalina and the freedmen acted in concert; but when she overthrew Polybius, though a paramour, they trusted her no more, καὶ τοῦτου ἐρμημυθεῖσα τῆς παρ' αὐτῶν εὐνοίας ἐφθάρη. 32 § 2 Agrippina employed the influence of the freedmen with Claudius. lxi 3 § 2 Pallas. 10 § 2 Seneca, though he censured flatterers, so courted Messalina and the freedmen, as to send them from the island [Sardinia, to which he was banished], a book filled with their praises, which he afterwards suppressed for shame. lxxii 12 §§ 2 3 the power of the freedmen Helius and Polykletus under Nero. Galba (Suet. 14) *regebatur trium arbitrio, quos una et intra Palatium habitantis nec umquam non adhaerentis paedagogos vulgo vocabant*: the third was libertus Icelus, paulo ante annulis aureis et Marciani cognomine ornatus ac iam summae equestris gradus candidatus, his diverso vitiorum genere grassantibus adeo se abutendum permisit et tradidit, ut vix sibi ipse constaret. ib. 15. cf. Tac. h. i 7 fin. 37 fin. Plut. Galba 7 § 2. 20 § 3. 29 § 2. DCass. lxxv 2 § 2. lxxii 12 Cleander a freedman of Commodus. Contrast the modest slaves and few

freedmen of Tiberius Tac. an. iv 7. Yet Agrippa bribed them Ios. ant. xviii 6=8 § 1. ib. xix 1 § 10 Callistus, a freedman of Gaius (Caligula), οὐδέν ἄλλο ἢ ἱσοτόραννον εἶχε τὴν δόξαν, φέβω τε τῶν πάντων καὶ μεγέθει χρημάτων, ἅπερ ἐγένετο αὐτῷ. Plin. xxxvi § 60. Spartian. Hadr. 21 § 2 libertos suos nec sciri voluit in publico nec aliquid apud se posse, dicto suo omnibus superioribus principibus vitia imputans libertorum, damnatis omnibus libertis suis, quicumque se de eo iactaverant. § 3 seeing his slave walking between two senators, he sent one to give him a box on the ear with the warning noli inter eos ambulare quorum esse adhuc potes servus. Capitolin. Ver. 8 § 8 revels of Verus and his freedmen. 9 § 3 influence of his freedmen Geminus and Agaclytus. cf. §§ 5 6. Mart. v 13 6 et libertinas arca flagellat ope. inser. relating to Narcissus in Lehmann Claudius ii 24 n. 236—237. AV. epit. 4 § 6 liberti eius potestatem summam adepti stupris exilio caede proscriptionibus omnia foedabant. § 7 ex quibus Felicem legionibus Iudaeae praefecit, Posidiae eunucho post triumphum Britannicum inter militarium fortissimos arma insignia tamquam participi victoriae dono dedit, Polybium inter consules medium incedere fecit. § 8 hos omnes anteibat Narcissus ab epistulis, dominum se gerens ipsius domini, Pallasque praetoris ornamentis sublimatus. Wallon ii 427—430. Forbiger Rom i 139 n. 21—23. ii 18 19 n. 20—25. Plin. pan. 88 § 1 plerique principes, cum essent civium domini, libertorum erant servi. cf. ib. 45 pr. Lamprid. Alex. Sev. 23 § 3 servos suos semper cum servili veste habuit, libertos cum ingenuorum. § 4 eunuchos de ministerio suo abiecit et uxori ut servos servare iussit. § 5 et cum Heliogabalus mancipium eunuchorum fuisset, ad certum numerum eos redegit nec quicquam in Palatio curare fecit nisi balneas feminarum. Vell. ii 73 § 1 Sex. Pompeius was libertorum suorum libertus servorumque servus, literally the papal title. Other parallels in Gebhard on Nep. xiv 5 § 4. Cic. Att. ii 1 § 8 f. an libertinis atque etiam servis serviamus?

ADDENDA

- 5 BULLATUS Hesych. σελήνις. 8 EODEM IURE Sen. ep. 95 § 23 'pariter sint, quae disponi solent, uno iure perfusa. nihil intersit: ostrea echini spondyli nulli perturbati concoctique ponantur.' non esset confusior vomentium cibus.
- 12 BARBATOS MAGISTROS Plut. ii 352. Lucian Icarom. 5. 29. Ath. 162^a. Tatian 25. Chrys. ii 223 Gaume. Schiller's Nero 565. Friedländer iii 559. 17 G. C. Lewis on politics ii 27.
- 21 22 Cypr. ad Demetr. 8 fin. 35 LUTO DL. ix 22
- 24 INSCRIPTA ERGASTULA DS. xxxiv 2 § 27. Parmenides taught that men were made ἐξ ἰλῦος πρώτων.
- 180 181 ['MARSUS VESTINUS Enn. ann. 280 Marsa manus Peligna cohors Vestina virum vis.' H. A. J. M.] 272 (cf. 265—273) Bekker anecd. 652 ματαιοτεχνία ἡ σχολοεβατική, ἥγουν ἡ ἐν σχολῇ περίπατος. Muson. in Stob. fl. 29 75 (ii 10 26 m) ἀλλ' οἱ μὲν ἄρα θανατοποιοὶ δύσκολα οὕτως ὑφίστανται πράγματα καὶ τὴν ζωὴν παραβάλλονται τὴν ἐαυτῶν, οἱ μὲν εἰς μαχάρας κυβιστώντες, οἱ δ' ἐπὶ κάλων μετέωροι βαδίζοντες, οἱ δ' ὥσπερ ὄρνεα πετόμενοι διὰ τοῦ ἀέρος, ὦν τὸ σφάλμα θανάτος ἐστι. καὶ ταῦτα πάντα δρώσι μικροῦ χάριν μισθοῦ.
- 281 GRANDE OPERAE PRETIUM=XII 127. 310 PLUMBO Varro in Non. 544 16 si vasa habes pertusa, plumbum non habes?

XV

THE Egyptians, who would deem it sacrilege to taste an onion or a leek, have in our enlightened times been guilty of barbarity which equals that of the monsters of fable (1—32). A festival at Ombi was lately interrupted by the Tentyrites: one of whom, after his party had been put to flight, was overtaken, torn in pieces and devoured (33—92). Other nations are said to have fed on the flesh of man, but only when driven to it by famine: rage and hate move the Egyptians to crimes which others only commit in the madness of despair (93—131). Man is made for society and sympathy; yet man has been known to do what brute beasts will not do, to prey upon his own kind (131—174).

The poet seems to have been led to choose this subject partly by the hatred and contempt which Romans, after the battle of Actium, entertained for the Egyptians (cf. i 26. 130. iv 24. Aen. viii 685—713. Hor. c. i 37. epod. 9. Prop. iv=iii 11 29—58. Ov. m. xv 826—8. Luc. viii 541—550. x 58—80. anth. lat. 462 R), and partly by his own observation of their manners (45 *quantum ipse notavi*).

With the whole satire compare [Quintil.] decl. xii 'pasti cadaveris' (verses 20, 102, 122, with the notes).

On the Egyptian worship cf. xii 28 n. xiii 93 n. exodus 8 26. wisdom 11 15. 12 24 and 27. Rom. i 23 Wetstein. Hdt. ii with Bähr and Rawlinson. Manetho in Ideler's Hermapion i, in Bunsen and in Müller's fragm. hist. ii. Cic. n. d. i §§ 81 82. 101. DS. i 11—26. 83—90. Strabo p. 803. Mela i 9 § 7. Plut. Is. et Os. ed. Parthey esp. 71—75. Max. Tyr. viii § 5. Philostr. Apoll. vi 19. Lucian astrol. 17. deor. conc. 10. Iup. trag. 42. Clem. Alex. paed. iii 2 § 4. Minuc. Fel. 28 with Le Nourry's appar. p. 514 Migne. Orig. hom. in exod. 4 6. Epiphan. ancorat. 105. Iamblichus de mysteriis Aegyptiacis recogn. Parthey Berl. 1857. Harless das Buch der ägypt. Mysterien München 1858. Döllinger Heidenthum und Judenthum Regensb. 1857 406—456. Gutschmid de rerum Aegypt. scriptt. Graecis ante Alex. in Philologus x 522—542. 636—700. 712—723. xi 140—150. 779—782.

For modern writers see Jelowicz Bibliotheca Aegyptiaca. Leipz. 1858 (suppl. 1861); the description de l'Égypte^a Par. 1820—30 (26 vols. 8vo text, 12 vols. fol. plates), and the works of Champollion, Denon, de Rouge, Quatremère, Ritter Erdbeschreibung i, Rosellini, Heeren, Bunsen, Dümichen, Lepsius, Parthey, Brugsch, Birch, Kenrick, Sharpe. Reinisch in Pauly Real-Encykl. i² 241—326. Jablonski pantheon aegyptiacum Frankf. a. O. 1750 seq. 3 vels. F. S. Zickler de Aegyptiis bestiarum cul-

scribus Jena 1756. Klemm Culturgesch. i 255—473. Prichard analysis of the Egyptian mythology² Lond. 1842. Gardiner Wilkinson, the Egyptians in the time of the Pharaohs 1857. manners and customs of the ancient Egyptians 1 ser.³ 3 vols. 1842. 2 ser. 2 vols. and plates² 1841 (a new ed. by S. Birch announced, as also a history of anc. Egypt by G. Rawlinson in 2 vols.). M. Uhlemann Handb. der aegypt. Alterthumskunde Leipz. 1857-8 4 vols. Varges de statu Aegypti provinciae rom. Gött. 1842. Zoega nummi aegypt. imperatorii Rome 1787 253 seq. See R. S. Poole in dict. Bible 'Egypt.' Tiele in theol. Tijdschrift Leiden 1878 xii 261—278 de diendendienst der Egyptenaars. Renouf's Hibbert lectures.

Marquardt iv 84—89. VM. i 2 § 3 the senate commands the temples of Isis and Serapis to be demolished; no workmen daring to touch them L. Aemilius Paulus the consul (either 182 or 168 B.C.) lays the axe to the doors. Tert. apol. 6 the consuls Piso and Gabinius B.C. 58 overthrow the altars of Serapis and Isis and Arpocrates *cum suo cynocephalo* (Anubis). id. ad nat. i 10. Arn. ii 73. Serv. Aen. viii 698 *Varro dedignatur Alexandrinos deos Romae coli*. DCass. xl 47 § 3 calls the decree of the senate B.C. 53 for the destruction of temple of Serapis and Isis a *répas*. ib. xlii 26 § 2 B.C. 48 they were again destroyed in consequence of prodigies; ib. xlvii 15 § 4 B.C. 43 the triumvirs built the first temple of Isis for public worship, the first solemn state recognition of it. Cf. Luc. viii 831—3.

DCass. liv 6 § 6 B.C. 21 of Augustus *τά τε λερά τὰ Αἰγύπτια ἐπεσιόοντα αὐθις ἐς τὸ ἄστυ ἀέστευθεν, ἀπεικῶν μηδὲν ἐν τῷ προαατρεῖ αὐτὰ ἐπὶ τοῦ ἡμιοσταίου ποιῆν*. Tac. ann. ii 85 A.D. 19 *actum et de sacris Aegyptiis Iudaicisque pellendis*. Sen. ep. 108 § 22 cited on xiv 98. Suet. Tib. 36 *externas caerimonias, Aegyptios Iudaicosque ritus compescuit, coactis qui superstitione ea tenebantur religiosas vestes cum instrumento omni comburere*. Ios. ant. xviii 3 § 4 a Roman matron debauched in the temple of Isis by a lover disguised as Anubis. Tiberius crucified the priests, cast the statue into the Tiber, and overthrew the temple.

Of the emperors Otho, Domitian, Commodus, Caracalla, Alexander Severus, are known as devotees of Isis.

Plin. xxxiii § 41 *tam vero et Harpocraten statuasque Aegyptiorum numinum in digitis viri quoque portare incipiunt*.

Luc. x 17. 175—191 represents curiosity as a main motive for visiting Egypt (177—8 *vulgique edissere mores | et ritus formasque deum*).

The satire was rejected by G. I. Voss inst. poet. iii 97 and D. Heins de sat. rom. i 62. C. Kempf obs. Berl. 1843. Heinrich, who speaks doubtfully ii 22, acknowledges (498) that in detail, in the vividness of the painting, in wit and expression, it has entirely the character of Iuv. Kempf justly censures the redundancy of 24—5. 33—4. 40. 47—8. 55. 95. 101. 129—30. 134—5. 151—2; and the menagery in 159—164; but this redundancy appears everywhere in Iuv.

1—32 the Egyptians regard it as a sin to eat an onion or a leek, but feed without abhorrence on human flesh: of all marvellous stories told by Ulixes to the Phaeacians none are so strange as those of Cyclopes and Laestrygonas, but deeds of horror not less atrocious have been witnessed in Egypt, not in a fabulous antiquity, but in our own civilised days.

1 VOLUSI BITHYNICE one Bithynicus in Mart. vi 50 5.

2 AEGYPTUS PORTENTA COLAT Cypr. quod idola di non sint 4 Aegyptia portenta, non numina. Cic. Tusc. v § 78 *Aegyptiorum morem quis ignorat? quorum inbutae mentes pravitatis erroribus quamvis carnificinam prius subierint, quam ibim aut aspidem aut faelem aut canem aut crocodilum violent, quorum etiamsi impru-*

dentis quippiam fecerint, poenam nullam recusent.

POB-

TENTA Aen. viii 698 *omnigenumque deum monstra et latrator Anubis*. Porph. abst. ii 26 fin. iii 16 Αἰγύπτιοι δὲ καὶ θεοὺς ἐνόμισαν, εἰτε ὄντως θεοὺς ἡγούμενοι, εἰτε ἐξεπληθῆς τὰ τῶν θεῶν εἰδὴ βουπρόσωπα καὶ ὄρνιθοπρόσωπα καὶ τῶν ἄλλων ποιῶντες, ὅπως αὐτῶν ἐξ Ἰσου καὶ τῶν ἀνθρώπων ἀπέχοντο. iv 9 pr. Prud. c. Symm. ii 353—5 *quasdam victa dedit capitis Cleopatra canini | effigies, quasdam domitis Hammonis harenis | Syrtica cornutas facies habuere tropaea*. Hier. in Isa. c. 45 14 15 (iv 540°) *nulla enim gens ita idololatriæ dedita fuit et tam innumerabilia portenta venerata est, quam Aegyptus*. Parthey on Plut. Is. et Os. pp. 260—8 has collected the evidence about sacred animals.

CROCODILON ADORAT Hdt. i 68

description of the crocodile. 70 its capture. 69 § 1 τοῖσι μὲν δὴ τῶν Αἰγυπτίων ἱροὶ εἰσι οἱ κροκόδειλοι, τοῖσι δ' οὐδ', ἀλλ' ἄτε πολέμιους περιέπουσι. οἱ δὲ περὶ τε θήβας καὶ τὴν Μοῖριος λίμνην οἰκόντες καὶ κάρτα ἡγνῆται αὐτοὺς εἶναι ἱρῶς. § 2 ἐκ πάντων δὲ ἑνὶ ἐκότεροι τρέφουσι κροκόδειλον, δεδιδαγμένον εἶναι χειροθήρα, ἀρτήματά τε λίθινα χυτὰ καὶ χρύσεια ἐς τὰ ὕδα ἐνθέντες καὶ ἀμφιδέας περὶ τοὺς προσθίους πόδας, καὶ σίτια ἀποτακτὰ διδόντες καὶ ἰρήνια, καὶ περιέποντες ὥς κάλλιστα ζῶντας· ἀποθαιόμενους δὲ ταριχεύοντες θάπτονσι ἐν ἰρήσῃ. § 3 οἱ δὲ περὶ Ἐλεφαντίνην πόλιν οἰκόντες καὶ ἐσθίουσι αὐτοὺς, οὐκ ἡγεόμενοι ἱρῶς εἶναι. Bodies of men killed by crocodiles sacred ib. 90. crocodiles buried in the vaults of the labyrinth ib. 148. Philo legat. ad Gai. 20 fin. p. 566 Μ κύνας καὶ λύκους καὶ λέοντας καὶ κροκοδείλους καὶ ἄλλα πλείονα θηρία καὶ ἐνυδρὰ καὶ χερσαῖα καὶ πτηνὰ θεοπλαστοῦντες, ὑπὲρ ὧν βωμοὶ καὶ ἱερὰ καὶ ναοὶ καὶ τεμένη κατὰ πᾶσαν Αἰγυπτὸν ἱδρύνται. Sen. in Aug. civ. Dei vi 10 'sacros' inquit 'immortales, inviolabiles in materia vilissima atque immobili dedicant, habitus illis hominum ferarumque et piscium, quidam vero mixto sexu, diversis corporibus induunt; numina vocant, quæ si spiritu accepto subito occurrerent, monstra haberentur.' Plut. Is. et Os. 50 the Apollinopolitans on a set day hunted and ate the crocodile. DS. iii 4 § 3 to the Ethiopians the crocodile was σημαντικὸς πάσης κακίας. Plin. viii § 96 crocodiles exhibited at Rome by M. Scæurus in his aedileship. ib. §§ 89—94 description of the crocodile. Strabo 817 city of crocodiles τιμῶσα τὸ θηρίον: city of Apollo πολεμοῦσα τοῖς κροκοδείλοις. 811 Arsinoe, formerly 'city of crocodiles;' for in this name they exceedingly honour the crocodile, and in this lake they have a sacred one, fed by himself, which is tame to the priests; it is called Suchos: it is fed with bread, meat and wine, continually brought by strangers who come to the sight. 812 for instance our host, a man of distinction, as he shewed us the curiosities of the place (μυσταγωγῶν ἡμᾶς) went with us to the lake, taking from dinner a cake and roast meat and jug of honey-and-water (μελικράτου). We found the creature lying on the brink. The priests went up to it, and some opened its mouth, while one put in the cake, then the meat, and then poured in the μελικράτον. The crocodile then plunged into the lake and hastened to the other side. When another visitor came, likewise bearing an offering, the priests ran round and came up to it and again in like manner presented the gifts. Plut. Is. et Os. 75 fanciful reasons for the worship of the crocodile. Lucian de sacr. 14 (of. 15) ἦν δ' ἐς τὴν Αἰγυπτὸν ἔλθεις, τότε δὴ ὄψει πολλὰ τὰ σεμνὰ καὶ ὥς ἀληθῶς δέξια τοῦ οὐρανοῦ, κριοπρόσωπον μὲν τὸν Δία, κυνοπρόσωπον δὲ τὸν βέλτιστον Ἑρμῆν, καὶ τὸν Πάνα ὄλον τράγον, καὶ ἱστὶν τινα καὶ κροκόδειλον ἕτερον καὶ πῖθηκον. DS. i 35 §§ 1—6. 89 §§ 1—3. Steph. Byz. Χηροβοσκία. Διόσπολις tame crocodiles

worshipt in caves and tanks. Clem. Al. paed. iii § 4 p. 252 r compares ladies of fashion to Egyptian temples, solemn and stately, glittering with gold and silver and precious stones and curtains: if you ask for the god, with grave face and chanting a psalm, lifting a corner of the veil, *πλατὺν ἡμῶν ἐνδίδωσι γέλωτα τοῦ σεβάσματος* instead of a god there will be found a cat or a crocodile or native serpent, or some such beast *ἀνάξιον μὲν τοῦ νεῶς, χηραμοῦ δὲ ἢ φώλεοῦ ἢ βορβόρου ἀντάξιον* ὁ θεὸς *Αἰγυπτίων ἐπὶ στρωμνῇς ἀλουργῆς καταφαίνεται κυλιόμενος θηρίων*. cf. Lucian imag. i 11, an exact parallel. Wilkinson anc. Eg. 2 ser. ii 229—237. cf. 36 37 on Savak the crocodile-headed deity of Ombos. 1 ser. iii 74—81 e.g. p. 76 'at Maabdeh, opposite the modern town of Manfaloot, are extensive grottoes, cut far into the limestone mountain, where numerous crocodile mummies have been found, perfectly preserved and evidently embalmed with great care.' Porph. abet. iv 9 fin. of the Egyptians *καὶ περὶ κριῶν τι φιλοσοφοῦσι καὶ ἄλλο τι περὶ κροκοδείλου περὶ τε γυπὸς καὶ ἰβέως καὶ ὄως καθ' ἕκαστον τῶν ζώων*. 10 holding that the soul of every animal is rational *εἰκότως ἐτίμησαν καὶ ὡς οὐδὲν τέ ἐστιν ἀπέσχοντο αὐτῶν. πολλοῦ δὲ ὄντος λόγου δι' ἣν αἰτίαν διὰ τῶν ζώων οἱ Αἰγύπτιοι τοὺς θεοὺς ἐσέφθησαν*. Ael. n. a. xii 5 *Αἰγύπτιοι μὲν οὖν ἐσέβοντες τε καὶ ἐκθειοῦντες γένη ζώων διάφορα γέλωτα ὀφλισκάνουσι παρὰ γε τοῖς πολλοῖς*. Philo decalog. 16 (ii 193—4 m) enumerates most of the sacred animals. provid. ii 108. Jos. Ap. i 28. ii 6 (religious feuds in Egypt). 7. 13. Winer Real-Wörterb. Krokodil. Orig. Cels. 3 17.

3 PAVET veretur.

SATURAM SERPENTIBUS

IBIN Hdt. ii 75 § 2 *λόγος δὲ ἐστὶ ἅμα τῷ ἑαρι πτερωτοὺς ὄφεις ἐκ τῆς Ἀραβίης πέτεσθαι ἐκ' Αἰγύπτου, τὰς δὲ ἰβίς τὰς ὀρνίθας ἀπαντῶσας ἐς τὴν ἐσβολὴν ταύτης τῆς χώρας οὐ παρίεναι τοὺς ὄφεις, ἀλλὰ κατακτείνειν*. § 3 *καὶ τῆν ἰβιν διὰ τοῦτο τὸ ἔργον τεταμῆσθαι λέγουσι Ἀράβια μεγάλως πρὸς Αἰγυπτίῳν ὁμολογεῖν δὲ καὶ Αἰγύπτιοι διὰ ταῦτα τιμᾶν τοὺς ὀρνίθας τούτους*. 76 § 1 *εἶδος δὲ τῆς μὲν ἰβίος τόδε μέλαινα δεινὴ πᾶσα, σκέλεα δὲ φορεῖ γεράνων, πρόσωπον δὲ ἐς τὰ μάλιστα ἐπίγρυνον, μέγαθος ὅσον κρέξ*. § 2 an account of the tame ibis. The voluntary slaughter of any sacred animal was punished by death, the involuntary by a fine; but even the involuntary slaughter of ibis or falcon entailed death without hope of reprieve (ib. 65 § 5). Cic. n. d. i § 101 *ipsi qui irriduntur Aegyptii nullam veliam nisi ob aliquam utilitatem, quam ex ea caperent, consecraverunt; velut ibes maximam vim serpentium conficiunt, cum sint aves excelsae stiribus rigidis corneo proceroque rostro: avertunt pestem ab Aegypto, cum volucres angues ex vastitate Libyae vento Africo invectas interficiunt atque consumunt*. Timokles cited on 7. Plin. x § 75 *invocant et Aegyptii ibis suas contra serpentium adventum*. § 134 *visam in Alpibus ab se peculiarem Aegypti et ibim Egnatius Calvinus praefectus earum providit*. Amm. xxii 15 § 25 *inter Aegyptias alites . . . ibis sacra est et amabilis et innocua ideo, quod nidulis suis ad cibum suggerens ova serpentum, efficit ut rareseant mortiferae pestes absumptae*. § 26 *occurrunt eadem volucres pinnatis anguibus qui ex Arabicis emergunt paludibus venena malignantes eosque, antequam finibus suis excedunt, proeliis superatos aeris vorant, quas aves per rostra edere fetus accepimus*. § 27 list of Egyptian serpents, including basilisks and asps. cf. Ael. n. a. ii 38 fin. x 29. Strabo 812. 823. A town Ibin itiner. Antonin. 157 3 Wess. An immortal ibis exhibited in Hermopolis Apion in Ael. n. a. x 29, where they were buried Hdt. ii 67. Mummies in Thebes, Abydos, Hermopolis, Memphis Wilkinson v 217—224. Savigny

hist. nat. et mythol. de l'ibis. Par. 1805. The Egyptians believed that all serpents feared the wings of the ibis Ael. i 88 fin. its relation to the moon ii 35. 38. The priests would only drink of water of which the ibis had drunk, being assured of its purity vii 45. Conyers Middleton antiqu. Middletonianæ Lond. 1745 129—184.

4 CERCOPITHECI a long-tailed ape: Artemid. ii 12 κεκοπιθήκους τοὺς τὰς οὐρὰς ἔχοντας. Mart. xiv 202 2 'simius' si mihi cauda foret, cercopithecus eram. Other apes worshipt: the κυροκέφαλος in Hermopolis, the κῆπος in Babylon at Memphis Strabo 812. ib. 699 ζῶν ἀνθρωπονουστότατον. He describes the mode of capture. ib. 703 larger than the biggest dog, white except in face, which is black, with a tail more than two cubits in length; very tame, not malicious or thievish. ib. 710. Plin. viii § 72. Wilkinson v 116. 132. Liv. xxvii 11 § 5 quos androgynos vulgus, ut plerique, faciliore ad duplicanda verba Graeco sermone, appellat.

5 DIMIDIO MAGICAE RESONANT UBI MEMNONE CHORDAE Memnon in the Aethiopis of Arctinus, one of the poems which formed the epic cycle, was described as son of Aurora and Tithonus, who was slain by Achilles before Troy, and afterwards received the gift of immortality. By the Alexandrine writers this legend was connected with the statue of the Egyptian king Amunoph III. Pausan. i 42 § 2 (ἀλλὰ γὰρ οὐ Μέμνονα οἱ Θηβαῖοι λέγουσι, Φαμένωφά δὲ εἶναι τῶν ἐγγυρίων, οὐ τοῦτο τὸ ἀγαλμα ἦν. cf. CIG 4727 ἐκλυσον αὐδῆσαντος ἐγὼ πὺ λίθω Βάλλιλλα | φῶνας τὰς θέας Μέμνονος ἢ Φαμένωφ. ib. 4731). The first writer who speaks of the musical sound is Strabo 816 who himself heard it at dawn, but does not call the statue Memnon's. He saw B.C. 24 two colossal statues, one erect, the other broken from its pedestal by an earthquake (possibly that recorded by Eus. a. u. c. 728=B.C. 26 Thebae Aegypti usque ad solum dirutae); it was from the portion of the latter which remained on the base that the sound (ψόφος ὡς ἂν πλῆγῆς οὐ μεγάλης) was believed to proceed. He was there with Aelius Gallus and speaks with great caution εἶπε δὲ ἀπὸ τῆς βάσεως εἶπε ἀπὸ τοῦ κολοσσοῦ εἶν' ἐπίτῃδες τῶν κυκλῶ καὶ περὶ τὴν βάση ἰδρυμένων τινὸς ποιήσαντος τὸν ψόφον, οὐκ ἔχω δισχυρίσασθαι. διὰ γὰρ τὸ δῶλον τῆς αἰτίας πάν μᾶλλον ἐπέρχεται πιστεῦναι ἢ τὸ ἐκ τῶν λίθων οὕτω τεταγμένων ἐκπέμπεσθαι τὸν ἦχον. Plin. xxxvi § 58 after describing the famous recumbent statue of the Nile of the stone called basanites, adds non absimilis illi narratur in Thebis delubro Serapis, ut putant, Memnonis statuæ dicatus, quem cotidiano solis ortu contactum radiis crepare tradunt. Upon the statue may now be traced the names of more than a hundred visitors, including Hadrian and Sabina, the earliest of which inscriptions belong to A.D. 65, the latest to A.D. 196; Hadrian and Sabina paid a long visit A.D. 130; his record is of imperial simplicity (CIG 4728) IMPERAT. AI PIANOC. The inscriptions, some in verse, are in Gr. or Lat., except one which is supposed to be Phoenician; they generally give the name of the witness, the time of day (dawn, as befits the son of Aurora CIG 4738 θῆκέ σε φωνήεντα θεὰ ῥοδοδάκτυλος Ἥως | σὴ μήτειρ, κλυτὲ Μέμνον, ἐλδομένω μοι ἀκοῦσαι | σῆς φωνῆς. ib. 4747 ζῶειν, εἰρήνη Θεῖ, Μέμνονα καὶ μέγα φωνεῖν | μάνθανε μητρὶ ᾧ λαμπάδι θαλπόμενον. Callistr. descr. 1 § 4. 9) and the year. When the statue was restored (probably by Septimius Severus, who carefully inspected it Spartian. 17) it ceased to be vocal. Sir D. Brewster (quart. rev. Feb. 1831) after the Fr. translator of Iuv. Dussaulx, 'ascribed these sounds to the transmission of rarified air through the crevices of a sonorous stone . . . the sudden change of temperature which takes place at the rising of

the sun.' The same effect of the morning heat on the chilled air in rock crevices was noticed by Humboldt on the banks of the Orinoco. A very large number of the inscriptions belong to Hadrian's reign, and so does our satire. see CIG 4719—4761. Letronne la vocale statue de Memnon acad. d. inscr. nouv. sér. x 309 seq. also separately publ. 1833. recueil des inscr. ii 316—419. CIL iii 80—66, where the literature is given. Wilmanns inscr. 2731—8. quart. rev. Apr. 1875 138 529—540. Lucian philops. 33 in my youth when in Egypt for my education I was seized with a desire to sail up to Coptos, *ἐκείθεν ἐπὶ τὸν Μέμνονα ἔλθων ἀκοῦσαι τὸ θαυμαστὸν ἐκεῖνο, ἡχοῦντα πρὸς ἀνίσχοντα τὸν ἥλιον*. Alkiphr. ep. ii 4 § 7 οὐ μὴν ἀλλ' εἰ γε δρα πόθος αἰρεῖ σέ τις καὶ τῶν ἐκεῖ ἀγαθῶν καὶ εἰ μηδενὸς ἄλλου, τῆς γε Αἰγύπτου, χρημάτων μεγάλου, καὶ τῶν αὐτόθι πυραμίδων καὶ τῶν ἡχοῦντων ἀγαλμάτων καὶ τοῦ περιβοήτου λαβυρίνθου. cf. Paus. i 42 § 2 this surprised me, and what surprised me far more was Αἰγυπτίων ὁ κολοσσός· ἐν Θήβαις ταῖς Αἰγυπτίαις διαβάσι τὸν Νεῖλον πρὸς τὰς Σύμγγας καλουμένας ἐστὶ καθήμενον ἀγαλμα ἡχοῦν, Μέμνονα ὀνομάζουσιν πολλοί . . . καὶ νῦν ὅσποσον ἐκ κεφαλῆς ἐς μέσον σῶμά ἐστιν ἀπεβρίμμενον, τὸ δὲ λοιπὸν κάθηται τε καὶ ἀνὰ πᾶσαν ἡμέραν ἀνίσχοντος ἡλίου βοᾷ, καὶ τὸν ἥχον μάλιστ' ἀν ἐκδέσσει τις καθάρας ἢ λύρας ραγείσης χορδῆς. Lucian Toxar. 27 a voyage to Egypt to see the pyramids and hear Memnon shout at sunrise. philops. 33 Memnon gave forth no inarticulate sound as to others, but opened his mouth to pronounce an oracle of seven hexameters. Philostr. Apoll. vi 4 an utterly inaccurate description. id. imag. i 7 § 2. Himer. ecl. 20 § 3. or. 8 § 5. 16 § 1. DIMIDIΟ MEMNONE 57. viii 4 n. *Curios iam dimidios*. cf. iii 219 *mediam*. Cicero, having seen a half-length of his brother Quintus painted *ingentibus lineamentis* (Macr. ii 3 § 4) said *frater meus dimidius maior est quam totus*.

6 VETUS THEBE CENTUM IACET OBRUTA

PORTIS II. ix 381—3 Θήβας | Αἰγυπτίας θβι πλείστα δόμοις ἐν κτήματα κεῖται, | αὐθ' ἐκατόμυλοι εἰσι. DS. i 45 §§ 6 7. 50 § 1 οἱ δὲ Θηβαῖοι φασὶν ἑαυτοὺς ἀρχαιοτάτους εἶναι πάντων ἀνθρώπων. Mela i § 60. Plin. v § 60. Amm. xxii 16 § 2 *hecatompylos enim Thebas nemo ignorat*. Steph. Byz. Διδόπολις.

OBRUTA Cambyzes in his Egyptian campaign, B.C. 525, did much injury to the city DS. i 46 § 4. Strabo 815—6 in his time traces (ἤγη) of its greatness were shewn to a length of 80 stadia. *νυνὶ δὲ κωμηδὸν συνοικέται*. Inscriptions on the statue of Memnon (CIG 4730. 4741. 4746. 4749) falsely ascribe to Cambyzes the ruin of the statue, asserting that when complete it spoke articulate words. Germanicus A.D. 19 visited Tac. an. ii 60 61 *veterum Thebarum magna vestigia* and the statue of Memnon.

7 in one

place cats, in another fish from the Nile, in another hounds are worshipt, while the goddess of the chase, Diana, is neglected. Mela i § 58 *colunt effigies multorum animalium atque ipsa magis animalia, sed alia alii: adeo ut quaedam eorum etiam per imprudentiam interemisse capitale sit, et ubi morbo aut forte extincta sint sepelire ac lugere sollemne sit*.

ΑΕΛΥΡΟΣ Evagr. vi 23 § 5 αἰλουρον . . . κάτταν ἢ συνθήβει λέγει. schol. Kallim. hymn. vi 111 τὰν αἰλουρον] τὸν ἰδιωτικῶς λεγόμενον κάττον. Pallad. iv 9 § 4 *catos* (al. *cattos*). Isid. etym. xii 2 § 38. Only in Egypt could the shy creature be tamed, and its domestication was the work of millenniums. The cat was unknown to Greeks and Romans; no skeleton has been found in Pompeii; in the fable of the town and country

mouse men and dogs, not cats, are the enemies feared. Possibly the invasion of the rat, which may have come with the Huns, led to the introduction of the cat: the word is found in all the Romance languages, except the Wallachian, which may help to determine its date (Hehn *Kulturpflanzen und Haustiere* 398—406. 531). *faelis*, though used to represent *αἰλουρος*, is rather a weasel. Rolleston 'on the domestic cats, felis domesticus and mustela foina, of anc. and mod. times' (journ. of anat. and physiol. sec. ser. i 1867 47—61. cf. Houghton in 'academy' 23 Sept. 1876 p. 317). Strabo 812. Horap. i 10 dedicated to Helios. Sext. Emp. Pyrrh. iii 221 offered to Horus in Alexandria. Wilkinson v 117. 161—8. 167 mummies of cats and dogs found together at Thebes. 162 numerous mummies in the 'cave of Artemis' Schoekh Hassan. Kopp on Martian. Cap. § 170. Hdt. ii 66 § 1 number of cats kept down by two causes: 1) the males kill the young [Ael. n. a. vi 27]; § 2 the cats, in spite of all precautions, leap into the flames when there is a fire. § 3 ἐν οἴκῳ δ' ἂν οἰκίοισι αἰέλουρος ἀποθάνῃ ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες πάντες ξυρέονται τὰς ὀφρὺς μούνας, παρ' οἴκῳ δ' ἂν κύων, πᾶν τὸ σῶμα καὶ τὴν κεφαλὴν. 67 § 1 ἀπάγονται δὲ οἱ αἰέλουροι ἀποθανόντες ἐς ἱρὰς στέγας, ἐνθα θάπτονται ταριχευθέντες, ἐν Βουβάσῃ πόλιν· τὰς δὲ κύνας ἐν τῇ ἐωντῶν ἑκαστοὶ πόλιν θάπτουσι ἐν ἱρῇσι θήκησι. In fact mummies both of cats and dogs are found everywhere. Timokles in Ath. 300^{ab} πῶς ἂν μὲν οὖν σώσειεν ἱβίς ἢ κύων; | ὅπου γὰρ εἰς τοὺς ἡμολογουμένους θεοὺς | ἀσεβοῦντες οὐ διδάσκειν εὐθέως δίκην, | τίν' αἰελοῦρου βωμὸς ἐπιτίθειεν ἂν; Anaxandrides ib. 299^f τὴν ἐγγεῖλον μέγιστον ἡγεῖ δαίμονα· | ἡμεῖς δὲ τῶν ὄψων μέγιστον παρὰ πολὺ. | ... κύνα σέβεις, τύπτω δ' ἐγώ· | ... τὸν αἰέλουρον κακὸν ἔχοντ' ἐὰν ἱβίς, | κλάεις. ἐγὼ δ' ἥδιστ' ἀποκτείνω δέρω. Timokles cited on 8. Cic. Tusc. v § 78 cited on 2. legg. i § 32 nec, si opinioniones aliae sunt apud alios, idcirco qui canem et faelem ut deos colunt, non eadem superstitione qua ceterae gentes conficiantur. n. d. i § 81 firmiores enim videas apud eos [Egyptians and Syrians] opinioniones esse de bestiis quibusdam quam apud nos de sanctissimis templis et simulacris deorum. § 82 many of the most sacred fanees have been plundered by Romans; at vero ne fando quidem auditum est crocodilum aut ibim aut faelem violatum ab Aegyptio. § 101 possum de ichneumonum utilitate, de crocodilorum, de faelium dicere. DS. i 83 § 1 names among animals worshipped not only in life but after death the cat, the dog, the ibis, the crocodile. § 2 endowments in land for maintaining the service; vows for the recovery of their children paid in gold and silver to the keepers of the sacred animals [cf. Hdt. ii 65 §§ 3 4]. § 3 cats and ichneumons summoned by a whistle and fed with bread sopt in milk or with pieces of fish. § 4 this service is performed with great state; the votaries wear badges and passers by bend the knee. § 5 when any sacred creature dies, they beat the breast, wrap it in linen and carry it to be embalmed. § 6 any one who wittingly kills any of these creatures, is put to death; whoever kills a cat or ibis, wittingly or unwittingly, πάντως θανάτῳ περιπίπτει, τῶν δὲ γλῶν συντρεχόντων καὶ τὸν πρῶξαντα δεινότερα διατιθέντων, καὶ τοῦτ' ἐνίοτε πραττόντων ἀνευ κρίσεως [cf. Hdt. ii 65 § 5]. § 7 any one who sees one of these creatures lying dead sets up a loud lament and declares that he found it so. Ael. n. a. iv 44 their domestication. v 7 cats chasing a monkey. 30 enemies of the χηναλώπηξ. Gell. xx 8 § 6 aelurorum quoque oculi ad easdem vices lunae aut ampliores fiunt aut minores. Arn. i 28 templa faelibus scarabaeis et buculis sublimibus sunt elata fastigiis; silent inrisae numinum potestates nec livore afficiuntur ullo, quod sibi

comparatas animantium vilium conspiciunt sanctitates. Clem. recogn. v 20 *veteres Aegyptiorum . . . omnibus . . . contumeliis nomen incommunicabile subiecerunt. nam alii eorum bovem, qui Apis dicitur, colendum tradidere, alii hircum, alii cattas, nonnulli ibim, quidam serpentem, piscem quoque et caepas et cloacas, crepitus ventris pro numinibus habendos esse docuerunt.* G. C. Lewis 'ancient names of the cat' in 'Notes and queries' ser. 2 viii (1859) 261—3.

PISCEM e.g. the ἔρχεσθαι and λεπίδωρος Hdt. ii 72. Plut. Is. et Osir. 7 p. 853^d Wytt. The priests were forbidden to eat fish Hdt. ii 36 § 6 (Plut. Is. et Os. 7. Orig. Cels. v 49. Clem. Al. str. vii 33 850 P.). The other Egyptians ate them sun-dried or salted ib. 77 § 4, roast or boiled § 5. various sacred fishes Clem. Al. protr. § 89 p. 34 P. Strabo 812. Parthey on Plut. Is. et Os. pp. 267—8. Wilkinson iii 53—68. v 248—254.

§ **OPPIDA TOTA**

CANEM VENERANTUR 7 n. vi 534 *plangentis populi currit derisor* Anubis. Orao. Sibyll. v 277—9 *μηκέτι θνητὰ γεραίρειν | μηδὲ κύνας καὶ γῦπας, ἃ Αἴγυπτος κατέδειξε | σεμνύνειν.* Honoured everywhere Strabo 812. DS. xx 58 § 4. Ael. n. a. x 45. xi 27 *Θηβαῖοι δ' οἱ ἐν Αἰγύπτῳ πρὸς Ῥωμαίους ὑπὲρ κυνὸς πολεμήσαι λέγονται.* It had the first rank, but lost it after devouring Apis slain by Cambyzes Plut. Is. et Os. 44 fin. Mummies in Thebes and elsewhere Wilkinson v 116. 138—144. Hdt. ii 67 § 1. Stob. flor. xovii 31 p. 213 16 Meineke *τί διαφέρει μὴ ἔχειν τροφήν, ἢ τοιαύτην ἔχειν, ἥς οὐ μὴ γεύσῃται . . . (for instance) Αἰγυπτίῳ κύνα;* the dog was worshipped as sacred to Anubis Steph. Byz. (cf. Strabo 812. Clem. protr. § 89 p. 34 P) *Κυνῶν πόλις, Αἰγυπτία πόλις . . . ἐν ἣ πόλει ὁ Ἄνουβις τιμᾶται.* Hence the oath of Sokrates Plato Gorg. 482^b *μὰ τὸν κύνα τὸν Αἰγυπτίων θεόν.* cf. Lucian vit. auct. 16. Philostr. Apoll. vi 19 § 6. Porph. abst. iv 16.

NEMO DIANAM

Herodotus however identifies the Egyptian *Bubastis* with *Artemis* ii 59. 137 § 4.

9 **PORRUM ET CEPE NEFAS VIOLARE** 174 n. Hor. ep. i 12 21 *Obbar seu pisces seu porrum et caepe trucidas.* DS. i 89 some Egyptians abstain from lentils, some from beans, others from cheese or *onions* (*κρομμύων*), in order to inculcate temperance. Plin. ii § 16 *gentes vero quaedam animalia et aliqua etiam obscena pro dis habeant ac multa dictu magis prudenda, per fetidas caepas, alia et similia iurantes.* xix § 101 *alium caepasque inter deos in iureiurando habet Aegyptus.* ib. § 110 *laudatissimus in Aegypto [porrus].* Plut. Is. et Os. 8 p. 853^f Wytt. *οἱ δὲ ιερεῖς ἀφοσιοῦνται καὶ δυσχεραίνουσι τὸ κρόμμυον,* not because Dictys, a nursling of Isis, was drowned while picking an onion, but because it is adverse to chastity as producing thirst, to festivity as producing tears. Gell. xx 9 § 7 quoting Plut. comm. in Hes. Lucian Iupp. trag. 42 *καὶ Αἰγύπτιοι ὕδατι [θύοντες]. καίτοι τοῦτο μὲν ἄσασι κοινὸν τοῖς Αἰγυπτίοις τὸ ὕδωρ, ἰδίᾳ δὲ Μεμφίταις μὲν ὁ βοῦς θεός, Πηλουσιώταις δὲ κρόμμυον, καὶ ἄλλοις ἱβίς ἢ κροκόδειλος, καὶ ἄλλοις κυνοκέφαλος ἢ αἰλουρος ἢ πίθηκος, καὶ ἐτι κατὰ κώμας τοῖς μὲν ὁ δεξιὸς ὦμος θεός, τοῖς δὲ καταντιπέρας οἰκοῦσιν ἄερος, καὶ ἄλλοις κεφαλῆς ἡμίτομον, καὶ ἄλλοις ποτήριον κεραμεῖον ἢ τρύβλιον. ταῦτα πῶς οὐ γέλως ἐστίν, ὦ καλὲ Τιμόκλει;* Onions were a common offering on every altar and a principal article of food among the common people Wilkinson v 264. iv 70. 234. ii 873—4. exod. 16 3. num. 11 5. Sext. Empir. Pyrrh. hyp. iii 24 § 224 *κρόμμυον δὲ οὐκ ἂν τις προσενέγκαιτο τῶν καθιερουμένων τῷ κατὰ Πηλούσιον Κασίῳ Δι.* Min. Fel. 28 *non magis Isidem quam caeparum acrimonias metuunt.* Hier. in Isa. c. 46 pr. (iv 544^{do}) *sed quo religio*

nationum simulacra sint bestiarum. quae maxime in Aegypto divino cultui consecrata sunt . . . nam et pleraque oppida eorum ex bestiis et iumentis habent nomina, Κύνων a cane, Λέων a leone: Θμουῖς lingua Aegyptia ab hircō, Λύκων a lupo, ut taceam de formidoloso et horribili caepe . . . , quae Pelusiaca religio est. Porph. abst. i 21 τὸν τῶν Αἰγυπτίων λόγον σοσίγηκα, ὅτι καὶ τῶν φυτῶν ἀδικουμένων ἀπτόμενοι. Hier. adv. Iovin. ii 7 coge Aegyptium, ut ovium lacte vescatur: impelle, si potes, Pelusioten, ut manducet caepe. singulae paene in Aegypto civitates singulas bestias et monstra venerantur et, quodcumque coluerint, hoc inviolabile et sacrum putant. unde et urbes quoque apud eos ex animalium vocabulis nuncupantur, Leonto, Cyno, Lyco, Busiris, Thmuis, quod interpretatur hircus. id. in Isai. c. 11 fin. (iv 165^{ab}) gentem Aegyptiorum in tantum idololatriae et vanissimae superstitioni deditam, ut accipitres noctuas canes et hircos et asinos divino nomine consecrarent. In the mediaeval romance Barlaam and Joasaph (first published in Gr. in Boiss. anecd. iv) the goat, crocodile, cat (αἰλουρος), dog, ape, onion (κρόμμυον) are named (p. 250) among Egyptian divinities καὶ οὐκ ἀσθάνονται οἱ θαλάσσιοι περὶ πάντων τούτων ὅτι οὐδὲν ληχύουσιν. ὁρῶντες γὰρ τοὺς θεοὺς αὐτῶν βιβρωσκομένους ὑπὸ ἑτέρων ἀνθρώπων καὶ καιομένων καὶ σφαττομένων καὶ σηπομένων οὐ συνήκαν περὶ αὐτῶν ὅτι οὐκ εἰσὶ θεοί. Georg. Pisid. hexaëm. 986—9 (after Hercher's Ael. v. h. p. 634) ἡ κατ' Αἰγυπτίον μέθη | ... ἄχρι φαύλων ἐρπετῶν καὶ θηρίων | τῆς δυσσεβείας ἐκτιοῦσα τὸν σάλον. The whole passage is imitated by Prudent. perist. x 253—265 *promisce adora, quidquid in terris sacri est, | deos Latinos et deos Aegyptios, | quis Roma libat, quis Canopus supplicat. | Venerem precaris? comprecare et simiam. | placet sacratus aspis Aesculapii? | erocodilus, ibis et canes cur displicent? | adpone porris religiosas arulas, | venerare acerbum caepe, mordax alium. | fuliginosi ture placantur Lares | et respirant consecrata holuscula: | aut unde maior esse maiestas focis, | quam nata in hortis sarculatis creditur, | si numen ollis, numen et porris iacet?* id. c. Symm. ii 865—870 *sunt qui quadri-viis brevioribus ire parati | vilia Niliacis venerantur holuscula in hortis, | porrum et caepe deos imponere nubibus ausi | aliaque . . . Isis enim et Serapis et grandi simia cauda | et erocodilus idem quod Iuno Laverna Priapus.* DS. xx 58 § 4 the barbarians in N. Africa keep apes in their houses and worship them.

FRANGERE MORSU Luc. vi 114 *quae mollire queunt flamma, quae frangere morsu.*

11—13 173 174. XIV 98 n. Luc. x 157—8 *multas volucresque ferasque | Aegypti posuere deos.* on one occasion of a famine in Egypt many fed on human flesh, who yet religiously abstained from eating the sacred animals DS. i 84 § 1. A Roman who had killed a cat (αἰλουρος) was massacred by the people, in spite of their dread of the Roman name ibid. 83 § 8. Diodorus was present § 9. Mela i 9 § 7. Tertull. apol. 24 *Aegyptiis permissa est tam vanae superstitionis potestas, avibus et bestiis consecrandis et capite dammandis qui aliquem huiusmodi deum occiderint.* Athenag. 1 pr. genesis 46 34.

11 LANATIS ANIMALIBUS VIII 155 lanatas as subst. Only the Lykopolites, even in Plutarch's time, ate mutton, in imitation of their god the wolf Is. et Os. 72 fin. Sheep sacrificed in the νομοὶ Νιτριώτης and nowhere else in Egypt Strabo 803: honoured in Saïs and the Thebais ib. 812. Clem. Al. protr. 39 p. 34 P. In the Theban nome sheep are spared and goats offered, in the Mendesian vice versa Hdt. ii 42. might not be offered to Isis Sext. Emp. Pyrrh. iii 220.

Wilkinson v 191—3. Priests abstain from mutton Plut. Is. et Os. 5 cf. 74. The ram was sacred to Iuppiter Hammon, who was *κριοπρόσωπος* Hdt. ii 42. cf. Clem. recogn. x 27. Kenrick cites Ael. v. h. v 17 a man executed at Athens for killing a sparrow sacred to Asklepios. Plut. Is. et Os. 74 p. 380^f the Thessalians punished with exile [death Plin. x § 62] the killing of a stork, because of its services in keeping down serpents.

12 CAPELLAE goats sacred to Pan *αίγοπρόσωπος* and *τραγοσκελής* were worshipt in the *νομὸς Μενδήσιος* Hdt. ii 42 § 1. 46. Strabo p. 802. 812 fin. Clem. Al. l. c. The funeral of the special goat was always honoured with general mourning throughout the Mendesian nome Hdt. ii 46 § 3. the introduction of this worship was ascribed by Manetho to Caecechos, the 2nd king of the 2nd dynasty fr. 8—10 in fragm. hist. graec. ii 542 Müller.

13 CARNIBUS HUMANIS VESCI LICET cannibalism was not legalised in Egypt (Hdt. ii 45 § 2 *τοῖσι γὰρ οὐδὲ κτήnea ὁσίη θύειν ἐστὶ χωρὶς οἴων καὶ ἐρσένων βοῶν καὶ μόσχων, ὅσοι ἂν καθαροὶ ἔωσι, καὶ χερῶν, κῶς ἂν οὗτοι ἀνθρώπων θύοιεν*;) such an instance as is recorded 33 seq. was a sudden outbreak of fury.

14 15 Alcinous, the Phaeacian king, to whom Ulixes related his adventures (Od. vi—xiii) and amongst the rest, those with the cannibal Laestrygonēs and Cyclopes (x 81—132. ix 106—542).

SUPER CENAM Suet. Caes. 87 in *sermone nato super cenam*. Nero 22 fin. *cantaret super cenam*. Aug. 77 *bibere . . . super cenam*. Cal. 22. Plin. ep. iii 5 § 11 *nox quasi alio die studebat in cenae tempus. super hanc liber legebatur*. ix 33 § 1 *dum super cenam varia miracula hinc inde referuntur*. Flor. ii 13 = iv 2 § 69 *superque mensas et pocula interficiendum se ei praebeuit*. More from Suet. in White *coena*, who says (under *super*) that the use is 'very rare'. Curt. viii 12 = 43 § 17 *Meleager super cenam largiore vino usus*. Mützell on vi 11 = 43 § 27 *supra cenam*. Manil. v 144 145 *perque dapes mensamque super putulantia corda | et sale mordaci dulces quaerentia risus*.

15 16 BILEM AUT RISUM FORTASSE QUIBUSDAM MOVERAT Hor. ep. i 19 19 20 *Obbar ut mihi saepe | bilem, saepe iocum vestri movere tumultus*. Mart. v 26 3 *si forte bilem movit hic tibi versus*.

16 ARETALOGUS a Stoic or Cynic parasite, who would hold forth upon virtue for the entertainment of the company; such a cynic is ridiculed by Lucian epigr. 34. Acro on Hor. s. i 1 120 *philosophi cutusdam loquacissimi nomen, qui ἀρεταλόγος dictus est*. coupled by Philodem. de poem. (ed. Dübner Par. 1840 p. 13) with *μυμογράφοι*. Aus. epist. 13 *Ῥωμαίων ὕπατος ἀρεταλόγῳ ἤδὲ ποιητῇ | Αὐσόνι*. Augustus (Suet. 74) in order to enliven his entertainments *acroamata et histriones aut etiam triviales ex circo ludios interponebat ac frequentius aretalogos*. ib. 78 if he could not sleep, he sent for readers or story-tellers *lectoribus aut fabulatoribus arcessitis*. DChr. or. 20 p. 493 R often in the circus I have seen one piping, another dancing, another conjuring, another reading a poem, another singing, *τὸν δὲ ἱστορίαν τινα ᾗ μῦθον διηγούμενον*. schol. Aristoph. Pl. 177 Philippsios won his living by composing *μύθους χαρίεσσας*. Lykophr. 764 calls Ulixes *μυθοπλαστήν* (Lobeck Aglaoph. 1316—7, who suggests, on Phryn. p. 638, that *aretalogus* name and thing, may have come to Rome from the Dorians, who affected mimic and biological poetry, comparing for *ἄ Alis, Messana, clathrum, camus, scapus, fagus, Damas, narita, saccoma, zamia*). cf. Manetho iv 446—9 *μωρολόγους χλεύης ὁ ἡγήτορας, ὑβριγέλωτας, | ἐν δ' ἀρεταλογίῃ μυθεύματα ποικίλ' ἔχοντας, | ψηψῶν πακτας τε καὶ ἐξ ὀχλοῖο πορισμῶν | βομβηδὸν ζῶοντας, ἀλῆμονας*

ἦς χθονὸς αἰεὶ. cf. Lucian ver. hist. i 3 ἀρχηγὸς δὲ αὐτοῖς καὶ διδάσκαλος τῆς τοιαύτης βωμολοχίας ὁ τοῦ Ὀμήρου Ὀδυσσεύς, τοῖς περὶ τὸν Ἀλκίνοον διηγούμενος ἀνέμων τε δουλείαν καὶ μονοφθάλμους καὶ ὠμοφάγους καὶ ἀγρίους τῶν ἀνθρώπων, ἐτι δὲ πολυκέφαλα ζῖα καὶ τὰς ὑπὸ φαρμάκων τῶν ἐταίρων μεταβολάς, ὅσα πολλὰ ἐκείνος ὡς πρὸς ἰδιώτας ἀνθρώπους ἐτεραπεύσατο τοὺς Φαίακας.

IN MARE 24 25.

17 ABICIT the universal spelling in good mss., whatever the quantity of the first syllable Spalding on Quintil. i 4 § 11. Verg. ecl. 3 96 reice (~). Tibull. i 8 54 cōnīcit. Luc. vii 575 sūbicīt. Mart. x 82 l ādicīt. L. Müller de re metr. 250. Lachm. and Munro on Luc. ii 951. Gell. iv 17 who enquires how the first syllable of *obiciebat, conicere, subicit, inice, obicibus, subices*, can be long: he would write *per duo i*. On the tense and mood see iii 296 n. iv 28 n. Aen. iii 367 *quae prima pericula vito?* iv 534 *en quid ago?* x 675. xii 637. Lehmann on Lucian pisc. 10 pr.

VERA no fabulous Charybdis, as that of which he tells such wonders (Od. xii 73—259).

18 LAESTRYGONAS their seat (Od. x 81 82 Λάμου αἰὲν πολλίεθρον | Τηλέπυλον Λαιστρυγονίην) was believed to be Formiae. Hor. c. iii 16 34 *Laestrygonia Bacchus in amphora*. cf. ib. 17 1—9. their king Antiphates Iuv. xiv 20.

LAESTRYGONAS ATQUE CYCLOPAS Sext. Emp. Pyrrh. iii 249 which they would not venture to carry into effect *εἴγε μὴ παρὰ Κύκλωσιν ἢ Λαιστρυγόσι πολιτεύοντο*.

19 CITIUS x 220 n. xvi 32. Cic. Phil. ii § 25 n. de or. i § 174. Brutus § 238 (cf. *cito* ib. §§ 264 265). Tusc. ii § 46. Oehler ind. Tert. Hand Tursell. ii 78. Burm. on Phaedr. iii 14 10 4to ed.

SCYLLAM Od. xii 73—259.

CONCURRENTIA SAXA Ov. am. ii 11 3 4 of the Argo *quae concurrentis inter temeraria cautes | conspicuam fulvo vellere vexit ovem*. id. m. vii 62—3 *nescio qui mediis concurrere in undis | dicuntur montes* (then follow Scylla and Charybdis). Vfl. i 630 *hocene Cyaneae concurrunt aequore cautes?*

20 CYANEIS the two clashing rocks (Συμπληγάδες, σύνδρομοι) through which the Argo first passed, after which the passage was safe for after-comers; by other writers these 'Dark Rocks' are placed at the mouth of the Bosphorus, by Homer, who calls them *πλαγκταί*, apparently in the Sicilian waters Od. xii 59 seq. Eurip. Med. i 2. Strabo 149 of Homer ταῖς δὲ Κυανέαις ἐποίησε παραπλησίως τὰς Πλαγκτάς, αἰε τοὺς μύθους ἀπὸ τινῶν ἱστοριῶν ἐνάγων. χαλεπὰς γάρ τινας μυθεύει πέτρας, καθάπερ τὰς Κυανέας φασίν, ἐξ οὗ καὶ Συμπληγάδες καλοῦνται· διόπερ καὶ τὸν Ἰάσονος παρέθηκε δι' αὐτῶν πλοῦν. γ also in Ov. Luc. ii 716. Stat. Vfl. iv 561—2 *errantisque per altum | Cyaneas. furor his medio concurrere ponto*. Mart. after Homer and other Greeks.

CYANEIS ['dative; as the *Cyaneae* seem to be the whole cliffs of which the *saxa* are so to say the component parts := "*saxa quae concurrunt Cyaneis*"; just as you might say "*eadentia membra homini*": ("the rocks which clash together to the *Cyaneae*", "the limbs which droop to the man"), so that in sense it is the same thing as a genitive. There is I suppose no real authority in favour of *Cyaneas*, or that strikes me as the most poetical, "those clashing rocks, the *Cyaneae*", recalling Horace's *infames scopulos Acrocerania*, which might in that case have been in Juvenal's mind.' H.A.J.M.]

UTRES the bag in which Aeolus delivered the winds bound to Ulixes Od. x 1—76. cf. with the whole passage [Quintil.] decl. 12 §§ 26 27 *credibiles fabulas*

fecimus, felices miseras, scelera innocentia . . . siquis mentitus est Cyclopas, Laestrygonas, Sphingas, aut inguinibus virginis latratum Siciliae litus . . . hinc argumentum, hinc fidem accipiant. quaedam plane falsa sunt; sol in ortu suo non occidit nec ad humanorum viscerum epulas diem vertit. vidit nos vulneribus [?] funeribus Burm.] pastos et ad eviscerata corpora illuxit. publice [cf. 29 seq.] monstra commissa sunt et inexpiabile nefas uno ore civitas fecit. poenis nostris iam ne fames quidem satis est. hoc non omnes ferae faciunt: et quamvis sensu careant muta animalia [cf. 146 147], pleraque tamen innocentibus cibis vescuntur, uti quaeque consueverunt. inter homines [i.e. of tame animals] etiam si qua alienis membris imprimunt dentem, mutuo tamen laniatu abstinent: nec est ulla super terras adeo rabiosa belua, cui non imago sui sancta sit [159]. nos quibus divina providentia mitiores cibos concessit, quibus sociare populos, mutuo gaudere comitatu, sidera oculis animisque cernere datum est, visum non ante nos fecimus [142 seq.].

21 PERCUSSUM esse publ. sch. lat. gr.³ p. 346 § 99. Sil. iv 797 aut si velle nefas superos fixumque [est] sedetque.

22 ELPENORA who, when Ulixes left the palace of Circe, hearing the bustle, rose hastily to join his mates, and falling backward broke his neck (Od. x 552—560); Ulixes saw his shade in Hades (xi 51—83). Homer does not mention by name the twenty-one of the crew who were transformed by Circe's wand, and consequently does not expressly include Elpenor among them (x 135—468): but he represents him as breaking his neck by a fall in drunken sleep, and therefore a very fit inmate of Circe's sty. Ov. tr. iii 4 19. Ib. 483. Mart. xi 82 3.

23 TAM VACUI CAPITIS POPULUM PHAEACA PUTAVIT? XIV 57. Lucian ver. hist. i 3 cited on 16. POPULUM PHAEACA identified with the men of Corcyra (25 now Corfu) Thuc. i 25. The subst. is used for the possessive iv 100 Numidas ursos. viii 132 n. xi 94. xiv 278 n. Thuc. ii 36 Ἐλλήνα πολέμων. Madvig § 191.

25 CORCYRAEA URNA Ath. 33^b χαρίεστας δ' οἶνος εἰς παλαίσων δ' Κερκυραῖος. O. Jahn Ber. d. sächs. Ges. d. Wiss. 1854 31 seq. Boettiger ms. cites [Aristot.] mir. ausc. 111 a great fair in Illyricum, where Thasian, Chian and Lesbian wines are sold and Corcyrean wine-jars (ἀμφορεῖς). Beger thes. Brand. i 449. Pellerin recueil de médailles iii pl. 96 4 urns round-bottomed, without a base, so that the wine must be drunk in a bumper ἀμφορίδα. In Mart. viii 68 1 Corcyraei regis. xiii 37 1 horti.

TEMETUM connected with *temulentus*, *abstemius*. Varro Modius fr. 310 Bücheler trimodiam amphoramque eundem temeti ac farris modum. Pompon. 39 R non multi, sed temeti plurimi. Novius 17 R sequere, temeti timor. Gell. x 23 § 1 aetatem abstemias egisse, hoc est vino semper, quod temetum prisca lingua appellabatur, abstinuisse. Maer. somn. i 3 § 4 temeto ingurgitatus. On the proverbial luxury of the Phaeacians cf. Odys. viii 248, where Alcinoüs says, αἰεὶ δ' ἡμῖν δαῖς τε φίλη κῆρα τε χορὰ τε. Hor. ep. i 2 28 29 Obbar. 15 24 Obbar pinguis ut inde domum possim Phaeaxque reverti. Prop. i 14 24. Sid. c. 12 19 quot viz Alcinoi culina ferret.

DUXERAT had quaffed (as in Prop. ii 9 21 and Hor. e.g. c. i 17 22 pocula) or (cf. Od. ix 9 μέθυ δ' ἐκ κρητῆρος ἀφύσσων) had drawn from the cratera into the cups. URNA XII 44.

26 SOLUS ENIM HÆC ITHACUS NULLO SUB TESTE CANEBAT so Ajax Ov. m. xiii 14 15 sua [facta] narret Ulixes, | quae sine

teste gerit, *quorum nox conscia sola est*. Ulixes had lost all his crew before he reached Calypso's island; when the raft on which he sailed thence was wrecked, he landed alone in Phaeacia Od. v 365.

NULLO SUB TESTE VII 13 n. VFL. VII 418—9 *sic te sub teste remitti | fas me, virgo, tuum?* Stat. s. v 3 226—7 *solaque Chalcidiae Cerealia dona coronae | te sub teste tuli*. Sulp. Sev. dial. 2=8 1 § 3 *quasi sub testibus consignatam abs te accepturus est veritatem*. No *sub exemplo*: 'supported by no evidence.' A sober Phaeacian might well have rejected the unsupported assertions of Ulixes, but my story, though strange, may be proved true; for it relates what was done lately, at a specified time and place, and by a whole people.

ITHACUS XIV 287 n.

x 178. 210. XI 180. Quintil. XI 1 § 56 *in quibus non solum cantare, quod vitium pervasit, aut lascivire, sed ne argumentari quidem . . . decet*. 3 §§ 57—60.

27 CONSULE IUNCO (A.D. 127 cf. XIII 17 n.) the reading of P and of a very ancient fragment of a cod. Bobb. (Mai script. vet. III pp. XVIII—XX). A *s.c. Iuncianum* (dig. XL 5 52 § 4) bears date (ib. 28 § 4) *Aemilio Iunco et Iulio Severo cos.*, is later than the *s.c. Articuleianum* of A.D. 101 (ib. 52 § 7), and was interpreted by Antoninus Pius (ib. § 9). Fabretti *inscr. dom.* p. 152 n. 215 Aemilius Iuncus and Varius Karus built a tomb on the via Labicana for their freedmen and freedwomen. Another Aemilius Iuncus (so Borghesi reads, not Iunctus) consul in the time of Commodus (Lamprid. *Comm.* 4). Cardinali in 1835 (*accad. rom. di archeol.* VI 231, afterwards in his *diplom.* n. 15) published a military diploma from Sardinia bearing date Hadrian's 11th year of trib. pot. i.e. A.D. 127. It was reprinted in 1836 by Baille *mem. dell' accad. di Torino* XXXIX. Borghesi (*oeuvres* v 63—71) for VLIO IVNCO reads L. Aemilio Iunco whom with Sex. Iulius Severus he makes *cos.* on 3 Oct. 127. He cites another Aemilius Iuncus CIG 1346. But ib. 509 n. 3 Renier, who had a squeeze of the diploma, asserts that the first letter of the *nomen* remaining is V not I; herein Waddington agrees with him, but makes the second letter D, understanding the proconsul of Cyprus named in an inscription of the 2nd cent. A.D. at Larnaca T. Κλαύδιος Ίουρκος ἀρχὴν αὐτοῦ λέγει κ.τ.λ. Thus a Iuncus and a Severus will be colleagues in three different years.

28 SUPER to the south of, up the country. Coptos lay on a canal about a mile from the right bank of the Nile, far to the north of Ombi and 12 miles south of Tentyra 35. Plin. v § 60 Coptos *Indicarum Arabicarumque mercium Nilo proximum emporium*, the capital of the nomos Coptites in Upper Thebais. Ships discharged their Indian and Arabian cargoes at the harbours Berenike and Myoshormos in the Arabian gulf, from which caravans conveyed them to Coptos Strabo 781—2. 815. Plin. VI §§ 102—3. Stat. Th. I 265—6 of Isis *melius votis Mareotica fumat | Coptos*. Xen. Ephes. IV 1 a band of 500 robbers settle there because of the traffic with Aethiopia and India. cf. Ael. n. a. x 23. Hence the *Coptic* language. Ruins of the city at *Keft*. Pape-Benseler *Eigennamen*. De-Vit *onomasticon*.

29 VULGI SCÆLUS Quintil. cited 20 n. COTHURNI the thick-soled tragic buskin VI 506. 634—8 speaking of mothers poisoning their children *gingimus hæc altum satura sumente cothurnum | scilioet et finem egressi legemque priorum | grande Sophocleo carmen bacchamur hiatu, | montibus ignotum Rutulis caeloque Latino? | nos utinam vani!* 643—6 *credamus tragicis quidquid de Colchide torva | dicitur et Progne. nil contra conor. et illae | grandia monstra suis audebant temporibus, sed | non propter nummos.* cf. 655—661

Belides, Eriphylae, Clytemnestram, Atrides. vii 72 n. add to lexx. Sen. cited on viii 186. Stat. s. v 3 96 97 *qui furias regumque dolos aversa que caelo | sidera terrifico super intonuerit cothurno.* Symm. ep. i 89. x 21. fr. p. 22 4 *ne in poeticos status rerum ingentium cothurnus erumpat.* vita Ildefonsi in Baron. 667 4 *eloquentiae.* Migne cvi 41° *Gallicanus.* add to exx. of *cothurnatus* Sen. ep. 76 § 31. Fortunat. vit. Hilar. i 14. Baron. 679 2. Tragedies tell of the crimes of individuals, Thyestes or Oedipus.

30 *SCELUS* Inst. xi 3 § 11 *adiciunt scelorum priorum fabulas, quibus omnes scaenas repleverint.* DS. i 84 § 1 *ἀριστων δὲ φαινομένων πολλοῖς τῶν εἰρημένων καὶ μύθοις παραπλήσια, πολλὰ παραδοξότερα φανήσεται τὰ μετὰ ταῦτα ῥηθησόμενα* (the rest cited 11—13 n.). Eus. h.e. i 8 § 4 of Herod *ὡς μὲν οὖν τὰς κατὰ τὴν βασιλείαν αὐτῷ νομισθεῖσας εὐπραγίας ταῖς κατὰ τὸν οἶκον ἐπαλλήλοις ἡμαύρωσε συμφοραῖς, γυναικὸς καὶ τέκνων καὶ τῶν λοιπῶν τῶν μάλιστα πρὸς τράγους ἀναγκαιοτάτων τε καὶ φιλτάτων μαιφονίας, οὐδὲ οἶόν τε καταλέγειν, τραγικὴν δ᾽ αὖσαν δράμα-τουργίαν ἐπισκιαζούσης τῆς περὶ τούτων ὑποθέσεως.* On the repetition of *scelus* cf. xiv 48 n.

A PYRRA i 81—84 n. *ex quo Deucalion* cet. Stat. Th. xi 469 *quam bene post Pyrram tellus pontusque vacabant.* Mart. x 6 l *Pyrrae filia*, of an old old crone. 'When Adam dived and Eve span.'

QUAMQUAM OMNIA SYRMATA VOLVAS viii 272 n. Ov. Pont. iv 5 27 *tempus ad hoc nobis, repetas licet omnia, nullum.*

SYRMATA viii 228—9 *Thyestae* | *syрма*, from *σῶρω*, the long trailing robe worn by actors, to give height to the figure. Holyday 'search from Pyrra all your tragic trains.' Sen. Oed. 423=429 *et sinus lazi fluidumque syрма.* Mart. iv 49 8 *Musa nec insano syrmate nostra tumet.* xii 94 3 4 *transulit ad tragicos se nostra Thalia cothurnos: | aptasti longum tu quoque syрма tibi.* Apul. mag. 13 *tragoedi syrmate.* Vopisc. Carin. 19 § 4 *si aviae pallio aurato atque purpureo pro syrmate tragoedus uteretur.* Prud. psychom. 362 *ut tener incessus vestigia syrmate verrat.* Marquardt v (2) 184.

Lucil. Lucr. Verg. cet.

33—92 During a festival at Ombi the men of Tentyra, who had a religious feud with that town, disturbed the proceedings. In a fierce conflict which ensued, one of the Tentyrites was killed, torn to pieces and devoured by the victors. Compare the annual faction fight at Heliopolis Hdt. ii 63. 64 § 1.

33 *VETUS ATQUE ANTIQUA* vi 21. Fronto de diff. voc. p. 274 Nieb. *antiquum est quod excessit patrum memoriam: vetus annorum multorum sentit utilitatem. antiquus* is what was long ago; hence *antiqui mores*, the good old times, *antiqui amici* those who were friends in days of yore, as Theseus and Pirithous: *vetus* (i 132 n.) what has long been, hence inveterate, experienced, *vetus militiae* cet.: *novus* what is seen for the first time, strange)(*antiquus; recens* fresh, which has lasted but for a short time,)(*to vetus*: [Quintil.] decl. 314 p. 623 Burm. *vetus illa et antiqua aetas.* Tac. d. 15 pr. 16 fin. 17 fin. Plaut. mil. 751 *orationem veterem atque antiquam.* Pers. 53. trin. 381. most. 461 Lorenz. Plin. ep. iii 6 § 3 (cited on i 76). paneg. 11 § 4. Ruhnken on Vell. i 16 § 3 *priscus et vetus.* Freund s. v. *antiquus*: so *παλαιὸς καὶ ἀρχαῖος* Plut. cons. ad Apoll. 115°. HSt. ed. Didot s. v. *παλαιός* p. 65° (ed. Valpy p. 2285^d). Lobeck paralip. 60. Trench N.T. synonyms n. 67.

35 *OMBOS* now *Kum Ombu*, the capital of the *nomos* or (*praefectura*) *Ombites* (Plin. v § 49), 30 m. p. north of Syene, on the right bank of the Nile, in Upper Egypt or Thebais. There are still ruins of two great temples at *Kum Ombu* and Ro-

man coins bearing a crocodile (reff. to travellers in Pauly Real-Encykl. cf. Pape-Benseler). Mitford ms. cites Richardson's travels (1822) i 519.

TENTYRA 2 n. 76. now *Denderah* (where are considerable ruins of the old city), the capital of the *nomos Tentyrites* (Plin. v § 49) in Upper Egypt on the left bank of the Nile. As Ombi and Tentyra were more than 100 miles distant, separated by five nomes and several important cities, they were not *finitimi* or *vicini* (36). Hence Pauw rech. sur les Egypt. ii 160 and others (e.g. Parthey on Plut. Is. et Os. 270) read here *Coptos* (an unknown pl.) for *Ombos*. Iuv. is guilty of a gross error in geography, but has otherwise assigned the battle to the most likely combatants. Ael. n. a. x 21 some Egyptians, as the Ombites, reverence crocodiles; regarding them with the same admiration as we do the gods of Olympus. If their children are carried off by them, they often rejoice above measure, and go in solemn procession, *ὅλα δῆπου τεκοῦσαι θεῶ βορὰν καὶ δειπνον*. But the Apollonopolites, a branch of the Tentyrites, take the crocodiles in nets, hang them from trees and flog them, then cut them up and eat them. With the Ombites they are even familiar, and such as are fed in the ponds which they have made, come at call. They throw to them the heads of the creatures sacrificed (for this part they will not eat themselves), and the crocodiles leap about them. The Apollonopolites however hate the crocodile. ib. 24 (after describing the method of killing the crocodile in Tentyra): these people are so active in hunting them, *ὡς τὸν ἐκάθι ποταμὸν εἰρήνην ἀγειν αὐτῶν βαθυράτην*. Here then they swim without fear and disport themselves in swimming; but amongst the Ombites or Coptites or Arsenoites it is not easy even to bathe the feet, nor to draw water: nay you may not even freely and without precaution walk along the river's banks. The Tentyrites reverence hawks; the inhabitants of Coptos then, intending to vex them as enemies of crocodiles, often crucify hawks. Sext. Emp. Pyrrh. i § 83 the Tentyrites are not hurt *πρὸς ἀνὸν κἀτω* (sic) *τῶν κροκοδείλων*. J. Duemichen Bauurkunde der Tempelanlagen von Dendera Leipz. 1865. 4to.

36 37 cf. xiv 100 n. some attributed the diversity of the objects of local worship to the policy of one of the Egyptian kings, who thus broke up that unity among the people, which might have been dangerous to the monarchy DS. i 89 §§ 5 6. Plut. Is. et Os. 72 p. 380^a. In Plutarch's time when the Oxyrhynchitae and Kynopolitae had defied one another by killing and eating, each the object of the other's worship, a dangerous war ensued ib. 380^b. DCass. xlii 34 § 2 *θρησκευσί τε γὰρ πολλὰ [ἐπεὶ οἱ Αἰγύπτιοι]...καὶ πολέμους ὑπὲρ αὐτῶν καὶ πρὸς ἀλλήλους, ἀτε μὴ καθ' ἐν ἀλλὰ καὶ ἐκ τοῦ ἐναντιωτάτου καὶ αὐτοῖς τιμῶντές τινα, ἀναιροῦνται*. The Ombitae worshipt crocodiles, the Tentyritae were famous for their skill in taking them, hence the quarrel (Ael. n. a. x 21. 24, who contrasts the two). Plin. viii §§ 92 93 describes the mode of capture employed by the Tentyritae, adding that they exerted a peculiar fascinating power upon the crocodile cf. xxviii § 31. DS. i 35 § 6. Strabo 814—5 at Tentyra the crocodile is regarded as the most hateful of beasts; for while the other Egyptians, though aware of the creature's vice and how destructive it is to mankind, still worship and spare it, these track them out in every way and extirpate them. They seem to have an antipathy to the crocodiles, so as to suffer no harm from them, so as to dive under them and cross them, which no others dare do. When crocodiles were brought to Rome for exhibition, Tentyrites accompanied them. A reservoir was made with a stage at one side, on

which the creatures might bask, and it was the Tentyrites who drew them out in a net, going into the water to them, and returning them into it. Sen. n. q. iv 2 §§ 12—14 account of the crocodile. § 15 *fugax animal audaci, audacissimum timido. nec illos Tentyritae generis aut sanguinis proprietate superant, sed contemptu et temeritate. ultro enim insequuntur fugientesque iniecto trahunt laqueo: plurimi quidem pereunt, quibus minus praesens animus ad persequendum fuit.* Sext. Emp. Pyrh. i 83. Tac. h. i 11 calls Egypt *provinciam . . . superstitione ac lascivia discordem et mobilem, insciam legum, ignaram magistratum.* Athan. c. gentes 23 ὅλως ἐκάστη πόλις καὶ κώμη, τοὺς ἐκ γειτόνων οὐκ εἰδῶτα θεοὺς, τοὺς ἑαυτῆς προκρίνει καὶ μόνους εἶναι τούτους νομίζει θεοὺς. περὶ γὰρ τῶν ἐν Αἰγύπτῳ μυσσάρων οὐδὲ λέγειν ἐστι πᾶσιν ἐν ὀφθαλμοῖς ὄντων, ὅτι ἐναντίας καὶ μαχομένας ἀλλήλαις ἔχουσι τὰς θρησκείας. ὁ γοῦν παρ' ἐτέροις προσκυνοῦμενος ὡς θεὸς κροκόδειλος, οὗτος παρὰ τοῖς πλησίον βδέλυγμα νομίζεται· καὶ ὁ παρ' ἐτέροις λέων ὡς θεὸς θρησκευόμενος, τοῦτον οἱ ἀστυγέιτοντες οὐ μόνον οὐ θρησκεύουσιν, ἀλλὰ καὶ εὐρόντες ἀποκτείνουσιν ὡς θηρίον· καὶ ὁ παρ' ἄλλοις ἀνατεθεὶς ἰχθύς, οὗτος ἐν ἄλλῃ ἀλίσκεται τροφῇ. cf. 24. Friedländer 1480.

37 38 SOLOS CREDAT HABENDOS ESSE DEOS QUOS IPSE COLIT ATT. Epikt. i 11 § 13 speaking of diet *πᾶσα ἀνάγκη, εἰ ὀρθά ἐστι τὰ Αἰγυπτίων, μὴ ὀρθά εἶναι τὰ τῶν ἄλλων· εἰ καλῶς ἔχει τὰ Ἰουδαίων, μὴ καλῶς ἔχειν τὰ τῶν ἄλλων.* The exclusiveness of their worship, as of the Druidical (Luc. i 452 seq.) and Jewish (Iuv. xiv 100 n.), was opposed to the Roman principle: Arn. iii 88 *solere Romanos religiones urbium superatarum . . . consecrare.* id. vi 7 fin. *civitas maxima et numinum cunctorum cultrix.* Minuc. Fel. 6 *undique deos hospites quaerunt et suos faciunt cet.* Neander's church history introd. from Plut., Prudent. c. Symm. ii 488—532. DH. ii 19.

POPULI Ombitarum 73.

Tentyritarum.

42 POSITIS AD COMPTA MENSIS Hdt. ii 35 § 4 *ἐσθίουσι δὲ ἔξω ἐν τῇσι ὁδοῖσι.* Mela i § 57 *cibos palam et extra tecta sua capiunt.*

POSITIS MENSIS Prop. iv = iii 25 1 *risus eram positus inter convivium mensis.* Ov. her. 15 111.

viii 158 *pervigiles popinas.*

they reclined when feasting.

44 SEPTIMUS schol. 'festivitas sacrorum per septem dies solet celebrari.' On the number seven see Krieger (v. Hammer-Purgstall?) in Wiener Jahrb. 1848 cxxiii 1—54. cxxiv 1—106. Selden de iure nat. et gent. iii 17. Holyday 'Leo Afer also (in his description of Africa, lib. 8) says that even in his time (who lived but in the time of Leo X, who gave him his own name in baptism, upon his conversion from Mahometanism) the custom of feasting seven days and so many nights was still used for the happy overflowing of Nile.' Amm. xii 15 § 17 of crocodiles! *saevientes semper eadem feræ quasi pacto foedere quodam castrensi per septem caerimoniosos dies mitescunt ab omni saevitia desciscentes, quibus sacerdotes Memphi natales celebrant Nili.* Solin. 32 § 21.

SANE x 183 'it is true.' 45 IPSE hence it appears that he had visited Egypt. The voyage was recommended to consumptive patients, or to such as spit blood, or were reduced by a long illness Plin. xxiv § 28. xxxi §§ 62 63. Cels. iii 22. Plin. ep. v 19 § 6. Most lives of Iuv., following Pseudo-Sueton., relate that the poet 'per honorem militiae, quamquam octogenarius, urbe summotus missusque ad prae-

fecturam cohortis in extrema parte tendentis Aegypti. id supplicii genus placuit, ut levi et ioculari delicto par esset.' Borghesi oeuvres v 512 'per me certo non saprò mai persuadermi, che Adriano lo facesse prefetto o tribuno di una coorte quando era già ottuagenario, premieramente perchè ciò è affatto incredibile in un principe che fu severissimo restitutore della disciplina militare, il quale viene particolarmente lodato (Spart. Hadr. 10) per non aver permesso che alcuno *aut minor quam virtus posceret aut maior quam pateretur humanitas, in castris contra morem veterem versaretur*, e perchè *tribunum nisi plena barba non fecit, aut eius aetatis, quae prudentia et annis tribunatus robur impleret*, onde sarebbe stato un esempio tutto opposto ai suoi principii quello di una coorte comandata da un vecchio rimbambito. Vedo bene, che così mi discosto dall' opinione dello scoliaste, il quale però confessa di avere scritto tre secoli almeno dopo il poeta, e eh' era così poco informato della ragione dei tempi da contraddirsi più volte, confondendo ad ogni passo Nerone con Domiziano. Nè di maggior autorità è per me la di lui Vita, mutila, o interpolata che sia, la quale porta falsamente il nome di Suetonio. Oggi in cui si è imparato che Giovenale scriveva ancora nel 880 [=A.D. 127], può dubitarsi con molta ragione se Suetonio gli abbia sopravvissuto, ma anche senza di questo basta comparare quella Vita con quelle di Terenzio, di Orazio e di Persio, per vedere l'infinita differenza che passa della esattezza di quella, la quale qui dovrebbe esser maggiore trattandosi di un suo contemporaneo.'

46 FAMOSO Capitolin. Ver. 8 § 8 *villam praeterea exstruxit in via Clodia famosissimam, in qua permultos dies et ipse ingenti luxuria debacchatus est cum libertis suis et amicis paribus, quorum in praesentia nulla inerat reverentia.*

FAMOSO CANOPO I 26 n. Prop. iv=iii 11 39 *incesti meretrix regina Canopi. Ov. tr. i 2 79 80 non, ut Alexandri claram delatus in urbem | delicias videam, Nile iocose, tuas.* Luc. cited on i 89. id. x 63 *et Romana petit imbelli signa Canopo.* Strabo (cf. p. 799 of the revelry at Taposiris and ib. fin. of the feasts in the beanfields; also Hdt. ii 60) 800 Eleusis is a settlement near Alexandria and Nikopolis, upon the bank of the Canobic canal, *δαίτας ἐχουσα καὶ ἀπόψεις τοῖς καπυρίζειν βουλομένοις καὶ ἀνδράσι καὶ γυναῖξιν, ἀρχὴ τις Κανωβισμοῦ καὶ τῆς ἐκεῖ λαμπρίας.* 801 visitors to the temple of Sarapis: *ἀντὶ πάντων ὃ ἐστὶν ὁ τῶν πανηγυριστῶν ὄχλος τῶν ἐκ τῆς Ἀλεξανδρείας κατῴνων τῇ διώρυγι· πᾶσα γὰρ ἡμέρα καὶ πᾶσα νύξ πληθεῖ τῶν μὲν ἐν τοῖς πλοιαρίοις καταυλουμένων καὶ κατορχουμένων ἀνέδην μετὰ τῆς ἐσχάτης ἀκολασίας, καὶ ἀνδρῶν καὶ γυναικῶν, τῶν δ' ἐν αὐτῷ τῷ Κανώβῳ καταγωγὰς ἔχόντων ἐφ' οὗς πρὸς τὴν τοιαύτην ἀνεσιν καὶ εὐχάριαν.* Sen. ep. 51 § 3 *the sage de secessu cogitans nunquam Canopum eligit, quamvis neminem Canopus esse frugi vetet, ne Baias quidem: diversorium vitiorum esse coeperunt. illic sibi plurimum luxuria permittit, illic, tamquam aliqua licentia debeatur loco, magis solvitur.* § 4 *non tantum corpori, sed etiam moribus salubrem locum eligere debemus. quemadmodum inter tortores habitare nolum, sic ne inter popinas quidem. videre ebrios per litora errantes et comessationes navigantium et symphoniarum cantibus strepentes laeus et alia, quae velut soluta legibus luxuria non tantum peccat, sed publicat, quid necesse est?* DChrys. or. 32 ad Alexandrinos, where he begs them to be in earnest for a few minutes: 'for you are always playing and not attending.' Quintil. i 2 § 7 *verba ne Alexandrinis quidem permittenda deliciis risu et osculo excipimus.* cf. Petron. 81 n. Ath. 420° entertainers now, especially those

from the fair Alexandria βούσι κεκράγασι βλασφημοῖσι τὸν οἰνοχόον τὸν δῆκον τὸν μάγειρον, κλάουσι δ' οἱ παῖδες τυπτόμενοι κονδύλοις ἄλλος ἄλλοθεν. not only are the guests annoyed, but if there is a sacrifice, the god will veil his face and desert the town. Mart. iv 42 34 Niliacis *primum puer hic nascatur in oris*: | nequitias tellus scit dare nulla magis. Stat. s. iii 2 111 *curve Therapnaei lasciviat ora Canopi*. Sil. xi 431. anth. lat. 462 3 B. Sid. c. v 458. Ammian. xii 15 § 14 (of Canopus) *amoenus impendio locus et diversortis laetis exstructus, auris et salutari temperamento perfabilis*. The Grecian Canopus is opposed to the native Egyptians. Canopus is masc. an exception to the general rule Madvig § 39 c. Buddiman i 8.

47 ADDE QUOD XIV 114 n. one motive of the attack was the wish to spoil the sport of the revellers 40—6; a second was the hope that they, in their drunken helplessness, might fall an easy prey.

MADIDIS VI 297 *madidum Tarentum*. βεβρεγμένοι. Such was the character of the Egyptians. Ath. 34^b Δίων ὁ ἐξ Ἀκαδημίας φιλοῖνους φησὶ καὶ φιλοπότης τοὺς Ἀγυπτίους γενέσθαι.

48 BLAESIS Prop. iii = ii 33 23 *errabant multo quod tua verba mero*. Sen. ep. 83 § 21 *dubia et parum explanata verba, incertos oculos, gradum errantem*. § 27 *temptantur pedes, lingua non constat*.

MERO Luc. x 160. Mareotic wine and wine from the Sebennytic mouth of the Nile (Plin. xiv § 74) are mentioned Marquardt v (2) 67. Hdt. ii 77 § 4 (Bähr) says the Egyptians drank barley-wine [cf. Strabo 799. Ath. 34^b] not having vines; but ib. 37 § 5 he speaks of the priest's rations of wine (οἶνος ἀμπελίνος cf. 60 § 3). See Wilkinson manners and customs of the ancient Egyptians ii² 142—165 who gives cuts of vineyards, wine-presses, etc. Ath. 34^{a-c}. 124^b. Plin. xvii § 185. Strabo 813 oasis of Abydos εἶνους.

INDE among the Ombites. 49 TIBICINE Prop. v = iv 8 39 *Nilotes tibicen erat*. cf. iv = iii 10 23—4. Tac. xiv 60 *Eucaerus, natione Alexandrinus, canere tibiis doctus*, whence we learn that flute-players from Egypt were in request at Rome. Verg. cop. 7 *cyathi rosa tibia chordae*. Petron. fr. 19 Bücheler *Memphitides puellae | sacris deum paratae | ... tinctus colore noctis | manu puer loquaci | ... Aegyptias choreas*. Hdt. ii 48 § 3. Strabo 814 no αὐλητής; in the temple of Osiris, as in those of other gods.

NIGRO TIBICINE abl. abs. "with a black to play the flute:" the black was a Moor; the Ombites could not afford to employ a skilful Alexandrian, they must be content with an inferior substitute; so for the costly perfumes of lower Egypt they use QUALIACUMQUE such as they had. Galen vi 21 K *Ἀγυπτίων μελανόρης*.

50 UNGUENTA FLORES v 36. xi 122 n. Luc. x 163—7. Movers Phönizier iii 104. Ath. 66^d. 124^b. 553^d. 688^f. 689^{ef}. Plin. xxiii § 98 the palm that bears *myrobalanum* best in Egypt. xii § 56 the Ptolemies planted *turis arbores*. xiii § 5 the most fashionable ointment *cyprinum* in Cypro, *deinde in Aegypto, ubi Mendesium et metopium subito gratius factum est*. § 6 *moz haec abstulit Phoenice et cyprini laudem Aegypto reliquit*. Generally § 26 *terrarum omnium Aegyptus accomodatissima unguentis*. Ointment-bottles of alabaster, onyx, glass, ivory, bone, shells, have been discovered: in hot climates the use of ointment is general to soften and cool the skin. Wilkinson ii 214. 355 seq. iii 378—380. Sen. contr. 14 § 2 *omnia a te vitia: quod unguento coma madet, tuum est*. § 4 *senex amans, senex ebrius, circumdatus sertis et delibutus unguentis*. § 8 *unguento canos madentes*. DChrys. or. 92 (to the Alexandrians) joins στεφάνου, έταίρας and

μύρον (I 403 18 Dind.).

FLORES CORONAE Vulc. Avid. Cass. 5 § 11 *ille sane omnes excaudationes, omnes flores de capite collo et sinu militi excutiet*. Plin. xxi § 184 *resolutam Aegyptus in hortis serit coronarum gratia*. § 47 *amaranto... Alexandrino palma, qui decerptus adservatur mireque, postquam defecere cuncti flores, madefactus aqua reviviscit et hibernas coronas facit*. § 5 *sic coronas e floribus receptis paulo mox subiere quae vocantur Aegyptiae*. § 168. § 174 *acinon et coronarum causa et ciborum Aegyptii serunt, eademque erat quae ocimum, nisi hirsutior ramis ac foliis esset et admodum odorata*. § 177 *trychno... utinam ne coronarii in Aegypto uterentur, quos invitat hederæ foliorum similitudo*. Mart. vi 80.

51 HING among the Tentyrites was hungry hate.

51 52 IURGIA PRIMA . . . HAEC TUBA RIXAE III 288 n. Tac. ann. ii 10 *paulatim inde ad iurgia prolapsi, quo minus pugnam consererent, ne flumine quidem interiecto cohibebantur*. h. i 64 *iurgia primum, mox rixa*. So in Jewish riots taunts led to throwing stones and bloodshed Ios. xx 8 § 7 *Jews at Caesarea jeer at the Syrians ἐβλασφήμουν ἐπὶ αὐτοῖς ἐρεθίσαν προσδοκῶντες... the Syrians in turn μέχρι μὲν τῶν καὶ αὐτοὶ τοῖς Ἰουδαίοις λόγῳ ὕβριζον, εἰτα λίθοις ἀλλήλους ἐβαλλον, ἔως πολλοὺς παρ' ἀμφοτέρων τραπήλαι τε καὶ πεσεῖν συνέβη*. § 8 in a riot between the factions of the high-priests and the priests *σὺρρῶσσοντες ἐκακολόγουν τε ἀλλήλους καὶ λίθοις ἐβαλλον*. 9 § 4 *riots between the factions of the ex-high-priest Jesus son of Damnaeus and of his successor Jesus son of Gamaliel πολλὰκις μέχρι λίθων βολῆς ἀπὸ τῶν βλασφημιῶν ἐξέπιπτον*. Grang. 'hinc illud triviale a verbis ad verbera.'

52 Markland *punctuantes incipiunt: animis ardentibus*

haec tuba rixae. TUBA I 169. 53 CONCURRITUR Hor. s. i 17. Sall. Liv. 53 54 VICE TELI SAEVIT Ov. m. xii 381—2 *saevice vicem praestantia teli | cornua*.

54 NUDA MANUS Prop. v=iv 1 27 28 *nec rudis infestis miles radiabat in armis: | miscbant usta proelia nuda sude*. Sil. xvi 47 *nudus telis*. Stat. Th. i 413 *nudam pugnam*.

55—65 Aen. vii 505—527. VIX CUIQUAM AUT NULLI Pers. i 3 *vel duo vel nemo*. Plat. apol. 17^b ἡ τι ἢ οὐδέν. DCass. LVII 7 § 2. Ael. n. a. v 50.

AUT=or rather Hand Tursell. i 539. 56 ASPICERES 2d sing. of conj. to denote an indefinite subject, 'one might see.' Madvig § 370. Beilage p. 73 seq. Roby 1544. 1546. Munro Lucr. ind. 'potential.'

57 DIMIDIOS VIII 4. ALIAS so disfigured as not to be known for the same.

59 TAMEN bloody as the fray is, still.

60 CALCENT Madvig § 357.

61 SANE 44 'in truth.' MILIA acc. VIII 9 n. 'and indeed where is the use of so great a riot, if no life is to be taken?' So (ergo) they fall to work more fiercely than before.

63 SAXA Aen. i 150 *iamque faces et saxa volant, furor arma ministrat*. vii 507—8 *quod cuique repertum | rimanti telum ira facit*. Strabo 819 fin. Petronius assailed by many thousand Alexandrians μετὰ λίθων βολῆς. Philo leg. ad Gai. 19 in the massacre of Jews by the Alexandrian mob many were stoned. A favorite weapon of the Jews Ios. bell. ii 17 § 9. 18 § 7. ant. xx 8 §§ 7 8 where in both cases words lead to blows. See Cruden 'stone', 'stoned', 'stones.' Tac. xiii 48 *eaque seditio ad saxa et minas progressa ne caedem et arma proliceret, C. Cassius adhibendo remedio delectus*. Trebell. xxx tyr. 22 § 1 *est hoc familiare populi Aegyptiorum, ut furiosi ac dementes vel de levissimis quibusque*

usque ad summa rei publicae pericula perducantur. § 3 one day a slave of the governor being beaten for saying that his shoes were better than a soldier's, a crowd collected at the house of the governor, *atque cum omni seditionum instrumento et furore persecuta est: ictus est lapidibus, petitus est ferro, nec deficit ullum seditionis telum.* Tert. apol. 37 *quotiens etiam praeteritis vobis suo iure nos inimicum vulgus invadit lapidibus et incendiis?* ib. 48.

64 DOMESTICA 'familiar, natural, handy.'

65 TURNUS 1 162.

Aen. XII 896—901 *saxum circumspicit ingens . . . | vix illud lecti bis sex cervice subirent, | qualia nunc hominum producit corpora tellus; | ille manu raptum trepida torquebat in hostem.*

ΑΙΑΣ XIV 213. Hom. II. VII 268—9 *Αίας πολλὸν μέγιστα λαῶν δέλρας | ἦκ' ἐπιδιμήσας, ἐπέρισε δὲ τὸν ἀπέλεθρον.* ib. XII 380—3 *Αίας slew Epikles μαρμάρῳ ὑκρίβεντι βαλὼν, ὃ ῥα τεύχεος ἔντος | κείτο μέγας παρ' ἐπαλξὺν ὑπέρτατος· οὐδὲ κέ μιν ῥέα | χεῖρεςσ' ἀμφοτέρῃς χεῖροι ἀνῆρ, οὐδὲ μάλ' ἦβῶν, | οἶοι νῦν βροτοὶ εἰσ'· ὃ δ' ἄρ' ὑπόθεν ἐμβαλ' δέλρας.*

66 TYDIDES II. V 302—5 *ὃ δὲ χερμαδίων λάβε χειρὶ | Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἀνδρὲ φέροισιν, | οἶοι νῦν βροτοὶ εἰσ'· ὃ δὲ μιν ῥέα πάλτε καὶ ὅλος. | τῷ βάλεν Διόλεος κατ' ἰσχυρόν.*

66 67 quo (with which) PERCUSSIT QUEM (such as) VALEANT cf. 169—171 *quorum non sufficit . . . sed crediderint.*

68 ILLIS i.e. illorum dextris III 74 n. Schäfer on schol. Ap. Rh. II 477 and on Plin. ep. I 16 § 3. Heinichen n. cr. on Eus. h. e. VI 3 § 13.

69 GENUS HOC VIVO IAM DECRESCERAT HOMERO II. I 271—2 *κείνοισι δ' ἄν οὗτος | τῶν, αἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέαιτο,* says Nestor of his former associates. ib. XII 447—9 *τὸν δ' οὐ κε δὴ ἀνέρε δῆμιον ἀρίστῳ | ῥηϊδίως ἐπ' Ἀμαζῶν ἀπ' οὐδὲος ὀχλίσσειαν, | οἶοι νῦν βροτοὶ εἰσ'· ὃ δὲ μιν ῥέα πάλτε καὶ ὅλος.* cf. XX 285—7. Quintil. VIII 4 § 24 *quin ex instrumento quoque heroum illorum magnitudo aestimanda nobis datur: huc pertinet clipeus Aiacis et pelias Achilles. qua virtute egregie est usus in Cyclope Vergilius. nam quod illud corpus mente concipiam, cuius (Aen. III 659) 'trunca manum pinus regit?' Philostr. Ap. II 21 § 3 Porus is said to have been the goodliest of all the Indians and in stature, ὅσον οὐπω τίνα ἀνθρώπων τῶν μετὰ τοὺς Τρωικοὺς ἀνδρας.* cf. on Porus (about 5 or more than 4 cubits in height) Arr. anab. V 19 § 1. D.S. XVII 88. Plut. Alex. 60. Vell. I 5 § 3 Homer flourished about 950 years ago, was born within 1000; therefore we need not wonder that he so often employs that phrase *οἶοι νῦν βροτοὶ εἰσιν.* hoc enim ut hominum, ita saeculorum notatur differentia. Ael. v. h. VIII 18 the Lokrians shewed a vast stone, which the boxer Euthymus was reported to have carried. A cromlech, near Lligwy in Anglesey, called Arthur's quoit (Warton-Hazlitt hist. Engl. poetry I 19). Sen. ep. 90 § 44 *non tamen negaverim fuisse alti spiritus viros et, ut ita dicam, a dis recentes. neque enim dubium est, quin meliora mundus nondum effetus ediderit. omnibus indoles fortior fuit et ad labores paratior.*

70 TERRA MALOS HOMINES NUNC EDUCAT VI 1 seq. XIII 23—37 esp. 26 n. on the supposed degeneracy of moderns in respect of morals cf. Hes. op. 90 seq. Hor. c. III 6 45—8. Muret. v. l. IV 15. in respect of stature Empedokles in Plut. plac. phil. V 27 men of the present time, compared to the first men, *βρεφῶν ἐπέχειν τάξιν.* 4 Esdr. 5 50 seq. Lucr. II 1148—74 earth's decay, so V 799 800. 827 Munro. 913—5. 925—930. Colum. II 1 §§ 12 earth effete. Plin. VII § 73 Dalech. cuncto mortalium generi minorem indies fieri [mensuram] propemodum observatur, *rarasque patribus proceriores consumentis uber-*

tatem seminum exustione in cuius vices nunc vergat ævum. in Creta terrae motu rupto monte inventum est corpus stans xlii cubitorum, quod alii Orionis alii Oti esse arbitrabantur. § 74 Orestis corpus oraculi iussu refoßum septem cubitorum fuisse monumentis creditur. iam vero ante annos prope mille vates ille Homerus non cessavit minora corpora mortalium quam prisca conqueri. Strabo 829 rebukes the *τετραποδία* of Gabinius. Sertorius found the tomb of Antæus with his skeleton of 60 cubits Plut. Sert. 9 § 5. other exx. in Phlegon mir. 12. 14—19. Solin. i §§ 87—92. Ael. v. h. iii 18 from Theopompus, whom he denounces as a romancer: Silenus told Midas that beside Europe, Asia, Africa, there was another world, with men of twice our size. Plut. Thes. 36 § 4 the coffin of Theseus *θήκη μεγάλου σώματος* discovered by an eagle to Kimon. Arnob. ii 76 *nonne litteras auditis commemorantes vestras fuisse homines olim semideos, heroas, cum immanibus corporibus atque vastis, . . . quorum ossa variis in regionibus eruta vix repertoribus fecerunt fidem humanorum reliquias esse membrorum? potest ergo fieri, ut tum demum emiserit Christum deus omnipotens, deus solus*, postquam gens hominum fractior et infirmior coepit nostra esse natura? The world's decay is the burden of Cyp. ad Demetr. 3—5. 7 8. Aug. civ. Dei xv 9 with Vives 'infidelium quispiam' may question the longevity of the patriarchs: *ita quippe non credunt etiam magnitudines corporum longe ampliores tunc fuisse quam nunc sunt.* (then Verg. is cited, see on 65, *significans maiora tunc corpora producere solere tellurem.*) quanto magis igitur temporibus recentioribus ['newer,' i.e. earlier] mundi ante illud nobile diffamatumque diluvium! *sed de corporum magnitudine plerumque incredulos nudata per vetustatem sive per vim fluminum variosque casus sepulcra convincunt, ubi apparuerunt vel unde ceciderunt incredibilis magnitudinis ossa mortuorum. vidi ipse non solus, sed aliquot mecum in Uticensi litore molarem hominis dentem tam ingentem, ut, si in nostrorum dentium modulos minutatim conideretur, centum nobis videretur facere potuisse. sed illum gigantis alicuius fuisse crediderim. nam praeter quod erant omnium multo quam nostra maiora tunc corpora, gigantes longe ceteris anteibant.* (then Pliny is cited, *non haec velut poetica figmenta deridens, sed in historicam fidem tamquam miraculorum naturalium scriptor adsumens.*) verum, ut dixi, antiquorum magnitudines corporum inventa plerumque ossa, quoniam diuturna sunt, etiam multo posterioribus saeculis produnt. ib. 23 a giantess exhibited in Rome; stories of giants in the book of Enoch fabulous. cf. id. qu. in gen. 3. Philo de opif. mundi 49 i 33 34 *καὶ οὐκ ἐστὶν ὁ μὲν πρῶτος διαπλασθεὶς ἄνθρωπος ἀκμή τοῦ ἡμετέρου παντὸς ὑπάρχει γένους, οἱ δ' ἔπειτα μηκέτ' ὁμοίως ἐπακμάσαι, τῶν κατὰ γενεὰν ἀμυνροτέρας δὲ τὰς τε μορφὰς καὶ τὰς δυνάμεις λαμβανόντων. . . . ὅμοιον δὲ τι πεπονθέναι καὶ τὸ γένος τῶν ἀνθρώπων φαίνεται, καθ' ἑκάστην γενεὰν ἀμυνροτέρας λαμβανόντων τὰς τε τοῦ σώματος καὶ τὰς τῆς ψυχῆς δυνάμεις καὶ ποιότητας.* Ios. ant. v 2 § 3 *ὑπελέλειπτο δὲ τὸ τῶν γιγάντων ἔτι γένος, οἱ διὰ σωμάτων μεγέθῃ καὶ μορφᾷ οὐδὲν τοῖς ἄλλοις ἀνθρώποις παραπλησίως παράδοξον ἦσαν θέαμα καὶ δεινὸν ἀκουσμα. δεικνύνται καὶ νῦν ἐν τοῦτων ὀστέα μηδὲν τοῖς ὑπὸ πίστιν ἐρχομένοις εὐκότα.* Philostr. her. 2 § 1 Phoenix says the stories of the size of the heroes, *ὥς δεκαπῆχῃς ἦσαν, χαριεῖτα μὲν κατὰ μυθολογίαν ἡγούμαι, ψευδῇ δὲ καὶ ἀπίθανα τῷ γε θεωροῦντι αὐτὰ πρὸς τὴν φύσιν, ἥς μέτρα οἱ νῦν ἄνθρωποι.* Vinedresser: 'When did you begin to doubt these stories?' § 2 Phoenix. 'Long

since, while yet a youth. When a child I still believed them and my nurse fed me with legends *χαρίεντος αὐτὰ ἐργάδουσα καὶ τὶ καὶ κλαιούσα ἐπ' ἐνίοις αὐτῶν.* The vinedresser then converts him by citing numerous examples of gigantic bodies, e.g. § 3 that of Aias of 11 cubits, for which Hadrian built a tomb; § 4 fabled corpses, of Orestes (7 cubits), one *μεῖζων ἢ ἀνθρώπου δόξαι* found in Lydia in the brazen horse; Aryades of 30 cubits found in a land-slip near the Orontes; a giant found not 50 years ago near Sigeum, slain by Apollo (as the god himself declared) before Troy; many Ionians and Aeolians and all the islanders sailed to the Hellespont to see him; § 5 he was of 22 cubits; another, a giant found in Cos of 12 cubits; § 6 one at Lemnos whose skull held more than 2 amphorae; one at Naulochus, which we may go at once to see. § 7 bones of the earthborn at Cos; of Hyllus son of Herakles in Phrygia, of the Aloadae in Thessaly; § 8 of many giants at Pallene, the Phlegra of the poets. Philostr. Ap. iv 16 § 2 Achilles of 12 cubits. Paus. i 35 § 6 = 5 the corpse of Asterius, grandson of Earth, 10 cubits long. § 7 = 6 when a hillside fell in a storm, *δοτὰ ἐφάρη τὸ σχῆμα παρέχοντα ἐς πῖστον ὡς ἔστιν ἀνθρώπου, ἐπεὶ διὰ μέγεθος οὐκ ἔστιν ὅπως δὲ ἔδοξεν.* they were shewn as bones of Geryones. DCass. LXVI 22 § 2 A.D. 79 men exceeding the natural proportions of man, *οἱ οὖν γίγαντες γράφονται*, were seen by day and night. Lasaulx Studien 5—9 (in 'die Geologie der Griechen u. Römer' from Abhandl. d. münchn. Akad. vi 517 seq.) has collected many examples of skeletons of gigantic size, found in antiquity, and supposed to be the remains of heroes; where found in coffins, they must in prehistoric times have been discovered and buried with honour. Hakewill apologie . . . consisting in an examination and censure of the common error touching nature's perpetuall and universall decay³ Oxf. 1630 esp. bk. i c. 2 s. 5. c. 3 ss. 4 5. c. 5 s. 3. bk. iii *passim* esp. c. 3 s. 2 seq. c. 5 s. 1 seq. Grot. de veritate rel. chr. i 16. De Quincey autobiogr. sketches 1853 84—5. Winer Real-Wörterb. 'Riesen.' Knobel on deut. 3 11 gigantic iron bed of Og. Robinson Palestine iii¹ 385 sepulchre of Hiram a sarcophagus 12 ft. x 6 x 6; he cites for like exx. Fellows' journal in Asia Minor (1839) 48, 219, 248. Hier. Magii misc. i 4 (Gruter thes. ii 1266—75). A valuable 'oratio de gigantibus' delivered at Leyden by Theod. Ryck 22 Sept. 1681 shews how the belief arose and cites exx. of giants (Steph. Byz. ed. L.B. 1688 ii 469—484). Gisb. Voet disp. theol. i 739 (Utr. 1648). Gasp. Schott physica curiosa iii 8. Ath. Kircher mund. subterr. viii 4 (ii 56—65). dict. bible 'giants'. Ambr. ep. 22 § 2 invention of the corpses of Gervasius and Protasius *invenimus mirae magnitudinis viros duos, ut prisca aetas ferebat.* Warton-Hazlitt hist. Engl. poetry i 21. Gell. iii 10 *Herodotus* [i 68] . . . *invenum esse, sub terra scripsit Oresti corpus cubita longitudinis habens septem: . . . nisi si, ut Homerus opinatus est, vastiora prolixioraque fuerint corpora hominum antiquorum: et nunc quasi iam mundo senescente rerum atque hominum decrementa sunt.* Curt. ix 3 = 13 § 19 and others (in Mützell) relate that Alexander left behind him in India a camp with beds and other furniture on a gigantic scale, in order to impress on posterity a belief in the physical superiority of his army. G. C. Lewis on politics ii 446—7. Clem. recogn. i 29. 71 *RIDET AS pusillos; odit as malos.* Aesch. ch. 560 *γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ.* RIDET ET 74 n.

72 A DEVERTICULO REPETATUR FABULA Namatian. ii 61 62 *sed deverticulo fuimus fortasse loquaces: | carmine propositum iam repetamus iter.* to return from the digression (65—71).

73 'after they (i.e. the *pars altera*, the Ombitae) were reinforced, the one side drew the sword, and let fly with arrows against the enemy; on this the Tentyritae fled.' 74 AUDET ET x 122 n.

75 TERGA FUGA PRAESTANT TAC. Agr. 37 *armatorum paucioribus terga praestare.* OMBIS Salm. exercit. Plin. i 813' compares Bactri, Tentyri, 'Αλδαστροι and (doubtfully) Memphi. 76 PALMAE of the Thebais Plin. XIII §§ 47 48. Galen de alim. fac. II 26 (VI 607 K) Egyptian dates dry and astringent, yet the Theban have some share γλυκύτητος ἀμυδράς. C. VALES.

77 HING 'hereupon,' owing to the hasty flight. ['better *hic* "upon this," "at this point:" see III 12 n.' H. A. J. M.]

78 AST ILLUM III 264. Hand Tursell. I 420—1.

78 79 IN PLURIMA SECTUM FRUSTA ET PARTICULAS Philo leg. ad Gai. 19 fin. the Alexandrian mob dragged many Jews still living through the market-place, leaping on them and not even sparing the dead bodies. διαρταμῶντες γὰρ αὐτὰ κατὰ μέλη καὶ μέρη, καὶ πατούντες οἱ καὶ τῶν ἀτιθάσ-
σων θηρίων ὠμότεροι καὶ ἀγριώτεροι, πᾶσαν ἰδέαν ἐξανήλισκον ὥς μηδὲ λείψα-
ρον γούν, ὃ δυνήσεται ταφῆς ἐπιλαχεῖν, ὑπολιπέσθαι. DCass. LXVIII 32 § 1 A.D. 116 the Jews in Kyrene cut to pieces Greeks and Romans καὶ τὰς τε σάρκας αὐτῶν ἐσιτοῦντο καὶ τὰ ἔντερα ἀνεδούντο τῷ τε αἵματι ἠλείφοντο καὶ τὰ ἀπολέμματα ἐνεδούντο, πολλοὺς δὲ καὶ μέσους ἀπὸ κορυφῆς διέπριον. LXXI 4 § 1 A.D. 172 the robbers called Βουκόλοι instigated a riot, in which, disguised as women, they cut up (κατέκοψαν) a Roman centurion, καὶ τὸν συνόντα αὐτῷ καταθύσαντες ἐπὶ τε τῶν σπλάγχνων αὐτοῦ συνώμοσαν καὶ ἐκείνα κατέφαγον.

82 from *decoxit*, 'boiled,' we must supply 'roasted' with *verubus*. a like *zeugma* in VFL. VIII 254 *pars verubus, pars undanti despumat aeno.* cf. Claud. Eutr. II 448—9 *quas figat verubus partes, quae frusta calenti | mandet aquae.* LONGUM Holyday 'twas dull, they saw, | to wait the dressing: it pleased well though raw.'

84 here we may rejoice, that fire, *πυρτέχνου πυρὸς σέλας*, the gift of Prometheus, which was brought from heaven and is the symbol of civilisation, was not profaned by these savages.

NON VIOLAVERIT IGNEM Cic. Rosc. Am. § 71 of the punishment of parricides *noluerunt feris corpus obicere, ne bestiis quoque, quae tantum scelus attigissent, immanioribus uteremur; non sic nudos in flumen deicere, ne, cum delati essent in mare, ipsum polluerent, quo cetera, quae violata sunt, expiari putantur.*

85 Hes. op. 50—52 κρύψε δὲ πῦρ. τὸ μὲν αὐτὶς εὖς παῖς Ἰαπετοῖο | ἐκλεψ' ἀνθρώποισι Διὸς πάρα μητίεοντος | ἐν κοί-
λῳ νάρθηκι. Theophr. in schol. Ap. Rh. II 1248 interprets the legend rationalistically; Prometheus was a sage and first communicated philosophy to mankind.

86 ELEMENTO GRATULOR Ov. m. x 305—7 *gentibus Ismariis et nostro gratulor orbi, | gratulor huic terrae quod abest regionibus illis, | quae tantum genuere nefas.*

TE probably not Volusius (1), but (with Kiaer and Weidner) 'thee, O fire'; yet the transition is harsh.

88 SUSTINUIT ἔτλη VI 104—5 *ludia dici | sustinuit.* XIV 127. Cellar. on Curt. IV 4 § 14. 'We rejoice that the fire escaped so great profanation: but he who did not shrink from tasting the corpse, never ate any food with keener relish: for ['when the crime was so great, lest you should have doubts whether the first, even the very first, had any

pleasure; I answer nay even the last of all had it: H. A. J. M.]

90 GULA XIV 10 n.

91 STETIT stood waiting for his turn.

92 DE III 259.

93—131 The Vascones too once fed on human flesh, but *they* could plead necessity: nothing short of such pitiable (97) extremity can palliate such guilt: again, the Vascones were an untaught tribe; Egypt in common with the rest of the world (110) has now some culture, and yet is more cruel than Diana Taurica, for her human victims are not eaten after death. These Egyptians were in no extremity, and yet (122) their crime was as heinous, as could be occasioned even by the famine which would ensue if the Nile should withhold its waters; in them, though an effeminate race (126), the impulses of passion are no less desperate, than those of famine in others.

VASCONES (cf. 124 *Britōnes*. Schneider Formenlehre I (2) 307. *Οὐδ᾽ ἄνθρωποι* Strabo; *Οὐδ᾽ ἄνθρωποι* Ptol. now the Basque nation) between the Ebro and Pyrenees in the modern Navarra and Guipuzcoa. cf. Prudent. *perist.* I 94 *iamne credis, bruta quondam Vasconum gentilitas?* One of the chief towns among the Vascones was *Calagurris* (Calahorra) a municipium on the Ebro, the birth-place of Quintilian *Aus. prof.* I 7 *adserat usque licet Fabium Calagurris alumnum*. Hence Sertorius B.C. 75 repelled Metellus (109) and Pompeius *Liv. perioch.* 93; it was the last town that submitted after the death of Sertorius B.C. 72 *Oros.* V 23 *Calagurrim Afranius iugi obsidione confectam atque ad infames escas miseranda inopia coactam ultima caede incendioque delevit*. *Sall. h. III 6 D parte consumpta relicua cadaverum ad diuturnitatis usum sallerent*. VM. (after repeating § 2 a similar crime of the Numantines) VII 6 E § 3 *horum trucem pertinaciam . . . Calagurritanorum execrabilis impietas supergressa est. qui quo perseverantius interempti Sertorii cineribus, obsidionem Cn. Pompei frustrantes, fidem praestarent, quia nullum iam aliud in urbe eorum supererat animal* [99], *uxores suas natosque ad usum nefariae dapis verterunt: quoque diutius armata iuventus viscera sua visceribus suis aleret, infelices cadaverum reliquias sallire non dubitavit. en, quam aliquis in acie horretaretur, ut pro salute coniugum et liberorum fortiter dimicaret! ex hoc nimirum prole tanto duci poena magis quam victoria petenda fuit . . . cum omne serpentium ac ferarum genus comparatione sui titulo feritatis superarit* [159 seq.]. *nam quae illis dulcia vitae pignora proprio spiritu cariora sunt, ea Calagurritanis prandia atque cenae* [170 171] *extiterunt*. *Flor.* II 10 = III 22 § 9 in fame nihil non experta Calagurris. Strabo 201 does not vouch for the cannibalism and incest imputed to the Irish *καίτοι τό γε τῆς ἀνθρωποφάγας καὶ Σκυθικὸν εἶναι λέγεται καὶ ἐν ἀνάγκαις πολλοῦ κητικαῖς καὶ Κελτοὶ καὶ Ἰβήρην καὶ ἄλλοις πλεῖστοι ποιῶσι τοῦτο λέγονται*. Procop. Goth. II 20 cannibalism of two women in a famine, on cannibalism before Orpheus see Lobeck *Aglaoph.* 246—7. *Hier. ep.* 127 12 (at Rome).

94 PRODUXERE ANIMAS II 156. VI 501. IX 123.

prolonged their lives.

95 INVIDIA

BELLORUM ULTIMA XII 55.

Luc. X 466 *ultima rerum*. *Fabri on Liv.* XXI 44 § 4. *τὰ ἔσχατα*. Holyday 'the worst of war.'

96 LONGAE OBSIDIIONIS EGESTAS DS. XXXIV 2 § 20 slaves at Tauro-menium in the servile war. a mother eating her suckling in *Ios. bell.* VI 3 § 4. cf. § 3 where he calls it a portent unheard of among Greeks and barbarians, and describes the extremity of the famine.

97 'for this example, of which we now speak, of such food deserves our pity.'

98 DICTA MIHI 152. VI 559 *formidatus Othoni*.

XII 44. *mihi as tibi* III 199. V 128. IX 93. *sibi* x 201.

GENS Calagurritani.

99 QUIDQUID XIII 83 n. Sil. II 461. 474.

100 101 HOSTIBUS IPSIS PALLOREM AC MACIEM MISERANTIBUS Appian speaking of the Numantines VI (Hisp.) 97 οἷς τὰ μὲν σώματα ἦν ἀκάθαρτα καὶ τρεχῶν καὶ θυγῶν καὶ ῥύπου μεστά . . . ἐφαίνοντο δὲ τοῖς πολεμίοις ἐλεεινοί. Soph. Ai. 924 ὡς καὶ παρ' ἐχθροῖς ἀξίος θρήνων τυχεῖν. Aen. II 6-8. XI 259. Ov. m. VI 276 *nunc miserranda vel hosti*. IX 178. XIV 474 *Graecia tum potuit Priamo quoque flenda videri*. VM. cited above p. 154. Sen. Ag. 519 520 (=542-3 Peiper) *cladibus nostris daret* | *vel Troia lacrimas*. Curt. IV 4 § 17. Stat. s. V 3 70 71 *externis etiam miserabile visu* | *funus*. Sil. II 650-3.

102 103 ESSE PARATI ET SUA Ov. m. VIII 868-9 *ipse suos artus lacero divellere morsu* | *coepit, et infelix minuendo corpus alebat*. [Quintil.] deol. XII § 8 *non habitant una pudor et fames...memetipsum, si nihil fuisset aliud, comedissem*.

104 VENTRIBUS H. Valesius: viribus Pw, urbibus s. A. Palmer in *Journal of Philology* VII 1876 95-6 con. Virbius, supposing that Hippolytus, living an Orphic life (Eur. Hippol. 952) abstained from animal food; but would the first readers have divined the allusion?

105 106 QUIBUS ILLORUM POTERANT IGNOSCERE MANES QUORUM CORPORIBUS VESCEBANTUR Soph. OC. 998-9 οἷς ἐγὼ οὐδὲ τὴν πατρός | *ψυχὴν ἀν οἶμαι ᾧσαν ἀντιπεῖν ἐμοί*.

106 107 MELIUS NOS ZENONIS PRÆCEPTA MONENT VIII 83 84. XIII 19 n. 121 n. 184 n.

ZENONIS of Citium in Cyprus, the founder of the Stoic school: he lived in the latter half of the 4th and earlier part of the 3rd centuries B.C. His fundamental maxim was schol. 'quod honestum esset, id summum et solum bonum esse.' Not only did he hold that a man should die rather than do wrong, but even recommended suicide under certain circumstances DL. VII § 130 εὐλόγως τέ φασιν ἐξέξειν αὐτὸν τοῦ βίου τὸν σοφόν, καὶ ὑπὲρ πατρίδος καὶ ὑπὲρ φίλων, κἀν ἐν σκληροτέρῃ γένηται ἀληθῶς ἢ πηρώσεως ἢ νόσοις ἀνιάτοις. Many eminent men, acting upon this rule, died a voluntary death. x 356 n. e.g. Cleanthes DL. VII § 176. Atticus Nep. XXV 21 22. Silius Italicus Plin. ep. III 7 (Lipsii *manud.* III 22). cf. Sen. ep. 70 § 4 *non enim vivere bonum est, sed bene vivere. itaque sapiens vivit quantum debet, non quantum potest. § 5 videbit ubi victurus sit, cum quibus, quomodo, quid acturus. cogitat semper qualis vita, non quanta sit. simul atque occurrunt molesta et tranquillitatem turbantia, emittit se. nec hoc tantum in necessitate ultima facit, sed cum primum illi coeperit suspecta esse fortuna, diligenter circumspicit, numquid illo die desinendum sit. ib. § 7 non omni pretio vita emenda est.* Haase ind. 'vita.' Sext. Emp. Pyrrh. III § 207 says that Stoics allowed cannibalism καὶ τὸ ἀνθρωπείων γενέσθαι σαρκῶν παρ' ἡμῖν μὲν ἀθεσμον, παρ' ὅλοις δὲ βαρβάροις ἐθνεσιν ἀδιάφορον ἐστίν· καὶ τί δὲ τοὺς βαρβάρους λέγειν, οὐ καὶ ὁ Τυδεὺς τὸν ἐγκέφαλον τοῦ πολεμίου λέγεται φαγεῖν καὶ οἱ ἀπὸ τῆς στοᾶς οὐκ ἀποπον εἶναι φασὶ τὸ σάρκας τινὰ ἐσθλὴν ἄλλων τε ἀνθρώπων καὶ αὐτοῦ; ib. §§ 247-8 the words of Chrysippus are cited. Theoph. ad Autol. III 5 ἐπεὶ δὲ οὐ πολλὰ ἀνέγνω, τί σοι ἔδοξε τὰ Ζήνωνος ἢ τὰ Διογένης καὶ Κλεάνθους, ὅποσα περιέχουσιν αἱ βιβλοὶ αὐτῶν, διδάσκουσιν ἀνθρωποβορίας, πατέρας

μὲν ὑπὸ ἰδίων τέκνων ἐψέσθαι καὶ βιβρώσκεσθαι, καὶ εἴ τις οὐ βούλοιο ἢ μέλος τι τῆς μυσερᾶς τροφῆς ἀπορρίψειεν, αὐτὸν κατεσθίεσθαι τὸν μὴ φαγόντα; πρὸς τοῦτοις ἀθεωτέρα τις φωνὴ εὐρίσκεται, ἡ τοῦ Διογένηος, διδάσκοντος τὰ τέκνα τοὺς αὐτῶν γονεῖς εἰς θυσίαν ἀγεῖν καὶ τοὺτους κατεσθίειν. follow reff. to Hd. i 119 son of Harpagus. 216 § 2 Massagetæ. iii 99 Padaei. DL. vii 121 Zeus and others. 188 Chrysippus. vi 73 Diogenes. cf. Plut. de esu carn. ii 3 §§ 2—4 p. 997—8, who contrasts the teaching of these later sages with that of Pythagoras and Empedokles.

108 CANTABER in Biscaya, Santander and the east of Asturias. The Calagurritani did not belong to the Cantabri; but these are named here, as being their neighbours, and proverbial for their wildness. Hertzberg cites for the laxer use of the term to denote the inhabitants of n. Spain Caes. b. G. iii 26 fin. cl. 23. b. c. i 38. Liv. perioch. 48. Between b.c. 29—19 they gave much trouble to the Romans Hor. c. ii 6 2 Cantabrum indoctum iuga ferre nostra. 11 l. iii 8 22. iv 14 4. ep. i 12 26. 18 55. But a change had come over the scene Plin. ep. ii 13 § 4 of hither Spain *scis quod iudicium provinciae illius, quanta gravitas*. In the Augustan age among Latin poets Sextilius Ena was of Corduba (Sen. suas. 6 § 27 *municipem nostrum*. cf. Cic. p. Arch. § 26); among Latin prose writers Hyginus was a Spaniard (or Alexandrian Suet. gr. 20), as were Porcius Latro, the elder Seneca (father of the philosopher and grandfather of Lucan), Arellius Fuscus of Asia, L. Cestius Pius of Smyrna. Under later emperors Spain boasted Seneca, the Lucans, Columella, Mela, Quintilian, Martial, Herennius Senecio, perhaps Valerius Flaccus (Antonio biblioth. Hisp. Teuffel cites Kortüm geschichtl. Forschungen Leipz. 1863 209—252. J. J. Rölly Uebersicht der vorzüglichsten Studien und Studienörter im Occident während der röm. Kaiserzeit Luzern 1869 4to). Cf. Schiller Nero 464—5. Plin. ep. ii 3 § 8 a parallel to the queen of Sheba *numquamne legisti Gaditanum quendam Titi Livi nomine gloriaque comotum ad visendum eum ab ultimo terrarum orbe venisse, statimque, ut viderat, abisse?* Sertorius founded Greek and Latin schools at Osca (*Huesca*) Plut. 14 § 2. Strabo 151 of the Turdetani esp. in Baetica *τελέως εἰς τὸν Ῥωμαίων μεταβέβληται τρόπον, οὐδὲ τῆς διαλέκτου τῆς σφετέρας ἐτι μνησθέντες*. Pacat. paneg. xii 4 of Spain *haec facundissimos oratores, haec clarissimos vates parit, haec iudicium mater, haec principum est. haec Traianum illum, haec deinceps Hadrianum misit imperio*. CIL ii (inscriptions in Spain) 1738 *retor Graecus*. 2236 *magister grammaticus Graecus*. 2892 *magister grammaticus Latinus*. 4967 31 *arma virumque cano*.

109 PRAESERTIM we are better taught, but how should a rude Spaniard, and that too in the days of Metellus, be a Stoic?

AETATE METELLI Q. Caecilius Metellus Pius, colleague of Sulla as consul b.c. 80, conducted the war against Sertorius b.c. 79—72, and triumphed over Spain b.c. 71.

110 NUNC TOTUS NOSTRAS GRAIASQUE HABET ORBIS ATHENAS iii 61 n. vi 185—199. vii 148 n. 149 n. 227 n. Marquardt iii (1) 307. Schiller Nero 461—478. Inscriptions in gr. and lat. in Egypt and Asia; gr. inscr. in Rome. Stat. s. v 3 146—194 names numerous Greek poets read in his father's school at Naples. Latin language and literature in Pannonia Vell. ii 110 § 5. Aus. prof. Burdig. 2 7—10 to Alcimus Alethius *palmae forensis et Camenarum decus*, | *exemplar unum in litteris*, | *quas aut Athenis docta coluit Graecia* | *aut Roma per Latium colit*. Suet. gr. 3 fin. *iam in provincias quoque grammatica penetraverat, ac nonnulli de*

notissimis doctoribus peregre docuerunt, maxime in Gallia togata. Fronto fr. 6 Naber in Consentius p. 2031 16 P illae vestrae Athenae Dora Corthoro (i.e. Durocortorum=civitas Remorum, Reims). Many Romans (e.g. L. Cincius Alimentus Sulla Lucullus Cicero) wrote histories in Greek (see on the use of Greek in Rome during the republic Fr. Winkelman in Jahn's Jahrb. 1833 suppl. II 555—8). Most of the emperors spoke and wrote Greek e.g. Suet. Tib. 70 71 (cf. DCass. LVII 15 § 2. 17 §§ 1 2). Nep. pr. § 2 some will despise Epaminondas for his skill in dancing and playing on the flute: *sed hi erunt fere, qui expertes litterarum Graecarum nihil rectum, nisi quod ipsorum moribus conveniat, putabunt.* Sall. Ing. 85 § 32 Corte (Marius says) *neque Graecas litteras didici.* id. Cat. 25 § 2 Corte (of Sempronia) *litteris Graecis et Latinis docta.* Cic. off. I § 1 to his son, *ut ipse tui meam utilitatem semper cum Graecis Latina coniunxi, neque id in philosophia solum, sed etiam in dicendi exercitatione feci, idem tibi censeo faciendum, ut par sis in utriusque orationis facultate.* Hor. c. III 8 5 Bentley *docte sermones utriusque linguae.* Quintil. pr. § 1 *clarissimi auctores utriusque linguae.* Plin. ep. III 1 § 7 of Spurinna *scribit enim, et quidem utraque lingua, lyrica doctissime.* Cic. p. Arch. § 23 *si quis minorem gloriae fructum putat ex Graecis versibus percipi quam ex Latinis, vehementer errat, propterea quod Graeca leguntur in omnibus fere gentibus, Latina suis finibus, exiguis sane, continentur.* Latin was the official language in which decrees were issued; subject nations were obliged to employ interpreters VM. II 2 § 2 *quo scilicet Latinae vocis honos per omnes gentes venerabilior diffunderetur.* Suet. Tib. 71. DCass. LVII 17 § 3. dig. XIII 1 § 48. Gai. III 93. Plin. h. n. III § 39 of Italy *terra omnium terrarum alumna eadem et parens, numine deum electa quae... sparsa congregaret imperia ritusque molliret et tot populorum discordes ferasque linguas sermonis commercio contraheret ad colloquia et humanitatem homini daret breviterque una cunctarum gentium in toto orbe patria fieret.* Augustus Suet. 98 in a holiday at Capreae gave presents on all hands, *lege proposita ut Romani Graeco, Graeci Romano habitu et sermone uterentur.* Cl. 16 *splendidum virum graecaeque provinciae principem, verum Latini sermonis ignarum, non modo albo iudicum erast, sed in peregrinitatem redegit.* DCass. LX 17 § 4 where the same offence is visited with the same punishment in the case of a Lycian. Plut. Platon. quaest. 3 § 3 almost all the world (*ὅπου τι πάντες ἄνθρωποι*) now employ the Latin language. Quintil. x 1 § 46 n. education in Roman schools began with Homer. Prizes for Greek under Caligula (Suet. 20 cited I 44. n.), Nero (Suet. 12. id. rhet. I his Greek speeches. cf. id. Nero 7. Plut. Flamin. 12 § 8. Tac. xiv 20 21), Domitian (Suet. 4 *certabant enim et prosa oratione Graece Latineque*). Vespasian (Tac. h. II 80 *satis decorus etiam Graeca facundia*) endowed chairs of Greek and Latin rhetoric Suet. 18. Titus (Suet. 3) *Latine Graecaeque vel in orando vel in fingendis poematibus promptus et facilis ad extemporalitatem usque.* Pliny the younger (ep. VII 4 § 2) at the age of 14 wrote a Greek tragedy; Greeks learnt Latin to sing his hendecasyllables (ib. § 9); he writes to his friend Antoninus (IV 3 § 3) *cum Graeca epigrammata tua, cum iambos proxime legerem, ... § 4 Callimachum me vel Heroden vel siquid his melius tenere credebam... § 5 hominemne Romanum tam Graece loqui? non medius fidius ipsas Athenas tam atticas dixerim, quid multa? invideo Graecis, quod illorum lingua scribere maluisti.* Hadrian (Spartian. I § 5) in early boyhood inbutus...

impensus Graecis studiis, ingenio eius sic ad ea declinante ut a nonnullis Graeculus diceretur. The correspondence of Antoninus with Fronto is partly in Greek, the language of his meditations. Cornutus of Leptis, the teacher of Persius, wrote both in Greek and Latin. Tac. d. 8 I dare affirm that Marcellus Eprinus and Crispus Vibius are not less known in *extremis partibus terrarum*, than at Capua or Vercellae, where they are said to have been born. Most of the Greek sophists, whose lives are in Philostr. lectured at Rome. Aelian and Favonius wrote entirely, Apuleius and Tertullian occasionally, in Greek. M. Valerius Probus of Berytus commented at Rome on the Latin poets and the early Latin, which he had learnt at Berytus (Suet. gr. 24). Augustine (conf. iv § 21) dedicated a book to Hierius an orator of Rome, whose praises men sang, *stupentes quod ex homine Syro, docto prius graecae facundiae, postea in latina etiam dictor mirabilis extitisset.* On Athens as the seat of letters see De-Vit onomasticon n. 14—17. VM. ii 1 § 10 *quas Athenas, quam scholam, quae alienigena studia huic domesticae disciplinae praetulerim?* Poets looked for an audience throughout the Roman world Hor. c. ii 20 14—20. esp. 19 20 *me peritus | discet Hiber Rhodanique poter.* ep. i 20 13 to his book; for a while you will be the fashion at Rome; when well thumbed, you will either feed moths, *aut fugies Uticam aut vinctus mitteris* Ilerdam. cf. a. p. 345. Ov. tr. iv 9 19—24. 10 121—8. Prop. ii 7 17—18 to the Borysthenes. Mart. i 1 2 *toto notus in orbe Martialis.* 2. iii 95 7 8. v 13 34. 16. (cf. vi 60 2. 61. 64. vii 21.) vii 88 1—4 *fertur habere meos, si vera est fama, libellos | inter delicias pulchra Vienna suas. | me legit omnis ibi senior iuvenisque puerque | et coram tetrico casta puella viro.* viii 3. 61 3—5. ix 84. 97. 99. x 9. 104. xi 3. 24. xii 2 1. 3 1—6. Plin. ep. iv 7 § 2 Regulus sent 1000 copies of a life of his son through Italy and the provinces; *scripsit publice ut a decurionibus eligeretur vocalissimus aliquis ex ipsis, qui legeret eum populo: factum est.* Tac. xvi 22 *diurna populi Romani per provincias, per exercitus curatius leguntur, ut noscatur, quid Thrasea non fecerit.* A bookseller at Reims Sid. ep. ix 7. Schmidt Denk- u. Glaubensfreiheit 116—127. Friedländer¹ 18 19 resort of students to Rome. ii² 72 to Athens. Rome and Athens had endowed chairs and something like modern universities; see on the university of Athens Hertzberg Gesch. Griechenlands unter den Römern iii 81—118. Philostr. soph. gives a lively picture of the strolling professors. J. J. G. Lagus *studia Latina provincialium.* Helsingf. 1849. These universal languages and the universal empire prepared the way for the universal religion, as was observed by Orig. Cels. ii 30. Ign. martyr. 3 (Dressel patr. apost. 371) *καὶ ἡ πρότερον ἀμύξια τῶν ἐθνῶν καὶ τὸ πρὸς ἀλλήλους μῦθος διελύθη ἐκ τῆς τοῦ σωτῆρος ἡμῶν ἐπιδημίας.* Prud. perist. ii 413—444. c. Symm. ii 583—640, a fine passage. Aug. civ. D. xix 7 *at enim opera data est, ut imperiosa civitas non solum iugum, verum etiam linguam suam domitis gentibus per pacem societatis imponeret.* Schuchart Vulgärlat. i 83—4 has collected evidence of the reaction of the provincial languages on Latin. Bernhardt⁵ 350—6. Marquardt Staatsverw. i¹ 422—5.

ATHENAS DS. xiii 27 § 1 of the Athenians 'they throw open their country as a common school to all mankind.'

111 GALLIA chosen as a country in which human sacrifices had prevailed Sopater Γαλάται in Ath. 160^a *παρ' οἷς ἔθος ἐστίν, ἡνίκ' ἂν προτέρημά τι | ἐν τοῖς πολέμοις λάβωσι, θύειν τοῖς θεοῖς | τοὺς αἰχμαλώτους.* Caes. b. G. vi 15 Voss. Cic. cited 116 n. id. p. Font. § 31 = 21 who speaks with detestation of the practice still existing in his day.

Strabo 198. Suet. Claud. 25 *Dryidarum religionem apud Gallos dirae immanitatis et tantum civibus sub Augusto interdictam penitus abolevit*. Mela III § 18. How completely Gaul was romanised is seen in the amphitheatres and roads and other remains, in inscriptions where Gauls occur as priests of Augustus and of Rome Schiller Nero 461—3. The earliest Gallic writer P. Terentius Varro Atacinus, a writer of *saturae* and of epic, didactic and elegiac poems (often named by Ovid, also by Hor. Prop. Sen. Quintil. Stat. Teuffel³ § 212). A *ludus litterarius* in Gaul Suet. Cal. 45. Claud. IV cons. Hon. 582—3 *Gallia doctis|civibus*. Iuv. I 44 n. VII 148 n. Among the seats of learning in Gaul were Marseille (Cic. p. Flacco § 63. Caes. b. c. II 12 fin. *ut ab hominibus doctis*. Strabo 181 πάντες γὰρ οἱ χαρίεντες πρὸς τὸ λέγειν τρέπονται καὶ φιλοσοφεῖν, ὥστ' ἡ πόλις μικρῇ μὲν πρότερον τοῖς βαρβάροις ἀνέιτο παιδευτήριον καὶ φιλέλληνας κατεσκεύασε τοὺς Γαλάτας, ὥστε καὶ τὰ συμβόλαια Ἑλληνιστὶ γράφειν. ἐν δὲ τῷ παρόντι καὶ τοὺς γνῶριμωτάτους Ῥωμαίων πέπεικεν ἀντὶ τῆς εἰς Ἀθήνας ἀποδημίας ἐκεῖσε φοιτᾶν, φιλομαθεῖς ὄντας· ὁρῶντες δὲ τοὺς οὐ τοιαύτους οὐ Γαλάται καὶ ἅμα εἰρήνην ἀγόντες, τὴν σχολὴν ἀσμενοὶ πρὸς τοὺς τοιοῦτους διατίθενται βίους, οὐ κατ' ἀνδρα μόνον, ἀλλὰ καὶ δημοσίᾳ· σοφιστὰς γοῦν ὑποδέχονται τοὺς μὲν ἰδίᾳ, τοὺς δὲ αἱ πόλεις κοινῇ μισθοῦμεναι. The rhetorician Moschus, after he had been found guilty of poisoning Sen. contr. 13 § 13 *Massiliae docuit*. Oscan and Pacatus met there one morning ib. x pr. § 10. Agrostas Massiliensis a greek saying of his ib. 14 § 12. The scholia to Homer cite a *ἑὸν ὄρωσις Μασσαλιωτικῇ* Gräfenhan Gesch. d. Philol. I 276. IV 35. There Agricola was educated Tac. Agr. 4. ann. IV 44. Sil. xv 168—172. Varro in Isid. xv 1 calls the inhabitants *trilingues* as speaking Greek, Latin and Gallic), Augustodunum (*Autun* Tac. ann. III 43 Lips. and Orelli. Eumen. paneg. IV 5. 6. 14), Lugdunum (I 44 n. Plin. ep. IX 11 § 2 *bibliopolas esse Lugduni non putabam, ac tanto libentius ex litteris tuis cognovi venditari libellos meos, quibus peregre manere gratiam, quam in urbe collegerint, delector*. *incipio enim satis absolutum existimare de quo tanta diversitate regionum discreta hominum iudicia consentiunt*. Boissieu inscr. de Lyon p. 499 MEMORIAE | A. VITELLII • VALEBII | HIC • ANNOBVM • X | IN • STVDIIIS • ROMAE • DE[functus]), Burdigala (*Bordeaux*, Aus. prof. Burdigalenses I 7—12; ib. 14 8 Athenaei...loci. Ansonius himself was a professor of rhetoric at this, his native town. I 11. ib. 24 6 Ti. Victor Minervius taught first at Constantinople, then at Rome, then at B. his birthplace Teuffel³ § 417 2), Tolosa (*Toulouse* Aus. ib. 16 on his uncle Aemilius Magnus Arborius Teuffel³ § 417 5. Aus. ib. 17. 19. Mart. IX 99 3), Narbo (*Narbonne*, Aus. ib. 17 8. 18), Treviri (*Trèves*, id. epist. 18. The Caesars Valens and Gratian, A.D. 376, decreed that in each *metropolis* in Gaul there should be professors of rhetoric and grammar, paid from the fiscus. A larger sum was granted to the professors of Trèves than to those of other towns cod. Th. XIII 3 11), Arelate (*Arles* Philostr. soph. I 8 Favorinus cf. Kayser pp. 181—3. Gell. ind. J. L. Marres de Favorini vita studiis scriptis Utr. 1853), Aquitaine (Sulp. Sev. dial. I 27 § 2 *dum cogito me hominem Gallum inter Aquitanos verba facturum, vereor ne offendat vestras nimium urbanas aures sermo rusticior*), Milan (Plin. ep. IV 13 § 3. Aus. clar. urb. 4. Aug. conf. V § 23. Saxii de studiis lit. Mediolanensium 1729). Symm. ep. VI 34 *Gallum rhetorem...postulemus*. VIII 69=68 *rusticari te asseris...non hoc litterae tuae sapiunt, nisi forte Gallia tua dedux sit ab Helicone*. Amongst individual rhetoricians, beside those commemorated by Ansonius (e. g. Latinus Alcimius Alethius Julian's tutor Teuffel³ 417 3.

Attius Patera the father, Attius Tiro Delphidius the son Teuffel³ 401 8) were M. Antonius Gniphio (the teacher of Cicero and Caesar Suet. gr. 7 *nec minus graece quam latine doctus*), Votienus Montanus of Narbonne (Teuffel³ § 276 1. Mart. viii 72. Sen. contr. ix pr. §§ 1—5. 28 § 15), Iulius Florus (Quintil. x 3 13 in eloquentia Galliarum, *quoniam ibi demum exercuit eam, princeps, alioqui inter paucos disertus*), Domitius Afer of Nismes (Teuffel³ § 276 5. Tac. an. iv 52. 66. xiv 19. Quintil. x 1 § 118 n.), (probably) Iulius Africanus (Teuffel³ § 297 4), P. Clodius Quirinalis of Arles (ib. 10), L. Status Ursulus of Tolosa (ib. 12), Sex. Iulius Gabinianus (ib. § 315 2. Tac. d. 26 fin.), M. Aper (Teuffel ib. 3. Tac. d. 2. 7. 10. 11), Eumenius of Autun, author of four orations among the panegyrici, one (n. 4) *oratio pro instaurandis scholis*, and amongst the other panegyrici Nazarius, Mamertinus and Drepanius; L. Plotius Gallus (Suet. rh. 2. Teuffel³ § 159 2), Aprunculis Gallus (Amm. xxii 1 § 2), and others in Cassaub. on Suet. rh. fin. Hier. ep. 125=4 ad Rusticum § 6 I hear that your mother taught you in your infancy *ac post studia Galliarum, quae vel florentissima sunt, misit Romam, non parcens sumptibus et absentiam filii spe sustinens futurorum, ut uberitatem Gallici nitoremque sermonis gravitas Romana condiret*. id. in ep. Gal. ii pr. *cum et Hilarius Latinae eloquentiae Rhodanus, Gallus ipse et Pictavis genitus, in hymnorum carmine Gallos indociles vocet. et quod nunc oratorum fertiles sunt, non tam ad regionis diligentiam, quam ad rhetoricorum clamorem pertinet*. Sid. ep. iii 3 Sav. Cassiod. var. viii 12 to Arator Romanum denique eloquium non suis regionibus invenisti et ibi te Tulliana lectio disertum reddidit, ubi quondam Gallica lingua resonavit. ubi sunt, qui litteras Latinas Romae, non etiam alibi asserunt esse discendas?...*soluta est quippe vis illa sententiae: mittit et Liguria Tullios suos*. Sidon ep. v 10 to Sapandus *tua vero tam clara, tam spectabilis dictio est, ut illi...abundantia Delphidii, Agroecii disciplina, fortitudo Alecimi, Adelphii teneritudo, rigor Magni, dulcedo Victorii, non modo non superiora, sed vix aequiparabilia scribantur*. id. c. 301—314 a like catalogue. Car. Monnard de Gallorum oratorio ingenio, rhetoricis et rhetoricae, Romanorum tempore, scholis Bonn 1848. G. Kauffmann Rhetorenschulen u. Klosterschulen oder heidnische u. christl. Cultur in Gallien während d. 5. u. 6. Jahrh. s. a. J. J. de Smet acad. Brux. 1850. Eug. Jung de scholis Romanis in Gallia comata. Par. 1855. esp. the great hist. litt. de la France. Teuffel³ § 466. Ampère hist. litt. de la France avant le xii^e siècle³ Par. 1870 2 vols. Christian writers resident in Gaul e. g. Irenaeus, Sulpicius Severus, Vigilantius of Calagurris, Rufinus of Aquileia, Salvianus, Claudianus Mamertus, Sidonius Apollinaris, Prosper, Vincentius Lirinensis. Grang. cites the Querolus p. 17 22 Peiper LAR. *vade ad Ligerem vivito*. QUER. *quid tum?* LAR. *illic iure gentium vivunt homines, ibi nullum est praestigium, ibi sententiae capitales de robore proferuntur et scribuntur in ossibus; illic etiam rustici perorant et privati iudicant*.

BRITANNOS Tac. Agr. 21 *iam vero principum filios liberalibus artibus erudire et ingenia Britannorum studiis Gallorum anteferre, ut qui modo linguam Romanam abnuebant, eloquentiam concupiscerent*. Plut. def. orac. 2 pr. Demetrius the grammarian returning home to Tarsus from Britain. Britain (Verg. ecl. 1 67 *toto divisos orbe Britannos*) was a name of terror A.D. 43 so that the troops of Aulus Plautius DCass. lx 19 § 2 *ὡς ἔξω τῆς οὐκουμένης σπαρτέουσας ἡγάρκτους*. cf. the words of Bunduica (Boadicea) lxii 4 § 2 'having

another world, so separated by ocean from the rest of mankind that men believe that we have a different heaven and earth.' cf. CIL vii (inscriptions in Britain). Mart. xi 3 5 *dicatur et nostros cantare Britannia versus*.

112 CONDUCENDO RHETORE

Strabo and cod. Th. cited on 111.

RHETOR

the teacher of oratory) (*orator* i 44. vii 150—214. 197. 217. x 182.

THYLE Verg. g. i 30 *ultima* Thyle. Sen.

Med. 380. The locality of the island was much disputed, and Pytheas circulated fabulous reports of its natural history Strabo 104. 201. When Agricola's fleet circumnavigated Britain and conquered the Orkneys, Tac. Agr. 10 *dispecta est et Thyle*. Modern geographers seek Th. in Iceland, or Jutland, or one of the Shetland islands. The ancients, esp. poets, used the name to denote generally the extreme North. Namat. i 499 *500 conscius Oceanus virtutum, conscia Thyle, | et quaecumque ferox arva Britannus arat*. A work of Antonius Diogenes τὰ ὑπὲρ Θούλην ἀπίστα cited in Porph. vita Pyth. 10. Phot. cod. 166.

113 QUEM DIXIMUS 93—109.

113 114

PAR VIRTUTE ATQUE FIDE SED MAIOR CLADE ZAGYNTHOS from Sen. contr. 27 § 5 (cf. exc. contr. ix 4 p. 454 2 K) *necessitas magnum humanae infelicitatis patrociniū est: haec excusat Saguntinos, quamvis non ceciderint patres sed occiderint; haec excusat Romanos, quos ad servilem dilectum Cannensis ruina compulit; quae quidquid coegit defendit*. Petron. 141 (where all legatees are required to eat a portion of the testator's body; Petelines and Numantines and nations who eat their deceased relatives, *adeo quidem, ut obiurgentur aegri frequent, quod carnem suam faciant peiorem*) Saguntini oppressi ab Hannibale, humanas edere carnes. Augustin. civ. Dei iii 20 speaks doubtfully a *nonnullis perhibetur*: Silius ii 521—5, speaks of it as a thing proposed but not executed. *Saguntum* now Murviedro, a little north of Valencia, suffered thus greatly from famine when besieged by Hannibal B.C. 219. Polyb. iii 17 § 10 merely says that Hannibal took the city after an 8 months' siege with many prisoners and much booty. Liv. xxi 7 § 2 who says nothing of cannibalism; *civitas ea longe opulentissima ultra Iberum fuit, sita passus mille ferme a mari. oriundi a Zacyntho insula dicuntur, mixtque etiam ab Ardea Rutulorum quidam generis*. § 3 *ceterum in tantas brevi creverant opes seu maritimis seu terrestribus fructibus seu multitudinis incremento seu disciplinae sanctitate, qua fidem socialem usque ad perniciem suam coluerunt*. Luc. iii 849 *350 nec pavet hic populus pro libertate subire, | obsessum Poeno gessit quae Marte Saguntum*. Quintil. iii 8 § 23 *quodsi hanc vocant necessitatem, in quam homines graviorum metu coguntur, utilitatis erit quaestio, ut si obsessi et inopes et aqua ciboque defecti de facienda ad hostem deditione deliberent et dicatur 'necesse est': neque sequitur ut hoc subiciatur, 'alioqui pereundum est': ita propter id ipsum non est necesse, quia perire potius liceat. denique non fecerunt Saguntini*. On the faithfulness of the Saguntines to their Roman allies cf. Sall. h. ii 21 D Saguntini, *fide atque aërumnis incluti prae mortalibus*. Liv. xxviii 39 §§ 1. 17. VM. vi 6 E § 1 after narrating how the Saguntines collected into the forum all their valuables, set fire to them and, *ne a societate nostra descicerent, publico et communi rogo semet ipsi superiecerunt. crediderim tunc ipsam Fidem humana negotia speculantes maestum gessisse vultum, perseverantissimum sui cultum iniquae fortunae iudicio tam acerbo exitu damnatum cernentem*. Plin. iii § 20 interrupting a bare list of towns *Saguntum civium Romanorum oppidum fide nobile*. Sil. i 330

—3. II 480—520. 542. 654 *urbs habitata diu Fidei*. Stat. s. IV 6 83 *immeritaeque domos ac templa Sagunti*. Flor. I 22=II 6 § 3.

FIDE on the Roman veneration of good faith see Lasaulx Studien 230—1. Aug. civ. Dei XXII 6 § 2 *merito quaeritur, utrum recte fecerint Saguntini, quando universam suam civitatem interire maluerant, quam fidem frangere, qua cum ipsa Romana re publica tenebantur*; it appears therefore to have been a hackneyed theme.

MAIOR CLADE ZAGYNTHOS Liv. XXI 15. Aus. idyll. 15 30 *sed prohibet servare fidem deleta Saguntos*. id. epist. 22 42 Saguntina fame. In good prose *Saguntum* is the only form in use; poets and writers like Mela and Florus use *Saguntus*. Polyb. App. call it Ζαγάνθη, Strabo Ζάγυντον (Madvig Bemerkungen 21). Only before z have Iuv. Manil. Colum. Sen. Nemes. neglected the law of position. Zacynthos ends the verse also in Verg. Ov. Sil. L. Müller de re metr. 319. 393.

115 TALE QUID EXCUSAT Amm. XXX 1 § 23 *excusabatur recens inusitatum facinus et pudendum necis exemplo Sertorianae*.

MAEOTIDE on the form cf. 26 n.

MAEOTIDE

SAEVIOR ARA IV 42. Luc. I 446 *et Taraxis Scythicae non mitior ara Dianae*. schol. 'iuxta Maeotim paludem [the sea of Azov] Taurici sunt, quorum rex Thoas advenas immolare consueverat usque in adventum Orestis et Pyladis: quibus agnitis Iphigenia, quae erat templi sacerdos, ablato inde Dianae signo aufugit,' Eurip. IT. 28 seq. Sext. Emp. Pyrrh. III § 208 *τό τε ἀνθρωπεῖω μάλινει αἵματι βωμὸν θεοῦ παρ' ἡμῖν μὲν τοῖς πολλοῖς ἀθεσμον, Λάκωνες δὲ ἐπὶ τοῦ βωμοῦ τῆς Ὀρθωσίας Ἀρτέμιδος μαστίζονται πικρῶς ὑπὲρ τοῦ πολλὴν αἵματος ἐπὶ τοῦ βωμοῦ τῆς θεοῦ γενέσθαι ῥύσιν. ἀλλὰ καὶ τῷ Κρόνῳ θύουσιν ἀνθρώπων τινες, καθάπερ καὶ Σκύθαι τῇ Ἀρτέμιδι τοὺς ξένους: ἡμεῖς δὲ χαίρεσθαι τὰ ἱερὰ δοκοῦμεν ἀνθρώπων φόνῳ*. Prud. c. Symm. I 395.

116 AEGYPTOS

Luc. x 358 *Aegypton habet*. Egypt is more cruel than the altar of Diana Taurica; for she requires the death only of her victims, and does not require their bodies to be eaten.

TAURICA

Cic. de re p. III § 15 *quam multi, ut Tauri in Azino, ut rex Aegypti Busiris, ut Galli, ut Poeni, homines immolare et pium et dis immortalibus gratissimum esse duxerunt*? Serv. Aen. II 116. Ov. tr. IV 4 61—82. Pont. III 2 45—98. Hygin. f. 120. Cassiod. var. v 42. Dracont. v 139—143 *Taurica crudelis mitis tamen ara Dianae*. ib. 140—151 Busiris, Carthage. Lasaulx die Sühnopfer der Griechen und Römer (Studien 252 n.; ib. 251 human victims in Egypt). Plut. qu. Rom. 83 p. 283' the Romans, hearing that the Bletonesii had offered a human sacrifice, sent for the magistrates to punish them, but contented themselves with a prohibition of such sacrifices for the future, when they found that the offering was in accordance with a law. How then could the same Romans sacrifice a few years before two men and two women, Gauls and Greeks? Liv. XXII 57 § 6 B.C. 216 to expiate the incontinence of a Vestal Gallus et Galla, Graecus et Graeca in foro bovario vivi demissi sunt in locum saxo consaeptum, iam ante hostiis humanis, minime Romano sacro, imbutum. So B.C. 226 Oros. IV 13. Plut. Marcell. 3 § 4 speaks of the sacrifice as still kept up in his time in November. Zonar. VIII 19 fin. Other evidence on the prevalence of human sacrifices at Carthage etc. [Plato] Minos 315^b. Ennius ann. 278 Poeni suos soliti dis sacrificare puellios. DS. XIII 86 § 3. XX 14 §§ 4—7. 65. Justin. XVIII 6 §§ 11 12. XIX 1 § 10. Plut. superstit. 13. Sil. IV 765—822. Sext. Emp. Pyrrh. III 208 (cited on 115). 221. Porph. abst. II 8. 56 to Iuppiter Latiaris. Ersch u. Gruber ser. I XXI 100 (the Roman Carthage). ser. 3 XXIV 420

(human victims offered to Astarte in Syria under Justinian). Of Christian writers see Tert. apol. 9. scorp. 7. Min. Fel. 13. 30 § 4. Arn. ii 68. Orig. Cels. v 27. Theophil. iii 8. Tatian 46 p. 165. Iustin. apol. ii 12 Otto. Clem. Al. protr. § 42. Eus. p.e. iv 15—21. Iaud. Const. 13 §§ 6—8 Heinichen. 16 § 10. Athan. adv. gent. 25. Cyr. adv. Iul. i 4. Prud. c. Symm. i 379. 396. ii 296. Among Saxons etc. Sid. ep. viii 6. Ennod. vit. Anton. ms. cited by Savaro on Sid. p. 507. Mosheim inst. mai. saec. i. p. 44. Le Nourry diss. de Minucio ix 3. Gieseler ch. hist. introd. § 9 n. 3. Lord Stanhope's miscell. with the characteristic letters of Peel and Macaulay. Until Hadrian human sacrifices are said to have been offered at the Eleusinia Porph. abst. ii 56. Lamprid. Comm. 9. Plin. xxx § 12 DCLVII demum anno urbis (=B.C. 97) . . *senatusconsultum factum est ne homo immolaretur palamque in tempus illud sacra prodigiosa celebrata*. Lact. i 21 § 1 *apud Cyprios humanam hostiam Iovi Teucrus immolavit idque sacrificium posteris tradidit: quod est nuper Hadriano imperante* [Porph. ii 54 55 says that the sacrifice offered first to Agrauios, then to Diomedes, was abolished by king Diphilos] *sublatum*.

117 INVENTRIX foundress Cic. in Vatin.

§ 23 *inventis auspiciis*.

UT IAM [see Madvig Cic. finn. iv § 66 p. 580.] H.A.J.M.] Madvig says 'iam particula in concedendo sic additur, ut significemus nos, omissis iis, quae aliter dici statuere possint, longius procedere.'

QUAE CARMINA TRADUNT 13—26. xiv 240 n. Tert. apol. 9 remitto fabulas Tauricas theatri suis; but Hdt. iv 103 speaks of the sacrifice as actually offered.

118 ULTERIUS i 147 n.

119 *modo* Hand Tursell. iii 634 'nihil impedit, quominus certe intellegas. nam opponi potest *quamvis*.' Quintil. xii 9 § 10 *hoc quidem quis hominum liberi modo sanguinis sustineat?* The force of the particle will be plain, if we change the form of the sentence: 'his si quo modo essent casu impulsus, ignoscendum erat.' "What calamity, if *nothing more*, drove these to the act?" ['May not *modo* be colloquial? I should just like to know.' J.B.M.] Weidner cites Cic. Tusc. v § 66 *quis est omnium, qui modo cum Musis habeat aliquod commercium?*

120 FAMES Simeon Seth p. 119 18 L some who δὲ ἀνδραγῆν λοιμοῦ (? λοιμοῦ) tasted human flesh, said that it resembled swine's flesh.

121 MONSTRUM xiii 60—70 n. Obseq. 40 records among prodigies in *laotomiis* homo ab homine adesus. *ex Sibyllinis in insula Cimolia sacrificatum per triginta ingenuos patrimonios et matrimonios totidemque virgines*.

122 ANNE not used by Iuv. in the 2nd clause of a disjunctive interrogation; as here vii 199; without preceding interrogation iv 78. vii 179. x 207.

122 123 ANNE ALIAM TERRA MEMPHITIDE SICCA INVIDIAM FACERENT NOLENTI SURGERE NILO? nonne ea est huius facinoris invidia, qua gravio-rem nullam, ne terra quidem M. s. N. f. n. s.? Would they, by any deed to which the last extremity of drought might drive them, bring any other (any greater) infamy on the Nile, as the cause of their desperation, and so mediately of their crime? The words *no. surg.* further define the *invidia*, they would complain of the Nile's unwillingness to rise cf. VM. v 7 § 2 *invidiam ei tamquam regnum affectanti fecerat. Invidiam facere* generally is to bring suspicion, odium, reproach on any one. Ov. m. iv 546—7 *utque parum iustae nimiumque in paecice saevae* | *invidiam fecere deae*. Sen. contr. 30 § 1 a son says to the supposed murderer of his father *et ad tua genua, dives, venissem* [to ask aid in my search for the culprit], *nisi timerem, ne invidiam tibi fieri*

dicores; to which his enemy replies § 11 'when I demanded to be accused, you hung back, saying, *I will accuse when I shall be able*: which shews that you wish 'invidiam mihi facere.' 33 § 15 *faciant invidiam alicui oculos desse, alicui manus*. Luc. II 35 36 Burm. Oud. and esp. *Corte nullis defuit aris | invidiam factura parens*. Petron. 107 Burm. *invidiam facis nobis ingenuos honestosque clamando*. Suet. Cal. 9 fin. 56. [Quintil.] decl. 12 § 28 (speaking of a case of *ἀνθρωποφῶν*) *caelestes auras contaminato spiritu polluimus et sideribus ac diei graves invidiam saeculo facimus*. ib. 8 § 14 *de fortuna queratur*, dis faciat invidiam. ib. 10 § 9 *sola mater filiam perdidit nec potest invidiam facere morti*. ib. 279 p. 543 *non vociferatione saltem invidiam facere apud populum conatus est*. Serv. Aen. II 365 (cf. Cuper obs. II 4) *videtur enim et dis invidiam facere qui templa sua violari cadaveribus passi sunt*. anth. lat. 83 40 41 R *quisquis mea vulnera deflet, | invidiam fecisse neget*. Rules were given by rhetoricians for the proper management of *invidia*; Quintil. XI 3 § 63 (vox) *paulum in invidia facienda lentior, quia non fere ad hanc nisi inferiores confugiunt*. ib. IX 2 § 85. IV 2 § 69. VI 1 § 14. Zeno Veron. serm. de Iob *scidit vestimenta sua, non ut Deo invidiam faceret, sed ut expeditus cum hoste pugnaret*. Mart. Cap. § 509 *cum Cicero volens crudelitatis invidiam facere ait 'gurgulionibus exsectis reliquerunt'*. ['Elphinstone hist. of India I 364 speaks of the custom by which Bramins seat themselves with a dagger or with poison at a man's door, and threaten to make away with themselves if he eats before he has complied with their demands.' J. C.] A rejected lover hanging himself before the door of his mistress *invidiam facit* Ov. m. XIV 696—761, with which legend Rohde der griech. Roman und seine Vorläufer (Leipz. 1876 80 81) compares Theokr. id. 23. Conon 24. On the word *invidia* cf. Stat. s. III 5 42. v 5 78. Mart. I 12 10 n.

MEMPHITIDE
123 NOLENTI SURGERE NILO Io. Bapt. Scortia S. J. de natura et incremento Nili Lugd. 1617. Tert. apol. 40 si Nilus non ascendit in arva, . . . statim '*Christianos ad leonem*' *adclamatur*. Rufin. h.e. XI 30 the rise of the Nile used to be registered in the temple of Serapis: when the idol was burnt, folk said that the god would no longer send abundance of waters. When an unusually high flood disappointed the prediction, the *ulna* or gauge was taken to 'the Lord of waters' in the church. cf. Liban. II 181 R. Hdt. II 19—25. DS. I 38—41. Sen. n. q. IV 1 2. VI 8 §§ 3—5 and Plin. v §§ 55—8 all collect opinions on the cause of the Nile's overflow. Plin. § 58 of the dependence of Egypt on the river's rise in XII *cubitis famem sentit, in XIII etiam-num esurit, XIII cubita hilaritatem adferunt, XV securitatem, XVI delicias. maximum incrementum ad hoc aevi fuit cubitorum XVIII Claudio principe, minimum v Pharsalico bello, veluti necem Magni prodigio quodam flumine aversante*.

124 CUMBRI VIII 249—253 n.
BRITONES Hor. c. III 4 33 *Britannos hospitibus feros*. Ov. am. II 16 39 40 joins Britons with Scythians and Cilician pirates and the rocks red with Prometheus' blood. Claud. Get. 560 *dira Britannia*. Mart. XI 21 9 *Britōnis*. It has been disputed (Orelli inscr. 804 n. Freund lex. s.v.) whether Britones=Britanni; but see Aus. epigr. 109—114, esp. 111 *Sylvius iste bonus fertur ferturque Britannus. | aut Brito hic non est Sylvius, aut malus est*. Markl. conl. *Teutones*.

125 SAUROMATAE (II 1) or Sarmatae inhabited the east of Prussia and Poland, Russia and Circassia. Hdt. IV 117. Ov. tr. III 10 5 *Sauromatae cingunt fera gens*. Flor. II 29=IV 12 § 20 *tanta bar-*

baria est, ut nec pacem intellegant.

QUE XIII 44 n.

here we have *nec—nec—que—aut*, where *nec* would have been more regular throughout cf. Tibull. iv 1 138—146 *nec—nec—que*. Hor. c. iii 1 41—4 *nec—nec—nec—que*. Aen. iv 337—9 *neque—nec—aut*. Hand Tursell. i 543 seq. iv 140. Obbar in Philol. vi 152.

AGATHYRSI Hdt. iv 100 places them on the banks of the Maris (Marosch) i.e. in Transylvania: ib. 104 ἀβρότατοι ἄνδρες εἰσι καὶ χρυσοφόροι τὰ μάλιστα. Aen. iv 146 *picti*. Amm. xxxi 2 § 14 *Gelonis Agathyrsi collimitant*. Avien. descr. orb. 455 *proceros*. cf. 447. De-Vit onomasticon. Pape-Benseler Eigennamen.

126 SÆVIT RABIE neatherd banditti in the neighbourhood of Damietta Eratosth. in Strabo 802. Ach. Tat. i 11—18. Xen. Eph. iii 12. iv 1. Heliod. i 5—7. 28 29. ii 17. 20. 22. vi 13. DCass. lxxi 4 § 1 A.D. 172 these βούκοι cut to pieces a Roman centurion and his companion, ἐπὶ τε τῶν σπλάγγνων αὐτοῦ συνώμοσαν καὶ ἐκεῖνα κατέφαγον. § 2 Avidius Cassius did not venture διὰ τὴν ἀπρόνοιαν καὶ τὸ πλῆθος αὐτῶν to attack them until he had sown discord among them. Amm. xxii 16 § 23 the Egyptians *ad singulos motus excandescientes, controversi et repositos accerimi*. *erubescit apud eos siqui non infitendo tributa plurimas in corpore vibices ostendat, et nulla tormentorum vis inveniri adhuc potuit, quae obdurato illius tractus latroni invito elicere potuit, ut nomen proprium dicat*. Hier. vit. Hil. 43.

INBELLE Strabo 819 οὐ γὰρ εἰσιν οὐτ' αὐτοὶ Αἰγύπτιοι πολεμισταί, καίπερ ὄντες παμπληθεῖς, οὐτε τὰ πέριξ ἐθνῶν. Ach. Tat. i 14 fin. ἀνὴρ γὰρ Αἰγύπτιος καὶ τὸ δειλόν, ὅπου φοβεῖται, δεδοῦλωται, καὶ τὸ μάχιμον, ἐν οἷς θαρρεῖ, παρώξυνται· ἀμφοτέρω δ' οὐ κατὰ μέτρον, ἀλλὰ τὸ μὲν ἀσθενέστερον δυστυχεῖ, τὸ δὲ προκετέστερον κρατεῖ.

here named x 171 n. v 153.

127 PICTILIBUS SOLITUM DARE VELA PHASELIS from Verg. g. iv 287—9 *Pellae gens fortunata Canopi* | . . . *circum pictis vehitur sua rura phaselis*. Luc. iv 136 *conseritur bibula Memphis cymba papyro*. on the paper boats see Wilkinson iii 184—9. The whole Delta was intersected by canals Strabo 788 αὐτὰ κατὰ ῥαστώνην πλέονται τοσαύτην, ὥστε καὶ ὁστράκινα ἐνίοις πορθμεία.

DARE VELA PHASELIS Mühlmann s. v. do col. 489 490. Ov. m. iii 639 *pictae dare vela carinae*. oftener *dare vela abs.* or with *ventis*.

PHASELIS Ov. Pont. i 10 39. Sen. Herc. Oet. 695 = 699. a light long skiff, shaped like a French bean. The want of wood in Egypt led to the use of such makeshifts Schenkel Bibel-Lexikon v 219. 'These despicable weaklings who go paddling about in their earthen canoes, are yet possessed by a fury fiercer than that of the rudest savages.' Luc. cited on i 89.

128 REMIS INCUMBERE Verg. Ov. Curt. in Mühlmann col. 611 fin.

131 SIMILES IRA ATQUE FAMES 120. from mere passion the Egyptians commit crimes great as any to which starvation could compel them.

131—174 sympathy between man and man is natural; this should distinguish man from brute beast; yet we see the most savage beasts less fierce against their kind, than man against man.

132 FATETUR x 172.

132 133 NATURA LACRIMAS DEDIT Aesop in Themist. 359* Prometheus mixt the clay, of which he moulded man, not with water, but with tears. Plin. vii § 2 of nature *hominem tantum nudum et in nuda humo natali die abicit ad vagitus statim et ploratum nullumque tot animalium aliud ad lacrimas et has protinus vitae principio* . . . § 3 *flens animal ceteris*

imperaturum . . . § 4 *hominem nihil scire nisi doctrina, non fari, non ingredi, non vesci*, breviterque non aliud naturae sponte, quam flere. cf. Sen. cons. Polyb. 4 = 23 § 3. cons. Marc. 11 § 4 *fletu vitam auspicatum*. anth. Pal. x 84. "Nature gave men tears and speech to distinguish them from beasts" Theophr. (? motto to the patriot Arndt's Geist der Zeit 1806).

133 *HAEC NOSTRI PARS OPTIMA SENSUS proverb in Zenob. i 14 ἀγαθὸν δ' ἀριδάρκεις ἀνδρες ἐπὶ τῶν σφόδρα πρὸς ἑλεον ῥεῶντων*. Leutsch cites Eur. Hel. 950. Ino fr. 16. Quintil. decl. 9 § 13 of nature *praeter cetera animalia induit nostris pectoribus quamdam societatem, quae mutuo gaudere congressu, contrahere populos, condere urbes edocuit, et cum mentibus nostris varios imposuerit motus, nullum profecto meliorem benevolentia tribuit adfectum*.

134 *IUBET natura of. 138.*

134 135 *CAUSAM DICENTIS AMICI SQUALOREMQUE REI i.e. sq. am. ca. dicentis reique*. Hor. c. ii 19 28 *pacis eras mediusque belli*. iii 1 12 *moribus hic meliorque fama*. It is better however, with Friedländer, to accept Kiaer's conl. *squalorem atque rei*.

CAUSAM DICENTIS REIQUE Cic. re p. v 1 (in Aug. c. D. ii 21 § 3) *cuius tanti mali non modo reddenda ratio nobis, sed etiam tamquam reis capitis quodam modo dicenda causa est*.

135 *SQUALOREM REI VII 146 n.* Cic. Brut. § 90. orat. § 131. p. Flacco § 106. p. Mil. § 92 cl. Plut. Cic. 35. Porcius Latro in Sen. contr. 30 § 7 *per has lacrimas, per hunc squalorem, per haec necessaria omnibus periclitantibus instrumenta*. It was said of Scipio Africanus Minor (Gell. iii 4 § 1) that he *cum esset reus, neque barbam desisse radi neque non candida veste uti neque fuisse cultu solito reorum*. Quintil. iv 1 § 28 difference between preface and epilogue *quod in ingressu parcius et modestius praetemptanda sit iudicis misericordia, in epilogo vero liceat totos effundere adfectus et fictam orationem induere personis et defunctos excitare et pignora reorum producere*. vi 1 § 33 *at sordes et squalorem et propinquorum quoque similem habitum scio profuisse et magnum ad salutem momentum preces adtulisse. quare et obsecratio illa iudicum per carissima pignora, utique si et reo sint liberi coniux parentes, utilis erit, . . .*

§ 34 *stratum denique iacere et genua complecti*. xi 3 § 174 it belongs to the peroration reos excitare, pueros attollere, propinquos producere, vestes laniare. Ios. ant. xiv 9 § 4 p. 541 49 Dind. τὰς δούρας δῆπορ' οὖν ἀφίκεται εἰς τοῦτο τὸ συνέδριον κριθησόμενος, ταπεινὸς παρίσταται καὶ σχήματι δεδοικότες καὶ ἑλεον θηρωμένου παρ' ἡμῖν, κόμην τε ἐπιθρέψας καὶ ἐσθῆτα μέλαιναν ἐνδεδυμένος. but Herod, though accused of murder, came in purple, with his hair trimmed, at the head of troops. Mart. x 36 3 *barba reorum*. Max. Tyr. or. 11 § 7 of a divine judge *ἐξεταστής καὶ λογιστὴς ἐφέστηκε ταῖς ἐκάστον εὐχαῖς πικρός, εὐθύνων τῷ τοῦ συμφέροντος μέτρῳ τὰ δά· οὐδὲ αὐτὸν μεταχειριεῖ ἀναβιβασάμενος ὥσπερ εἰς δικαστήριον τὰς ὁρέξεις τὰς σὰς ἐλεεινὰ φεγγομένας, οἰκτερον βοῶσας, πολλὴν τὴν κόνην καταχομένας τῆς κεφαλῆς*. Salvian. ep. 4 § 15 after the words cited vii 146 n. *scilicet ut qui superiora causae verbis iam exoraverant, posteriora rebus ipsis perorarent*. dig. xlvii 10 39 *vestem sordidam rei nomine in publico habere capillumve summittere nulli licet, nisi ita coniunctus est adfinitati, ut invitus in reum testimonium dicere cogi non possit*. cf. ib. 15 § 27. Marquardt v (2) 201. Savaro on Sidon. ep. i 7 p. 53.

PUPILLUM Quintil. vi 2 § 14 amongst *coniunctae maxime personae*, between father and son on the one side, husband and wife on the other, *tutoris adversus pupillum . . . moderatio*, xi 1 § 59 *nec causanti pupillo sic*

tutor irascatur umquam, ut non remaneant amoris vestigia et sacra quaedam patris eius memoria. [Quintil.] decl. 346. Suet. Galba 9 a tutor poisoned his pupillus, to obtain the inheritance; Galba ordered him to be crucified; when he appealed to the laws and declared himself a Roman citizen, Galba, to save his dignity, ordered a cross to be brought painted white and much higher than the rest.

135 136 PUPILLUM AD IURA VOCANTEM CIRCUMSCRIPTOREM I 46 n. VI 629. x 222—3 n. Cato in Gell. v 13 § 4 maiores sanctius habere defendi pupillos, quam clientem non fallere. Pers. II 12 13. Sen. ep. 97 § 11 laetatur ille circumscriptioe furtoque nec ante illi culpa quam culpa fortuna displicuit. [Quintil.] decl. 330 p. 672 B circumscribuntur et servorum artibus patres et mendacis filiorum. Tert. apol. 22 med. deos istos captis et circumscriptis hominum mentibus commendat. id. adv. Marc. I 27 pr. II 7 circumscriptorem colubrum. The fraudulent guardian might be deposed from his office by an *accusatio suspecti tutoris* which was as old as the XII Tables, and might be brought before the praetor (dig. xxvi 10 1), but not by the pupillus himself *ibid.* 7. In the text therefore the ward himself does not bring the action, he is not in his own *tutela*, for he has not assumed the *toga virilis*, as his girlish locks prove. Rein Privatr. 529 530. After the ward arrived at the age of puberty, the guardian was compelled to give him an account of the way in which he had fulfilled his office, and to make good any losses which the property had sustained Gaius I § 191. cod. v 51 2. On the *actio rationibus distrahendis* i. e. demand for a settlement of accounts between guardian and ward see Rein 530—1.

AD IURA VOCANTEM XIII 107 ad *delubra* vocantem.

137 ORA PUELLARES FACIUNT INCERTA CAPILLI Holyday 'when the lad's locks with tears so flow, | that by the face the sex we cannot know.' Lucr. IV 1053 puer membris muliebribus. Hor. c. II 5 21—24. Ov. m. VIII 322—3. IX 712—3. Mart. IX 36 11 at tibi si dederit vultus coma tonsa viriles. Stat. s. II 6 38—40 non tibi femineum vultu decus, oraque supra | mollis honos, quales dubiae post crimina formae | de sexu transire iubent. Stat. Ach. I 336—7. Aus. epigr. 107 dum dubitat Natura mater faceretne puellam, | factus es o pulcher paene puella puer. epitaph. 33 3. Lucian d. d. 23 1 θήλυς καὶ ἡμιάνδρως καὶ ἀμφίβολος τὴν ὄψιν. οὐκ ἂν διακρίνας ἐστὶ ἐφηβός ἐστιν εἴτε καὶ παρθένος. anth. lat. 1569 Meyer (not in R) seu puerum vidi formosum sive puellam | formosam, sit uter sexus enim dubito. | inter utrumque decus formae dubitare coactus | contra grammaticos ne faciam, vereor. | seu pulcher seu pulchra mihi dicatur et errem, | Musa soloecismi nostra futura rea est. Similar passages on the difficulty of distinguishing brothers etc. in Wagner (or Forbiger) and Hofman Peerlkamp (p. 260) on Aen. x 291—2. Markland on Stat. s. II 6 39.

138 FUNUS ADULTAE cf. Soph. Ant. 813—6. 867. 876. 917—920 ἄλεκτρον, ἀνυμέναιον, οὗτε του γάμου | μέρος λαχούσαν οὗτε παιδείου τροφῆς, | ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἡ δύσμορος | ᾧσ' ἐς θανόντων ἔρχομαι κατασκαφάς.

139 INFANS on the *superstitious* feeling with which the Romans regarded the death of children before their parents cf. x 241 n. Aen. VI 426—9.

140 MINOR too young for III 203 n.

IGNE ROGI Luc. VII 799 invidet igne rogi miseris. Plin. VII § 72 hominem prius quam genito dente cremari mos gentium non est. cf. § 68 editis primores septimo mense gigni dentes . . . haud dubium est. Plut. cons. ad ux. II p. 612^a τοῖς γὰρ αὐτῶν νηπίοις ἀποθανοῦσιν οὗτε χόας ἐπιφέρουσιν οὐτ' ἄλλα θρώσι περὶ αὐτά, οἷα εἰκὸς ὑπὲρ θανόντων ποιεῖν

τοὺς ἄλλους. Fulgent. exp. serm. ant. 7 pp. xviii xix 37 *Lohrs suggrundaria antiqui dicebant sepulchra infantum, qui necdum xl dies implessent, quia nec busta poterant dici; eo quod ossa quae comburentur non erant nec tanta immanitas cadaveris qua locus tumesceret. unde et Rutilius Geminus in Aetianactis tragoedia ait: melius suggrundarium miser quaeisieris quam sepulchrum.* Marquardt v (1) 376.

FACE DIGNUS worthy to act as δαδούχος in the Eleusinian mysteries. vi 50 paucae adeo Cereris vittas contingere dignae. xiv 219 n. Tibull. iii 5 7 8. Ov. f. iv 494 *hinc Cereris sacris nunc quoque taeda datur.* The 6th day of the greater Eleusinia (20 Boëdromion) was called *laryx*, on which priests, magistrates and the mystae marched from Athens to Eleusis, bearing corn, agricultural implements and torches, and there kept up a παννυχίς (Preller in Pauly Eleusinia 97—100. Soph. OC. 1049 —52. Eur. Ion 1075—86. Aristoph. ranæ 340—352. 370—97. Lact. i 21 § 24. Fulg. myth. i 10 of Proserpine *hanc etiam mater cum lampadibus raptam quaerere dicitur, unde et lampadum dies Cereri dedicatus est.* Stat. s. iv 8 50 51 *Actaea Ceres, cursu cui semper anhelō | votivam taciti quassamus lampada mystae.* Lamprid. Alex. Sev. 18 § 2 in *Eleusinis sacris dicitur, ut nemo ingrediatur nisi qui se innocentem novit.* Greater strictness of life was expected from the initiated DS. v 48 of the Samothrakian mysteries *γίνεσθαι φασὶ καὶ εὐσεβεστέρους καὶ δικαιότερους καὶ κατὰ πᾶν βελτίονας ἑαυτῶν τοὺς τῶν μυστηρίων κοινωνήσαντας.* Sen. Hf. 301. Hippol. 106 seq. schol. Aphthon. 13 Walz rhett. ii 62 20 *νόμος τὸν μέλλοντα δαδούχων δοκιμάζεσθαι.* Cic. legg. ii § 36 of all the noble and divine services of Athens to mankind, *nil melius illis mysteriis, quibus ex agresti inmanique vita exculiti ad humanitatem et mitigati sumus.* Suet. Nero 34 *Eleusinis sacris, quorum initiatione impii et scelerati voce praeconis summoventur, interesse non ausus est.* Capitolin. M. Ant. phil. 27 § 1 *Athenis fuit et initialia Cereris adit, ut se innocentem probaret.* Orig. Cels. iii 59 Celsus contrasts the Christian invitation of sinners, thieves, poisoners, housebreakers etc. to the kingdom of heaven with the proclamation in the mysteries: *οἱ μὲν γὰρ εἰς τὰς ἄλλας τελετὰς καλοῦντες προκηρύττουσι τὰδε· ὅστις χεῖρας καθαρὰς καὶ φωνὴν συνετός· καὶ αὖθις ἕτεροι· ὅστις ἀγνός ἀπὸ παντός μύσους καὶ δῖψ ἢ ψυχὴ οὐδὲν σύνοιδε κακὸν καὶ δῖψ εὐ καὶ δικαίως βεβίωται. καὶ ταῦτα προκηρύττουσιν οἱ καθάρσια ἀμαρτημάτων ὑπισχνούμενοι.* Liban. iv 356 R. The inscription (Porph. abst. ii 19) over the temple of Epidaurus *ἀγνὸν χρή ναοῖο θυώδεος ἐντὸς λόντα | ἐμμεναι· ἀγνεῖη δ' ἔστι φρονεῖν δαία,* stands, as Döllinger says, too much alone, and is attested too late, to weigh very heavily in favour of the moral influence of the mysteries. Lobeck Aglaophamus bk. i esp. pp. 15—17. 73—6. Claudius endeavoured (Suet. 25) to remove the Eleusinian mysteries to Rome: Hadrian (Spartian. 13 § 1) *Eleusinia sacra exemplo Herculis Philippique suscepit.* AV. Caes. 14 § 4. CIG 434. HSt. δαδούχῳ. δαδουχία. δαδούχος. Hermann gottesd. Alterth.* § 55 13 and 22.

141 ARCANAE schol. 'arcana dicit mystica, cum in templo Cereris sibi invicem facem cursores tradunt.' Preller understands here and in Stat. l. c. a *λαμπαδοδρομία*, cl. Sen. Hipp. (or Phaedra) 110—2 Peiper. Hf. 304—6 Peiper *tibi frugum potens secreta reddam sacra. tibi muta fide | longas Eleusin tacita iactabit faces.*

142 ULLA ALIENA SIBI CREDIT MALA from Ter. haut. 77 *homo sum: humani nil a me alienum puto.* The verse deservedly became proverbial Cic. legg. i § 33. off. i § 30. Sen. ep. 88 § 30 (of humanitas) *nullum alienum malum*

putat. 95 § 51 quae damus praecepta? ut parcatur sanguini humano? quantum est ei non nocere, cui debeas prodesse! magna scilicet laus est, si homo mansuetus homini est. praecipiemus ut naufrago manum porrigat, erranti viam monstret, cum esuriante panem suum dividat!... § 52 membra sumus corporis magni. natura nos cognatos edidit, cum ex eadem et in eadem gigneret. haec nobis amorem indidit mutuum et sociabiles fecit... § 53 ille versus et in pectore et in ore sit: homo...puto. habeamus in commune, quod nati sumus. societas nostra lapidum fornicationi simillima est, quae casura, nisi invicem obstaret, hoc ipso sustineretur. id. de ira II 31 § 6 illud ante omnia cogita, foedam esse et execrabilem vim nocendi et alienissimam homini, cuius beneficio etiam saeva mansuescunt... § 7 nefas est nocere patriae: ergo civi quoque, nam hic pars patriae est. sanctae partes sunt, si universum venerabile est. ergo et homini, nam hic in maiore tibi urbe civis est. quid si nocere velint manus pedibus? manibus oculi? ut omnia inter se membra consentiunt, quia singula servari totius interest, ita homines singulis parcent, quia ad coetum geniti sunt. salva autem esse societas nisi custodia et amore partium non potest. Wetstein on 1 Cor. 12 26. Gataker on Anton. VII 13. Aug. ep. 155=52 § 14 speaking of loving one's neighbour proximus sane hoc loco non sanguinis propinquitate, sed rationis societate pensandus est, in qua socii sunt omnes homines. nam si pecuniae ratio socios facit, quanto magis ratio naturae, non negotiandi, sed nascendi lege communis! hinc et ille comicus (sicut luculentis ingeniis non desit resplendentia veritatis), cum ab uno sene alteri seni dictum componeret, 'tantumne ab re tua est oti tibi, | aliena ut cures ea, quae nil ad te attinent?' responsum ab altero reddidit: 'homo...puto.' cui sententiae ferunt etiam theatra tota plena stultis indoctisque applausisse. ita quippe omnium affectum naturaliter attingit societas humanorum animorum, ut nullus ibi hominum nisi cuiuslibet hominis proximum se esse sentiret. Ambr. off. III § 45 fin. homo impugnat, qui nihil a se alienum debet credere quidquid humani est.

143 MUTORUM VIII 56. Sen. de ira II 8 § 3 hoc autem uno ab animalibus mutis differunt, quod illa mansuescunt alentibus, horum rabies ipsos a quibus est nutrita, depascitur. id. ad Marc. 12 § 2 ex visu tactuque et blanda adulatione mutorum. id. ep. 124 § 16 ad muta non pertinet. Haase ind. Sen. Quintil. I 2 § 20. Chalcid. comm. Tim. 220 p. m. habent quippe etiam muta vim animae principalem. Hottinger-Ochsner eclogae Cic. (1828) p. 177 has many exx. from Sen.

144 seq. Cic. legg. I § 26 nam cum ceteras animantes [natura] abieciisset ad pastum, solum hominem erexit ad caelique quasi cognationis domiciliique pristini conspectum excitavit. cf. id. n. d. II § 140 Davies. Clem. Al. paed. III 7 § 37.

146 Cic. legg. I § 22 seq. CAELESTI Cic. ibid. § 24. Tusc. I § 65 seq. Aen. VI 730—1 igneus es ollis vigor et caelestis origo | seminibus. DEMISSUM Stat.

TH. XI 274 caelo demissa lues. 147 PRONA ET TERRAM SPECTANTIA from Ov. m. I 84—6 pronaque cum spectant animalia cetera terram, | os homini sublime dedit caelumque videre | iussit et erectos ad sidera tollere vultus. Xen. mem. I 4 § 11 think you not that the gods care for men? οἱ πρῶτον μὲν μόνον τῶν ζῴων ἀνθρώπων ὀρθὸν ἀνέστησαν· ἡ δὲ ὀρθότης καὶ προορᾶν πλείον ποιεῖ δύνασθαι καὶ τὰ ὑπερθεῖν μᾶλλον θεᾶσθαι. Aristot. part. an. IV 10 § 8 p. 686 a 27 ὀρθὸν μὲν γὰρ ἐστὶ μόνον τῶν ζῴων διὰ τὸ τὴν φύσιν αὐτοῦ καὶ τὴν οὐσίαν εἶναι θείαν· ἔργον δὲ τοῦ θεοτάτου τὸ νοεῖν καὶ φρονεῖν· τοῦτο

δ' οὐ ῥάδιον πολλοῦ τοῦ ἀνωθεν ἐπικείμενου σώματος· τὸ γὰρ βάρος δυσκίνητον ποιεῖ τὴν διάνοιαν καὶ τὴν κωὴν αἰσθησιν. διὸ πλείονος γνωσμένου τοῦ βάρους καὶ τοῦ σωματώδους ἀνάγκη ῥέπειν τὰ σώματα πρὸς τὴν γῆν κ.τ.λ. Cic. ll. cc. Sall. Cat. 1 § 1. Sen. ot. sap. 32 § 3. ep. 92 § 30 (cf. § 7). Aetna 223—7. Pers. ii 61 ο curvae in terras animae et caelestium inanes! Sil. xv 84—7. Mamertin. paneg. xi 23. Minuc. Oct. 17 § 3 with comm. Galen de usu part. iii 2 § (iii 179. 182 K, cf. Sir T. Browne vulgar errors iv 1) notes that the spine of birds, as of quadrupeds, is at right angles with the legs, but in man alone ἐπὶ μᾶς εὐθείας ἐκτέταται. Yet he rejects the commonplace (p. 182) τὸ δ' οἰεσθαι διὰ τοῦτο ὀρθῶς ἐστάναι τὸν ἀνθρώπον, ἢ εἰς τὸν οὐρανὸν ἐτοίμως ἀναβλέπει καὶ λέγειν ἔχει 'ἀνταναγέω πρὸς Ὀλυμπον ἀταρβήτοις προσώποις,' ἀνθρώπων μὲν ἔστιν οὐχ ἑωρακέντων οὐδεπώποτε τὸν καλούμενον οὐρανοσκόπον ἰχθύν· ὡς οὗτος γε, κἂν εἰ μὴ βούλοιτο, πρὸς τὸν οὐρανὸν δεῖ βλέπει, ἀνθρώπος δὲ εἰ μὴ τὸν τράχηλον ἀνακλᾷσει εἰς τοῦτίσω, τὸν οὐρανὸν οὐκ ἂν ποτε θεόσαιοιτο. Asses, he adds, and birds can also throw back their necks and look up to heaven. Euryphamus in Stob. fl. ciii 27 (iv 10 19 M) τὸ ὀρθῶς ἀπὸ γᾶς ἀνακεκλίσθαι καὶ εἰς τὸν οὐρανὸν ἀποβλέπειν καὶ θεῶν τῶν ἀνωτάτω νοητικὸς ἡμεν, ταῦτα δὲ καὶ τὰς ἐκ τῶν θεῶν ἐπικουρήσιος τέτευχε. Cyp. ad Demetr. 16. Lact. ii 1 §§ 13—19, where Bünem. cites many other passages from Lact. id. de ira Dei 20 § 10 *cumque illos Deus artifex ore sublimi statu recto figuratos ad contemplationem caeli et notitiam Dei excitaverit, curvare se ad terram maluerunt et pectus humi repere*. § 11 *humilis enim et curvus et pronus est, qui ab aspectu caeli Deique patris aversus terram, quam calcare debuerat, id est de terra ficta et formata veneratur*. Prud. apoth. 202—3 Weitz. c. Symm. ii 260—4. Aug. de gen. c. Man. i § 28 fin. de gen. ad litt. vi § 22 fin. de gen. ad litt. imperf. § 60 *nisi forte quod ad intuentium caelum figura humani corporis erecta est, valet aliquid etiam ut corpus ipsum ad similitudinem Dei factum credatur; ut quemadmodum a Patre illa similitudo non avertitur, ita corpus humanum a caelo non sit aversum, sicut aliorum corpora animalium aversa sunt, quia prona in alvum prosternuntur*. Bernard in cantic. serm. 24 § 6. Sen. ep. 94 § 56. Alcim. Avit. i 69.

148 149 INDULSIT COMMUNIS CONDITOR ILLIS TANTUM ANIMAS, NOBIS ANIMUM QUOQUE Non. p. 426 *animus est quo sapimus, anima qua vivimus*. Attius Epigonis: *sapimus animo, fruimur anima: sine animo anima est debilis*. Varro Andabatis: *in reliquo corpore ab hoc fonte diffusa est anima: hinc animus ad intelligentiam tributus*.

150 151 for rhythm cf. xi 110 111. for the thought i 142 n. Luc. v 925—1457. Cic. p. Sest. § 91. de rep. i c. 25. Hor. a. p. 391—407. s. i 3 99—106. Aristot. eth. N. i 5=7 p. 1097 b 11 φύσει πολιτικὸς ἄνθρωπος. id. pol. i 2 p. 1253 a 7 διότι δὲ πολιτικὸν ὁ ἄνθρωπος ζῶν πάσης μελίτης καὶ παντὸς ἀγελαίου ζῴου μᾶλλον, δῆλον. οὐθὲν γὰρ, ὡς φαμέν, μάτην ἢ φύσει ποιεῖ, λόγον δὲ μόνον ἀνθρώπος ἔχει τῶν ζῴων (Iuv. 143 seq.). ib. i. 15 τοῦτο γὰρ πρὸς τᾶλλα ζῷα τοῖς ἀνθρώποις ἴδιον, τὸ μόνον ἀγαθὸν καὶ κακὸν καὶ δικαίον καὶ ἀδίκον καὶ τῶν ἄλλων αἰσθησιν ἔχειν. G. C. Lewis observ. in politics ii 275—284.

ADPECTUS Arist. ib. iii 9 p. 1280 b 38 of social intercourse τὸ δὲ τοιοῦτον φιλίας ἔργον. Sen. de ira i 5 § 2 homo in adiutorium mutuum generatus est. Gataker on Anton. ii § 1. G. C. Lewis ib. i 15—17.

151 DISPERSOS TRAHERE IN POPULUM Cic. de inv. i § 2 *dispersos homines in agris et in tectis silvestribus additos ratione quadam compulit unum in locum et congregavit*, cet. cf. Tusc. v § 5.

152 vi 2 seq.

Lucret. v 955—7.

153 Lucr. ib. 1108—9.

154 TUTOS SOMNOS Lucr. ib. 982—7.

157 DEFENDIER I 169 n. *duelhi*. x 138 n. *induperator*. Pers. i 28 *dicier*. III 50 *fallier*. Sulpic. 51 *defendier*. 64 *dignarier*.

159 IAM SERPENTUM MAIOR CONCORDIA Quintil. cited 20 n. *cet*. Aesch. suppl. 226 *δριβος δριβς ουκ αν ἀγρευοι φαγών*. prov. in Varr. l. l. VII § 31 *canis caninam non est*. Hor. epod. 7 11 12 *neque hic lupis mos nec fuit leonibus | numquam nisi in dispar feris*. Sen. ep. 95 § 31 *non pudet homines, mitissimum genus, gaudere sanguine alterno et bella gerere gerundaque liberis tradere, cum inter se etiam mutis ac feris pax sit*. id. clem. i 26 § 3 *quae alia vita esset, si leones ursique regnarent? | si serpentibus in nos ac noxiosissimo cuique animalis daretur potestas? | § 4 illa rationis expertia et a nobis inmanitatis crimine damnata abstinent suis et tuta est etiam inter feras similitudo*. id. de ira II 8 § 3. Plin. VII § 5 *cetera animantia in suo genere probe degunt. congregari videmus et stare contra dissimilia. leonum feritas inter se non dimicat. serpentium morsus non petit serpentes. nemaris quidem beluae ac pisces nisi in diversa genera saeviunt. at, Hercule, homini plurima ex homine sunt mala*. paroem. i 428 Leutsch *κυνων ουκ ἀπτεται*. Plut. qu. Rom. 93 *πέτεινός γάρ οὐδεις ἐώρακε γύπα γευόμενον, ὡς ἀετοί καὶ λέρακες μάλιστα τὰ συγγενῇ διώκουσι καὶ κόπτουσι*. Ambr. off. III § 45. Truer descriptions of 'Nature, red in tooth and claw' in Erasm. adag. 'piscis magni parvulos comedunt.' 'piscium vita.' Hes. op. 276—280 the son of Kronos appointed this law for men *ιχθύσι μὲν καὶ θηροῖ καὶ οἰωνοῖς πετεηνόις | ἐσθειν ἀλλήλους, ἐπεὶ οὐ δίκη ἐστὶν ἐν αὐτοῖς, | ἀνθρώποισι δ' ἔδωκε δίκην, ἣ πολλὸν ἀρίστη | γίγνεται*. Varro Marcopolis fr. 289 Bücheler *qui pole plus urget, piscis ut saepe minus | magnu' comest, ut aves enicat accipiter*. Ael. n. a. IV 44 Egyptians tame cats, crocodiles, hawks, and they remain loyal, but man, a creature endowed with reason and prudence and reverence and entrusted with a blush (*ἐρόθημα πιστευθέν*), becomes his friend's enemy, and on the slightest trivial occasion spits out (*ἐξέπρυσσε*) secrets committed to him. G. C. Lewis observ. and reasoning in politics i 27 who cites ib. 25 erroneous assertions of the instinctive abhorrence of incest in lower animals.

163 TIGRIDE XII 28 n. *Iside*.

Serv. Aen. x 166 condemns this imparisyllabic form, though he cites Luc. v 405 for it.

165—171 man's rage can no longer be appeased with the sword, though the first smiths knew nothing even of that; now we see people who are not content with the death of their enemy, but must feast upon his body.

FERRUM LETALE INCUDE

NEFANDA Verg. g. II 539 540 under Saturn *necdum etiam audierunt inflari classica, necdum | inpositos duris crepitare incudibus enses*. Sen. ben. VII 10 § 2. Plin. XXXIV § 138.

166 PRODUXISSE Cypr. ep. 69 § 8 *turibula quoque ipsa . . . conflata atque igne purgata in laminas ductiles producuntur*.

PARUM EST [Quintil.]

decl. 9 § 12 *parum est quod* (ter). Gron. on Plin. XXI c. 13 § 78. exx. from Liv. in Heerwagen XXI 44 § 7. Burm. on Ov. her. 3 25. Tert. idol. 7. Plin. XXXIII § 4.

166 167 SARCOLA MARRIS III 811. The *sarculum* was a hoe, used for drawing the earth over the seed sown (Colum. II 11 § 10 *taciunt semina et sarculis adobruunt*), for stirring the ground about the roots of

the crops (Plin. xviii §§ 184—6) and as a substitute, in shallow soils, for the plough (ib. § 178 *montanae gentes sarculis arant*): some were two-pronged (Pallad. i 43 § 3 *sarculos vel simplices vel bicornes*). It appears to have been lighter than the *marra* Plin. xviii § 146 *protinus altitudine unciali herbis omnibus liberanda est, manu potius quam sarculo . . . § 147 ad trimatum [debet] marris ad solum radi*. cf. xix § 109 *sarculo leviter convelluntur radices*. xviii § 241 *levi sarculo purgare verius quam fodere*. The *marra* was a pick-axe, an indented hoe with a broad head Colum. x 72 *penitus latis eradere viscera marris*: the ground was first broken by it, before the *sarculum* was used ib. 88 seq. *mox bene cum glaebris vivacem caespitis herbam | contundat marrae vel fracti dente ligonis, | . . . tunc quoque trita solo splendentia sarcula sumat | angustosque foros adverso limite ducens | rursus in obliquum distinguat tramite parvo*. Rich (companion) has cuts of what he supposes to be *marrae* and *sarcula*.

167 *coquere* Aen. vii 636 *Forbiger recoquunt patrios fornacibus enses*. Bentley on Hor. c. i 35 39. Drakenb. on Sil. iv 12.

168 *PRIMI FABRI* the brazen race Arat. phaen. 131 of *πρώτοι κακόεργον έχαλκεύσαντο μάχαιραν*. Tibull. i 3 47 48.

EXTENDERE Plin. xiii § 82 of paper *extenditur malleo*.

169—171 *QUORUM NON SUFFICIT . . . SED CREDIDERINT* Prop. ii = iii 16 29 30 *adspice quid . . . invenit . . . | arserit et quantis*.

172 *QUO NON FUGERET* ii l. 153 seq.

173 *CUNCTIS ANIMALIBUS ABSTINUIT QUI TAMQUAM HOMINE* xiv 98 n. DS, xx 58 § 5 certain African barbarians worship apes τοῖς δ' ἀποκτείνανσι τοῦτο τὸ ζῷον ὡς ἡσεβηκόσι τὰ μέγιστα θάνατος ὤριστο πρόστιμον' it became a proverb ἐπὶ τῶν ἀνατὶ κτεινομένων δι' ἐπιθήκου αἷμα ἀποτίσειαν. Zeller i⁴ 292—4 on the age of these prohibitions. Ov. m. xv 72—82. According to Aristoxenus (DL. viii § 20 = fragm. 7 Müller. cf. Gell. iv 11 § 6 *porculus quoque minusculis et haedis tenerioribus victitasse idem Aristoxenus refert*. Ath. 418^a) Pythagoras enjoined abstinence only from the wether and the ox used in ploughing: according to Aristotle (Gell. l. c. § 12. DL. viii § 19. cf. ib. 33. Porph. vit. Pyth. 34. abst. i 19—24. 26 27. Iambl. vit. Pyth. §§ 85. 98. 106—9), only from certain parts of animals and some kinds of fish: according to others, from every kind of flesh DL. viii §§ 8. 13. 20. 22. Iambl. vit. Pyth. §§ 54. 68. 85. 107—8 (where he speaks of it as an esoteric doctrine). 150. Eudox. in Porphyr. vit. Pyth. 7. Onesikritus about 320 B. C. in Strabo 716. Mnesimachus in DL. viii § 37 ὡς πυθαγοριστὶ θύομεν τῷ Λοξίᾳ, | ἐμψυχον οὐδὲν ἐσθίοντες παντελῶς. Aristophon ib. § 38 ἐσθίουσι δὲ | λάχανά τε καὶ πίνουσιν ἐπὶ τούτοις ὕδωρ. Antiphanes Korykos in Ath. 161^a πρῶτον μὲν ὥσπερ πυθαγορίων ἐσθίει | ἐμψυχον οὐδὲν, τῆς δὲ πλείστης τοῦβολοῦ | μάζης μελαγχρῆ μερίδα λαμβάνων. Alexis Tarentini ib.^b οἱ πυθαγορίζοντες γάρ, ὡς ἀκούομεν, | οὐτ' ὄψον ἐσθίουσιν οὐτ' ἄλλ' οὐδὲ ἐν | ἐμψυχον, οἷνον τ' οὐχὶ πίνουσιν μόνον. | B. Ἐπιχαρίδης μέντοι κύνας κατεσθίει, | τῶν πυθαγορίων εἰς. A. ἀποκτείναν μὲν οὖν | οὐκ ἐστὶ γάρ ἐστ' ἐμψυχον. further jests on their diet (figs, cheese, olives, leeks, onions, capers) ib. 161^a—162^a. Aristophon Pythagorista ib. 161^f sets down their abstinence to poverty—to the grapes are sour—ἐπεὶ παράθεσιν αὐτοῖσιν ἰχθῦς ἢ κρέας, | κἂν μὴ κατεσθίωσι καὶ τοὺς δακτύλους, | ἐθέλω κρέμασθαι δεκάκις. Serv. Aen. x 564. Orig. Cels. v 49. Iamblichus myst. vi 1 2. Porphyr. abst. Clem. Al. strom. vii 32. Xenokrates in a special treatise on animal food and Polemo in his treatise on

the natural life taught (Clem. Al. str. vii § 32 fin.) ὡς ἀσύμφορόν ἐστιν ἡ δὲ τῶν σαρκῶν τροφή ἐργασμένη ἤδη καὶ ἐξομοιούμενη ταῖς τῶν ἀλόγων ψυχαῖς. Cic. n. d. iii § 88 Pythagoras would not stain altars with blood. of. Maer. iii 6 § 2. DL. viii §§ 20, 22. Plut. de esu carn. i § 1 p. 993^a. Strabo 298. Sext. Emp. ix 127. Iambl. myst. 5 § 1 priests. adhort. ad philos. 21 symb. 39 pp. 317. 379 K. v. Pyth. § 187. Porph. abst. i 15. 23. vit. Pyth. in Phot. p. 438^b. Philostr. Ap. i 1 § 1. Lobeck Aglaoph. 190—2. Tert. apol. 48 pr. *ubi iam si quis philosophus affirmet, ut ait Laberius de sententia Pythagorae, hominem fieri ex mulo . . . nonne consensum movebit et fidem infiget etiam ab animalibus abstinendi? proptereaque persuasum quis habeat, ne forte bubulam de aliquo proavo suo obsonet?* Minuc. Fel. 34. Seneca (cited xiv 98 n. p. 306) ep. 108 § 17 *non pudebit fateri, quem mihi amorem Pythagorae iniecerit Sotion. dicebat, quare ille animalibus abstinuisset, quare postea Sestius. . . § 18 hic homini satis alimentorum citra sanguinem esse credebatur et crudelitatis consuetudinem fieri, ubi in voluptatem esset adducta laceratio . . . adiciebat contrahendam materiam esse luxuriae. colligebat bonae valetudini contraria esse alimenta varia et nostris aliena corporibus. § 19 at Pythagoras omnium inter omnia cognationem esse dicebat et animorum commercium in alias atque alias formas transeuntium . . . interim sceleris hominibus ac parricidii metum fecit, cum possint in parentis animam inseci incurrere et ferro morsuque violare, si in quo cognatus aliqui spiritus hospitaretur. § 20 'Do you not believe in this transmigration' asked Sotion. § 21 'Great men have believed it. si vera sunt ista, abstinuisset animalibus innocentia est. si falsa, frugalitas est. quid istic credulitatis tuae damnum est? alimenta tibi leonum et volturum eripio.' § 22 his ego instinctus abstinere animalibus coepi et anno peracto non tantum facilis erat mihi consuetudo, sed dulcis. agitationem mihi animum esse credebam nec tibi hodie adfirmaverim, an fuerit. He was reported to have escaped poison intended for him by Nero Tac. xv 45 fin. dum persimplici victu et agrestibus pomis ac, si sitis admoneret, profuente aqua vitam tolerat. Gell. xvii 8 § 2 the philosopher Taurus often invited us to supper at Athens. frequens eius cenae fundus et firmamentum omne erat aula una lentis Egyptiae et cucurbitae inibi minutim caesae. An Egyptian vegetarian Heliod. ii 23. Use of leather forbidden Lobeck Aglaoph. 245. Proklus (Marinus vit. Procl. 12) abstained from flesh, but was urged by his master Plutarch son of Nestorius μηδὲ τούτων πάντη ἀπέχεσθαι, ὅπως ἂν καὶ τὸ σῶμα ὑπηρετοῦν ἔχοι ταῖς ψυχικαῖς ἐνεργείαις.*

174 VENTRI INDULSIT NON OMNE LEGUMEN

iii 229. Hor. cited on 9. Daniel 1 8. 12. 16. 10. 3. 2 Esdr. 9 24—26. Enoch 7 4 5 Dillmann. Hdt. ii 37. Sext. Emp. Pyrrh. iii § 224 ἐνιοι δὲ θάττον ἂν τὰς κεφαλὰς φαγεῖν φασὶ τῶν πατέρων ἢ κυμάτων. Plut. symp. qu. viii 8 2 § 2. 3 § 15. Chrys. hom. in Io. ii 2 p. 10^a. δειλοί, πάνδειλοι, κυμάτων ἀπο χεῖρας ἔχουσθε | ἰσὼν τοι κυμάτων τε φαγεῖν κεφαλὰς τε τοκῆων (verses ascribed to Pythagoras or to Orpheus, whose school in this as in some other points agreed with the Pythagorean Didymus in geop. ii 35 p. 183. Plat. legg. 782^d. Lobeck Aglaoph. 246—251). This prohibition is attested by Aristot. in DL. viii § 34 cf. 19. 83. Callim. in Gell. iv 11 § 2 καὶ κυμάτων ἀπο χεῖρας ἔχειν, ἀνιῶντος ἐδεστούς, | κἀγὼ Πυθαγόρας ὡς ἐκέλευε, λέγω. Cic. divin. i § 62 iubet . . . Plato sic ad somnum proficisci corporibus adfectis, ut nihil sit quod errorem animis perturbationemque adferat. unde Pythagoricis interdictionum putatur ne faba vescerentur. of. ii § 119. Hor. s. ii 6 63 Pythagorae cog-

nata faba. Plut. educ. 17 p. 12^e Wytt. Iambl. vit. Pyth. §§ 61. 259. Plut. qu. Rom. 95 διὰ τί γενόμεναι τοὺς ἀγνεύοντας ὀσπρίων ἀπέχεσθαι; πότερον, ὡς οἱ Πυθαγορικοὶ τοὺς μὲν κυάμους ἀφώσιοντο διὰ τὰς λεγόμενας αἰτίας, τὸν δὲ λάθρον καὶ τὸν ἐρέβινθον ὡς παρωνύμους τοῦ ἐρέβους καὶ τῆς λήθης; id. qu. conv. II 3 1 § 1 Plutarch had several times dreamt that he ought to abstain from eggs, and resolved to do so, in order to test, καθάπερ ἐν Καρῖ, the authority of dreams. § 2 at a dinner party some suspected that he had become a convert to Orphic and Pythagorean doctrines, and abominated eggs, as others heart and brain, as the principle of birth. § 3 Alexander the Epicurean in jest quoted the verse ἴσον τοι κ.τ.λ. ὡς δὴ κυάμους τὰ ψὰ διὰ τὴν κύησιν ἀναιττομένων τῶν ἀνδρῶν, διαφέρειν δὲ μηδὲν ολομένων τὸ ἐσθιῖν ψὰ τοῦ χρῆσθαι τοῖς τίκτουσι τὰ ψὰ ζῷοις. § 4 not to argue with an Epicurean on dreams Plut. did not deny the charge, and the conversation passed to the question 'which is first, the hen or the egg.' id. de esu carniū (see both speeches, a vegetarian apology) II 8 § 2 Pythagoras and Empedokles teach us to be just to other kinds of creatures also. § 3 you laught at him who abstains from mutton. qu. conv. VIII 7 1 § 2 at a Roman dinner Philinus abstained from meat, which brought on a Pythagorean discussion. ib. qu. 8 why the Pythagoreans abstain from fish. § 2 some Pythagoreans would occasionally eat meat, but not fish. Porph. abst. IV 16 charge at Eleusis to abstain from domestic birds and fish and beans. The priests of Zeus in Crete Eur. Cretes fr. 475 18 19 Nauck (in Porph. abst. IV 19) τὴν τ' ἐμψύχων | βρώσιν ἐδεστών πεφύλαγμαi. id. Hipp. 952—5 ἦδη νυν αἰχὴ καὶ δι' ἀψύχου βορᾶς | σίτοις καπνέην, 'Ορφέα τ' ἀνακτ' ἔχων | βάκχευε, πολλῶν γραμμάτων τιμὴν κάπνους. Aristoph. ran. 1032. Plat. legg. 782^e. epinom. 795^e. Hor. a. p. 391.—2 silvestris homines sacer interpresque deorum | caedibus et victu foedo deterruit Orpheus. Plut. VII sap. conv. 16 p. 159^e makes Solon say that it is an injustice to take life to support our own life: τὸ δὲ ἀπέχεσθαι σαρκῶν ἐδωδῆς, ὥσπερ 'Ορφέα τὸν παλαιὸν ἱστοροῦσι, σόφισμα μᾶλλον ἢ φυγὴ τῶν περὶ τὴν τροφὴν ἀδικημάτων ἐστὶ. Sext. Emp. math. II 31 32. Spartian. Did. Iul. 3 § 9 Iulianus was so frugal, that often nulla existente religione holeribus leguminibusque contentus sine carne cenaverit. Lucian dial. mort. 20 3 Pythagoras to Menippus: 'let me see what there is to eat in your scrip.' 'Beans, my good friend; so that this is not for you to eat.' 'Only give them to me: ἄλλα παρὰ νεκροῖς δόγματα' ἔμαθον γὰρ ὡς οὐδὲν ἴσον κύαμοι καὶ κεφαλαὶ τοκῇν ἐνθάδε.' A vegetable diet commended by Philo in Eus. p. e. VIII 14 §§ 69 70. Iosephus vita 2 spent three years, aet. 15—18, with the vegetarian Banun. The Essenes vegetarians Ios. bell. II 8 § 5. cf. § 8. ant. XVIII 1 § 5. Philo quod omn. prob. liber 12 (II 457 M), the Therapeutae (Philo vit. contempl. §§ 5. 9), the Jewish sect of Nasaræans (Epiphan. haer. XVIII 1 p. 38^c). Philo animal. 62 (VIII 130 Richter) the ancients seeing that virtues extended even to brute beasts, abstained from eating flesh; as temperance declined, they took to a meat diet and disease ensued. Hence men of education, emulating the wisdom of Pythagoras, do not touch flesh, even in case of necessity, from religious sobriety and to avoid disease. The apostle Matthew (Clem. Al. paed. II § 16) σπερμάτων καὶ ἀκροδρύων καὶ λαχάνων ἀνευ κρέων μετεδύμβαεν. cf. (and also for James) Epiphan. haer. xxx 23. James the just (Hegesippus in Eus. h. e. II 23 § 5) was holy from his mother's womb, ὁλον καὶ σίκερα οὐκ ἔπιεν, οὐδὲ ἐμψυχον ἔφαγε. cf. Aug. c. Faust. XXII 3. Aug. civ. Dei I 20 rejects the interpretation which extends the prohibition non occides to beasts and cattle, quia nulla nobiscum ratione sociantur.

St Peter is represented as condemning the use of meat Clem. hom. iii 45. viii 15 the giants, ἐν διατροφῇ ἐπὶ τὴν παρὰ φύσιν τῶν ζῴων βορὰν τρεφόμενοι, the first to taste flesh. ib. 16. xii 6. xv 7. can. apostol. 51 deposition of the clergy, excommunication of laity, who abstain from flesh not for discipline, but as abominable (as the Eustathians did) conc. Gangr. c. 1 2. 21. Bingham xvii 5 19—20. Cotelier on constitut. apostol. vi 12 cites many fathers who held that no flesh was eaten before the deluge. Tert. cult. fem. ii 9 *numquid non aliqui ipsam Dei creaturam sibi interdicut, abstinentes vino et animalibus esculentis, quorum fructus nulli periculo aut sollicitudini adiucunt, sed humilitatem animae suae in victus quoque castigatione Deo immolant?* Clem. Al. paed. ii 1 § 11. str. vii 6 § 32. Among the sects which abstained from flesh were Ebionites (Epiphan. haer. xxx 15 p. 139°. 18 p. 142^d. 19 p. 143^b. 22 p. 146^a), Encratites (Iren. i 28=30 § 2 in Eus. iv 29 § 2. Aug. haer. 25), Aerians (acc. to Philastr. 72. not acc. to Epiph. 75 § 3 fin. cf. Aug. haer. 53), Tatians (Philastr. 48. some make them the same as the Encratites), Priscillianists (Aug. 70), Patricians (Aug. 61). Clem. Al. str. vii § 33 approves abstinence as a discipline of the body: τὰχ' ἂν τις τῶν γνωστικῶν καὶ ἀσκήσεως χάριν σαρκοφαγίας ἀπόσχοιτο καὶ τοῦ μὴ σφριγᾶν περὶ τὰ ἀφροδίσια τὴν σάρκα. ib. iii § 85 he asserts the law of Christian freedom ἐπαναγες μὲν οὖν οὐ κωλυτέον γαμεῖν οὐδὲ μὴν κρεοφαγεῖν ἢ οἰνοποτεῖν. The Brachman (Strabo p. 712) abstains wholly from flesh and marriage for 37 years; after which he eats the flesh of such creatures as do not serve man, δρμίων καὶ ἀρτυτῶν ἀπεχόμενον. ib. 713 the Garmanes also live on leaves and wild fruits; an inferior order on rice and barley. cf. Clem. Al. str. iii § 60. Augustine, from his Manichean experience, is led to dilate on the point de mor. Man. § 30 one of the Manichean 'elect' forfeits heaven if *frusto pernae vel rancido labra unzerit*, but may fare otherwise sumptuously, *boletos orizam tubera placentas caroenum piper laser distento ventre ructantem* without risk. ib. §§ 35—37. 51. 53—64 (e.g. § 54 *si arborem necare, ut vos dicitis, homicidium est, aut necare animalia*. cf. c. Faust. v 6. haer. 46 viii 51^d Gaume). The pupils (*auditores*) among them gathered fruit for the 'elect', and themselves ate meat, but might not kill (haer. 46); the 'elect' must abstain (ib. id. c. Faust. vi 1. 4—6. xvi 9. xxx 1. 5. c. Adim. 15 § 2 viii 236^d). Reasons assigned for their abstinence c. Adim. 15 § 1. Why catholics abstained mor. Manich. § 31. c. Faust. xxx 3. 5. ep. 55=119 § 36 those who regarded flesh as unclean contradict St Paul. c. Adim. 14 § 2. In the 'dietetic reformer. Manchester, Heywood' a monthly serial, a translation of the notices of vegetarianism in ancient writers is now appearing. Aristoxenus, on the other hand, states that beans were the usual food of Pythagoras (Gell. iv 11). The same abstinence was found in Egypt, and in Rome it formed a part of the process of purification (Plut. quaest. Rom. 95). Hippolytus (philosophum. i 2 p. 13 72—84 D) says that Zoroaster taught this abstinence to Pythagoras; the grounds alleged are puerile, as all explanations have been. See Bayle n. I. Paus. viii 15 § 4 the mystae of Demeter at Phenae regarded the bean as *μη καθαρὸν*. Iambl. v. P. § 191 Pythagoreans chose rather to die than to march across a bean-field. § 193 when Dionysius asked the reason, Myllias replied: 'They chose rather to die than trample on beans, I would rather trample on beans, than divulge their reason.' ib. § 194 (Menage on DL. viii § 50 cites a like story of Theano) Timycha, wife of Myllias, bit off her tongue to shew that no torture could extract the secret from her. In this they followed the example set by

Pythagoras DL. viii §§ 39 40. schol. Salernit. c. 19 4 *manducare fabam caveas, facit illa podagram*. Moreau in his comm. (Par. 1672 pp. 332—9) cites the opinions of the ancient physicians and speaks of Pythagoras. cf. Ael. v. h. iv 17 Periz. Lobeck Aglaoph. 251—5. Lucian gallus 4 18. ver. hist. ii 28. vit. auct. 6. Paus. i 37 § 4. Iambl. adhort. ad phil. 21 symb. 37 pp. 317. 371 K. Beside beans mallows prohibited Iambl. adhort. ad phil. 21 symb. 38 pp. 316. 376 K. Artemid. i 65.

ADDENDA

2 CROCODILON ADORAT Max. Tyr. viii 5 after blaming the Egyptian law: 'They honour an ox and bird and goat and the creatures of Nile, ὧν θνητὰ μὲν τὰ σώματα, δειλοὶ δὲ οἱ βλοῖ, ταπεινὴ δὲ ἡ ὄψις, ἀγεννὴς δὲ ἡ θεαπελία, ἀσυχρὰ δὲ ἡ τιμή. ἀποθνήσκει θεὸς Αἰγυπτίοις καὶ περθεῖται θεὸς καὶ δελκνύται παρ' αὐτοῖς ἱερὸν θεοῦ καὶ τάφος θεοῦ . . . παρὰ δὲ Αἰγυπτίοις ἱσότημον ἔχει τὸ θεῖον τιμῆς καὶ δακρύων,' tells a story (Holyday) 'of an Egyptian woman, which nourish'd a young crocodile: whereupon the rest of the Egyptians thought her a most happy woman, and the nurse of their God, and not a few sought to please both Her and her Darling. He adds, that this woman had a young son about the age of her God, whose play-fellow he was; and that, whiles for tenderness of body the God-crocodile seem'd tame, all was well: but that when strength came to him, his nature came to him, and [though he had spoil'd his own sport] he eat up his play-fellow: that the mother notwithstanding, though indeed wretched, rejoiced at the death of her child, as most happy, being so honoured as to be made the sacrifice of her house-God.'

7 AELUROS Sibyll. iii 30 προσκυρόντες ὄψεις καὶ ἀλούροισι θύοντες.

63 SAXA see the account of the Decian persecution in Alexandria Eus. h. e. vi 41 §§ 3 4.

64 65 DOMESTICA SEDITIONI TELA Ov. m. vi 685—6 *ira, | quae solita est illi nimiumque domestica vento*.

123 NOLENTI SUBGERE NILO Lucr. vi 712—737. Amm. xxviii 5 § 14.

174 NON OMNE LEGUMEN Plin. xviii § 118 *prisco ritu pulsa faba suae religionis dis in sacro est, praevalens pulmentari cibo et hebetare sensus existimata, insomnia quoque facere, ob haec Pythagoricae sententiae damnata, ut alii tradidere, quoniam mortuorum animae sint in ea, qua de causa parentando utique adsumitur*. § 119 Varro et ob haec flaminem ea non vesci tradit et quoniam in flore eius litterae lugubres reperiuntur.

20 Fr. Wieseler comm. de Cyaneis sive Symplegadibus. Götting. 1879. 4to.

30 Lact. epit. 63 § 5 *tragoedia de incesto et parricidis fabulatur*.

XVI

SOLDIERS enjoy an almost entire exemption from punishment (1—34), are not harassed by protracted law-suits (35—50), and hold property in their own right, while their fathers yet live (51—60).

Schol. 'ista a plerisque exploditur, et dicitur non esse Iuvenalis.' On the other hand it is quoted as Juvenal's by Servius (Aen. i 16 ver. 6. ii 106 ver. 42) and Priscian (viii 31 and 82 ver. 2). The opinions of modern critics are collected by Ruperti and Heinrich; add, in favour of the genuineness of the satire, K. F. Hermann, Düntzer, W. E. Weber, O. Jahn. That the work is imperfect is evident: for we have no complete list of the *communia commoda*, which were but the beginning of the proposed theme (7): the instances of special good fortune, alluded to in verses 1—6, are not touched upon. The objections which have been taken to the language are frivolous in themselves, and easily outweighed by the excellence of 4 seq. 9 seq. 24—34 cet. F. Bücheler (Rhein. Mus. xxx 1874 636. cf. Ribbeck der echte . . . Juvenal 175 seq.) explains the abrupt termination of the fragment. 'nam in medio fere corpore saturarum codices Pithoeanus et Sangallensis triginta versibus (vii 129—158) quae olim adscripta fuere scholia omittunt. casu aliquo Iahnus ea in communi archetypo intercepta existimavit, ego librorum naturae non video quid sit magis consentaneum quam totum interiisse folium. tricennum igitur versuum foliis archetypum compositum puto. iam numera inde a vii 159, ut qui primus fuerit in aliquo folio, versus saturarum reliquos, adice singulos praepositos saturis aliamque ab alia discernentes, praeterea duos quibus quarti libri et quinti exordia indicantur, neve unum illum neglexeris post ix 134 sublatum ab editoribus sed antiquitus traditum, et summam cognosces fieri versuum 2040 folia implentium 68 sine ulla deductione aut accessione. itaque qui hodie saturis finem facit versus idem extremus fuit in archetypi folio, nec plures ad nos pervenerunt ideo quod sequentia codicis folia aut unum saltem perierant.'

1—6 Fortune (1 *felix*, 2 *prospera*, 3 *secundo*, 4 *benigni*) can shower countless prizes on the soldier; if she befriend him, he need not pray to Venus or Iuno to make interest with Mars on his behalf. The theme of the satire, as of xv, is proposed in a question.

FELICIS vii 190—202. ix 33. xii 62—66. epithet of Sulla and of certain legions.

PRAEMIA the pay (Tac. ann. i 17 two *denarii* a day for praetorian soldiers), bounties on special occasions, as on

an accession, a lump sum (5000 *denarii* for praetorians) on discharge Marquardt *röm. Staatsverw.* II¹ 94. 464. 524. 545. The competition for admission to the guards was great, and only the tallest candidates were accepted Dosithe. *Adr. sent.* 2 Hadrian asked a recruit 'πῶς θέλεις στρατεύεσθαι;' he replied 'εἰς τὸ πραιτώριον'. 'How tall are you?' '5½ feet'. Hadrian replied 'ἐν τοσοῦτῳ εἰς τὴν πολιτικὴν στρατεύου', i.e. the *cohortes urbanae* had a lower standard.

GALLI so P, not *Galle*: the name Gallius occurs in Cic.

2 NAM *felicis* I say, for I could be content myself, if sure of fortune's favour, to enter the camp.

3 4 ME PAVIDUM EXCIPIAT TIRONEM PORTA SECUNDO SIDERE VII 194—5 *distat enim, quae | sidera te excipiant.* Tac. h. III 24 *quae castra alia excipiant?* Mühlmann 'excipio' col. 918.

PORTA dig. XLIX 16 12 § 2 *officium tribunorum est vel eorum, qui exercitui praesunt, . . . claves portarum suscipere.* On the four gates of the camp, the side-gates *porta principalis dextera* and *p. p. sinistra*, one at each end of the *via principalis* or *cardo maximus*, and the gates at the ends of the *decumanus maximus*, *porta praetoria* in front, *p. decumana* in the rear, see Marquardt *röm. Staatsverw.* II¹ 400—2.

4 SIDERE VI 569—581. x 814. XIV 248 n. Philo de provid. I 77—88.

HORA Pers. v 48 *nata fidelibus hora.*

5 VENERIS COMMENDET EPISTOLA MARTI II 30 31 *leges revocabat amaras | omnibus atque ipsi Veneri Martique timendas.* x 313. On the Lucianic tone I 84 n. XIII 38—52. Lucr. I 38—40 *hunc [Martem] tu, diva, tua recubantem corpore sancto | circumfusa super, suavis ex ore loquellas | funde petens placidam Romanis, incluta, pacem.* cf. ib. 31—37.

6 SAMIA GENETRIX QUAE DELECTATUR HARENA VII 32 n. x 171 n. Aen. I 15 16 *quam Iuno fertur terris magis omnibus unam | posthabita coluisse Samo.* The Heraeion at Samos was Hdt. III 60 § 6 *μύσους τέρρον κηδρ τῶν ἡμῶν Ὀμεν.* See a Samian coin in Müller Denkm. Heft I n. 8. Priap. 75 2. Laot. I 17 § 8 *insulam Samum scribit Varro prius Partheniam nominatam, quod ibi Iuno adoleverit ibique etiam Iovi nupserit. itaque nobilissimum et antiquissimum templum eius est Sami et simulacrum in habitu nubentis figuratum et sacra eius anniversaria nuptiarum ritu celebrantur.* ib. 15 § 9. Spanh. on Callim. Dian. 228. Del. 48. Aug. civ. D. VI 7 *sacra sunt Iunonis et haec in eius dilecta insula Samo celebrabantur, ubi nuptum data est Iovi.* Ath. 655^a and 672^a quotes a monograph on the temple by Menodotus. The statue of the Samian Here, by Lysippus and Bupalus, removed to Constantinople Cedren. I 564 Bonn. Westermann in Pauly VI 735. Cic. Verr. I § 50. v § 184. Tac. ann. IV 14. The temple contained many pictures and statues and was plundered by Verres and by Antonius Strabo 637. Apul. m. VI 4. A Samian inscription in honour of Lollia priestess of Here Arehegetes καὶ Θεᾶς Ἰουλίας Σεβαστῆς Rhein. Mus. 1867 314.

GENETRIX Hera mother of Ares by Zeus II. v 896; or without a father Ov. f. v 288—260.

HARENA Tert. pall. I p. 921 *Oehler nulla iam Delos, harenae Samos, owing to the earthquake of A.D. 178.* Sibyll. III 363 *ἵσταται καὶ Σάμος ἄμμος.* IV 91. VIII 166.

7—34 The first privilege common to all ranks in the army alike: they hold so fast to one another, that no civilian dare accuse them or give evidence against them.

7 COMMODA Tac. ann. I 26 the mutinous soldiers A.D. 14 exclaim *novum id plane, quod imperator sola militis commoda ad senatum reiiciat.* 27 *quo pergeret? ad imperatorem an ad patres? ut illic quoque*

commodis legionum adversaretur? DCass. LX 24 § 3 *ταῖς τε στρατευομένοις, ἐπειδὴ γυναῖκας οὐκ ἔδιδαντο ἐκ γὰρ τῶν νόμων ἔχουσιν, τὰ τῶν γεγενηκότων δικαίωματα ἔδωκε.* Oud. schol. on Cic. epp. pp. 84. 303-4.

COMMUNIA XIII 140 where, as here, it) (special luck.

8 NE used because Hand Tursell. IV 42 'subest notio impediendi vel prohibendi.'

9 it was not uncommon for a defendant to enlist as a means of evading justice cod. XII 34 1 *qui litis causa militiam appetierunt.* dig. XLIX 16 4 § 8 *qui eo animo militiae se dedit, ut sub obtentu militiae pretiosiores se adversario faceret.* cf. ib. 16 16. Spartian. Pescenn. Niger 3 § 6 *re vera in re militari vehementer fuit. numquam sub eo miles a provinciali lignum oleum operam extorsit.*

ETSI PULSETUR, DISSIMULET dig. XLVII 10 11 § 1 *iniuriarum actio . . . dissimulatione aboletur.*

DISSIMULET supply ut from ne, as XIII 36. so quisque from nemo VI 17 18. Plaut. aul. 80 scit out of nescit. Enn. fr. trag. 277 V (in Cic. rep. I § 30) *quod est ante pedes nemo spectat, caeli scrutantur plagas.* Cic. Brut. § 259 *sciebat understood from a following nesciebat* (cf. Tac. XII 64). Cic. p. Cluent. § 6 *scit out of nescit.* Ann. II §§ 25 Madvig. 88. Nep. 5 1 § 4 Bremi. 14 6 § 4 Heus. 18 6 § 3 = 2 Heus. (ut from ne, as § 2 = 1. 8 3 § 1. 23 12 § 2. 25 10 § 4). Ov. m. IV 470-1 *quod vellet, erat, ne regia Cadmi | staret, et in facinus traherent Athamanta sorores.* Phaedr. IV 17 = 18 31 Burm. Butil. Lap. I § 13 Ruhnken. Tac. h. I 84 *ne centurio tribuno obsequatur, [ut] hinc confusi pedites equitesque in exitum ruamus.* id. ann. XIII 14. Hand Turs. IV 56 and on Gron. diatr. in Stat. I 253. Benecke on Iust. XXXI 1 § 8. Munro on Lucr. II 1088. Obbar in Schneidewin Philol. VI 151. Vahlen in Ztschr. f. d. österr. Gymn. XXII 25-27. Sen. ben. IV 8 § 2 *qui te negas deo debere, sed naturae.* Ruddiman II 361. Heindorf and Fritzsche on Hor. s. I 1 3. Hdt. VII 104. Matthiä § 634 8. Madvig lat. Gr. § 462 b and gr. Synt. § 213. Kühner gr. Gr. II^a 1072. Sir T. Browne vulgar errors I 10 fin. p. 32 ed. 1650 'some denying his humanity, and [supply affirming] that he was one of the Angels, as Ebion . . . Some denying his Divinity; [affirming] that he was begotten of humane principles, and the seminall sonne of Joseph.'

9 10 AUDEAT AUDEAT X 359-361 n. XIV 48 n.

10 III 300 301. Lucil. IX 75 M *dentisque adversos discussio omnis.* Apul. m. IX 39-42 a Macedonian gardener is riding on his ass, where *quidam procerus et, ut indicabat habitus et habitudo, miles e legione factus nobis* (the ass is historian) *obvius superbo atque adroganti sermone percontatur quorum vacuum duceret asinum.* Not understanding Latin, the gardener passes on. The soldier belabours him with his vitis and pulls him off his ass, and takes possession of it. The gardener begs for mercy, but seeing the soldier preparing *inversa vite de vastiore nodulo cerebrum suum diffindere*, trips him up, beats him with fists and elbows, bites him, pounds his face, hands and sides with a stone. The soldier threatens to make mincemeat of the gardener, who again cudgels him till he feigns death, carries off his sword, and hides himself in a friend's house. The soldiers charge the gardener with stealing a piece of the governor's plate: he is sentenced to death. cf. c. 41 *vindictae sedulam darent operam.* Epict. IV 1 § 79.

PRAETORI urbano III 213.

XIII 4 n. Gaius III 224. 11 OFFAM II 33. 'a bruise'; 'one raw lump'. Plin. XV § 26 *nucibus arefactis et in offam contritis.*

12 RELICTUM given over, abandoned.

13 14 BARDAEUS CALCEUS Bardiae (Plut. Mar. 43 § 4 Bap

ἄρδια el. Lob. Aglaoph. 1325) or Vardaei (Cic. fam. v 9 § 2. Liv. perioch. 56. Plin. iii § 143) a tribe inhabiting the Illyrian coast, opposite the island Pharos (Strabo 315 Ἀρδιαῖος), gave name to a military shoe. Mart. iv 45 *lassi Vardaicus quod evocati [redolet]*. Capitolin. Pertin. 8 § 3 *cuculli Bardaici*. Pape-Benseler Eigennamen Ἀρδια. Ὀυαρδιαῖος. 'if the injured man of peace seek redress, a soldier's shoe and stout shanks sit in judgement on the bench.'

13 IUDEx vii 116—7 n. bubulco iudice. Tac. Agr. 9 *credunt plerique militaribus ingeniis subtilitatem deesse, quia castrensis iurisdictione securae et obtusior ac plura manu agens calliditatem fori non exerceat. Agricola naturali prudentia, quamvis inter togatos, facile iusteque agebat.*

14 CALORUS of the centurion 17. cf. ii 10 fossa. XIV 10 n. gula. GRANDES SURAE iii 247. XIV 194 n. Pers. iii 86 *torosa iuventus*. v 189. MAGNA to support the gigantic occupant. SUBSELLIA 44.

15 16 MORE CAMILLI SERVATO who introduced a standing army (Liv. v 2), before which time the soldiers might in winter at home prosecute their suits. Liv. v 19 § 9 in pushing on the siege of Veii a *procuracionibus, quae multae temere inter murum ac vallum fiebant, edicto, ne quis iniussu pugnaret, ad opus milites traducti*. Soldiers were forbidden by a rescript of Hadrian to leave the camp in order to give evidence dig. xiii 5 3 § 6 *multo minus milites avocandi sunt a signis vel muneribus perhibendi testimonii causa*. On the other hand Honorius and Theodosius, A.D. 416, decreed cod. i 46 2 *ne quando curiales vel privatae conditionis homines ad militare exhibeantur iudicium vel contra se agentium actiones exhibeant vel litigare in eo cogantur*.

17—22 the centurions then, let us suppose, try the soldier's cause with perfect justice, still etc. iii 100 n. Munro on Lucr. iii 935. Teles in Stob. xcvi 31 p. 215 27 M where *παῖς μὲν ὦν, ἐφηβος δὲ γενόμενος, ὄραν δὲ ἀνδρῶν*, are followed by *προσβύτης γέγονε, πάλιν ἐπιθυμῇ τὰ ἐν νεότητι . . . οἰκίτης ἔστω, ἐλεύθερος σκευδὲ γενέσθαι κ.τ.λ.*

17 CENTURIONUM proverbial for uncouth ignorance XIV 194 n. Lucil. in Cic. finn. i § 9. Cic. Tusc. iv § 55. Hor. s. i 6 73. Pers. v 189.

19 IUSTAE CAUSA QUERELLAE Luc. viii 511—2 iustior in *Magnum nobis, Ptolemaee, querellae | causa data est*. Petron. 15 *iudex querellam inspiceret*.

21 CURABILIS elsewhere 'curable' Cael. Aur. tard. ii 137 *Erasistratus facile curabiles succulentos homines dixit atque fortes . . . difficile autem curari posse tenues ac debiles*. § 138 *difficile curabiles . . . difficile curabilem*. cf. §§ 139. 143. iv § 93. Ign. ep. Eph. 7. As *plorabilis=plorandus*, so here *curabilis=curanda* 'requiring medical treatment.' Plaut. aul. 625 *verberabilissime*. id. trin. 44 *culpam castigabilem*. Ov. Pont. iv 14 31 32 *esset perpetuo sua quam vitabilis Asra, | causa est agricolae Musa docere senis*. Plin. ep. vi 21 § 3 *probitate morum, ingenii elegantia, operum varietate monstrabilis*.

22 VINDICTA GRAVIOR QUAM INIURIA iii 297—301, 'that your revenge (as ultio 19) may cost you more pain than the original wrong.' cf. viii 91—97. Grang. cites Ambr. [ep. 18 § 20] *quae autem aequitas, ut paucis sacerdotibus dolentes victum negatum, ipsi omnibus denegarent; cum inolementior esset vindicta quam culpa*.

23 MULINO CORDE VAGELLI the mulish rhetorician Vagellius xiii 119 n. Plaut. Cist. iv 12 2 *mulo inscitior*. Catull. 83 3 *mule, nihil sentis*.

24 CUM DUO CRURA HABEAS i 161 n. x 2 n. pauci. Caes. b. c. i 22 § 5 *paucorum*. 23 § 3 *paucos*. ii 41 § 3 *ne militibus quidem, ut defessis,*

neque equitibus, ut paucis et labore confectis, studiam ad pugnandum virtusque deerat; sed hi erant numero eo ['only 200'], *reliqui in itinere sub-*
stiterant. Kraner cites b. G. III 17 § 5 *Sabinus idoneo omnibus rebus loco*
castris sese tenebat, cum Viridovix contra eum dnum ['only two'] *mili-*
spatio concedisset. VII 81 § 1 *uno die intermisso.* 'Having but two legs

to stumble against so many soldiers' boots and so many thousands of hob-nails.'
CALIGAS III 322. *leathern boots*
(Sympos. aenigm. 56) worn by the rank and file, whence *caligatus*=*gre-*
garius. [Quintil.] decl. III § 15 *hoc dicis, cui parere caligatum lex iubet,*
qui non solum militibus sed centurionibus praepositus. ib. § 19 *commen-*
dem tibi ordinem caligati militis. Suet. Aug. 25. Vitell. 7. Cal. 9
Caligulae cognomen *castrensi loco traxit, quia manipulario habitu inter*
militis versabatur. Lips. on Tac. ann. I 41. DCass. LVII 5 § 6. Auson.
monos. de Caes. 4 (cf. tetrast. de Caes. 4) *Gaius, cognomen Caligae cui*
castra dederunt. Sen. cited VIII 246 n. fin. Plin. VII § 135 many say
that Ventidius *inventam inopem in caliga militari tolerasse.* Capitolin.
Maximin. 28 § 9 the elder Maximinus was 8½ ft. in height; his shoe pre-
served in a grove near Aquileia was a foot longer than the normal length;
unde etiam vulgo tractum est, cum de longis et ineptis hominibus tracta-
retur, caliga Maximini. ed. Diocl. IX 6 *caligae militares sine clabo.*
When Octavian b. c. 41 offered to make the senators and veterans um-
pires in his dispute with Fulvia, the veterans set up a court at Gabii, but
Fulvia and L. Antonius did not appear DCass. XLVIII 12 § 3 *βουλὴν καλι-*
γᾶταν ἀπὸ τῆς τῶν στρατιωτικῶν ὑποδημάτων χρήσεως ἀποκαλοῦντες. Tert.
idol. 19 *militia . . . caligata.* Marquardt Staatsverw. II 525—6. Plut.
II 813f.

25 CLAVORUM III 248 *in digito clavus mihi militis*
haeret. Augustin. in 1 ep. Ioh. tract. 10 § 8 *forte caligis clavatis con-*
tereret pedes tuos. Plin. IX § 69 and XXII § 94 *clavi caligares.* XXXIV § 143
caligarii. from which passage it appears that they were of iron: the sole
of the caliga was thickly studded with them Ioseph. bell. VI 1 § 8 *τὰ γὰρ*
ὑποδήματα πεπαρμένα πυκνοῖς καὶ ὀξεῖν (cf. Plin. IX § 69 *crebris atque prae-*
acutis) *ἤλοις ἐχωρ, ὥσπερ τῶν ἄλλων στρατιωτῶν ἕκαστος.* Sympos. aenigm.
57. Greg. dial. I 4 (169*) *vir Dei clavatis calceatus caligis, falcem*
fenariam in collo deferens. Migne patrol. lat. X 128a.

25 26 Who would venture so far from the city to accuse a soldier?
Besides what friend is so true a Pylades, as to devote his life for his
friend?

26 PYLADES Ov. tr. I 5 21 (=IV 4 71) *exem-*
plum veri Phoeceus amoris. r. a. 589 *semper habe Pyladen aliquem, qui*
curet Orestem. Mart. VI 11 1 2 *quod non sit Pylades hoc tempore, non*
sit Orestes, | miraris? Pylades, Marce, bibebat idem. 9 *ut praestem Py-*
laden, aliquis mihi praestet Orestem. Stat. s. II 6 54 55 *dignus et Hae-*
monium Pyladen praecedere fama | Cecropiamque fidem. v 2 155—6
unanimi comes indefessus amici; | quo Pylades ex more pius. Pape-
Benseler Eigennamen. Cic. fin. v § 63.

MOLEM AGGERIS
['the agger of the praetorian camp; which makes the irony stronger.'
H. A. J. M.]

27 LACRIMAE SICCANTUR Grang.
cites Ov. f. III 509. her. 18 25 26. Prop. I 19 23. Quintil. XI 1 § 6. Let
us dry up our tears at once, and not importune our friends (who on one
pretext or another will certainly put us off), to bear us company in our
hazardous enterprise.

29 If when the judge
calls on the accuser to produce his witnesses, the bystander, who chanced
(*nescio quis*) to see the blow struck, dares to say 'I saw it,' he may be
ranked with the noblest worthies of the good old times.

DA TESTEM III 137. .exx. from Cic. and Quintil. in Mühlmann 'do' col. 506.

29 30 AUDEAT ILLE, PUGNOS QUI VIDIT, DICERE 'VIDI' VII 13
14 hoc satius, quam si dicas sub iudice 'vidi' | quod non vidisti. Cic.
 Verr. iv § 55, v § 165. **31 ET I 155 N. VIII 171.**

Hand Tursell, II 485. Sen. ben. iv 18 § 8. ep. 4 § 8 recognosce . . . et intelleges. 13 § 16 considera . . . et intelleges. 16 § 7 excute illam et invenies. 26 § 8 exspecta me pusillum et de domo fiet numeratio. Plin. ep. ix 11 § 1 *circumfer oculos et occurrent.* Pind. N. iv 37 Dissen. Plat. Theaet. 159^a. Matt. 7.7. James 4.7. Lucian d. d. 2 2 εὐρύμα βαῖρε καὶ ὄψεαι. Without et Sen. ep. 13 § 17. 86 § 11. ad Helv. 6 §§ 3.4. Kühner gr. Gr. II² 201. Roby § 1557.

31 32 DIGNUM BARBA DIGNUMQUE CAPILLIS MAIORUM IV 103. DS. IV 5 § 2
'the more ancient Bacchus is bearded, because all the ancients wore the beard long.' Varro r. r. II 11 § 10 'barbers are said first to have come into Italy from Sicily A.U.C. 454 (B.C. 300), as is attested by public documents at Ardea, and to have been brought over by T. Ticinius Mena. That formerly there were no barbers appears from the statues of the ancients, which for the most part have long hair and beard.' Plin. vii § 211 'Scipio Africanus the younger (*sequens*) first adopted the practice of daily shaving.' Shaving the beard continued in use till the time of Hadrian, as we see from the coins Pauly I² 2262—5. When the Gauls took Rome B.C. 390, M. Papirius (Liv. v 41 § 9) *dicitur Gallo barbam suam, ut tum omnibus promissa erat, permulcenti scipione eburneo in caput incusso iram movisse.* ib. xviii 35 § 6 *the promissa caesaries of the elder Scipio.* Cic. p. Sest. § 19 *Halm unum aliquem te ex barbatis illis exemplum imperii veteris, imaginem antiquitatis, columnem reipublicae diceres intueri.* cf. id. fr. or. II p. Cornet § 18 (in rhett. lat. 598 33 Halm) *hic mos iam apud illos antiquos et barbatos fuit.* p. Cael. § 33 *illa horrida [barba], quam in statuvis antiquis atque imaginibus videmus.* finn. iv § 62. Aen. vi 808. Tibull. II 1 34 Broukh. intonsis . . . avis. Hor. c. II 15 11 intonsi Catonis. I 12 41. Ov. f. vi 264. Mart. I 24. ix 28. Lucian cynic. 14 *πῶγωνα καὶ κόμην ἔχειν ἤσπεκεν αὐτῷ, καὶ οὐκ ἐκέλετο μόνον, ἀλλὰ καὶ πᾶσι τοῖς παλαιοῖς κ.τ.λ.* Visconti iconogr. Rom. I pl. 1—3. Marquardt v (2) 199.

CAPILLIS v 30 capillato consule.

32 CITIUS XV 19 N. **33 PAGANUM** opposed to miles (Plin. ep. x 86b=18 § 2), to armati (ib. vii 25 § 6). cf. dig. xxxix 1 3. Tac. h. I 53 fin. II 14. 88. III 24 (where Antonius Primus by way of taunt addresses his soldiers *vos, nisi vincitis, pagani*). 43. 77. IV 20. Suet. Aug. 27. Tert. pall. 4 p. m. *paganos in militaribus.* dig. xlviii 19 14. Dirksen manuale.

34 PUDOREM honour viii 83. Sall. Cat. 16 § 2 *ubi eorum famam atque pudorem adriverat.* Caes. b. G. I 40 § 14. Liv. v 46 § 7. Plin. xxxvi § 108 *pudor Romani nominis proprius, qui saepe res perditas servavit in proeliis.* Plin. ep. II 4 § 2 *famam defuncti pudoremque suscipere.* v 1 § 6 *qui defunctae pudorem tueretur.* dig. xlvii 10 1 § 5 *iniuria, quae fit liberis nostris, nostrum pudorem pertingit.* Dirksen manuale. Aurelian's charge to his vicarius (Vopisc. 7 §§ 5—8) on the theme *manus militum contine ends qui litem fecerit, vapulet.*

35—50 the second privilege of the soldiery: civilians wait long for the decisions of their suits: soldiers meet with a speedy settlement.

36 SACRAMENTORUM schol. 'militiae quia iurabant.' Tac. h. I 5 *miles urbanus longo Caesarum sacramento inbutus.*

38 SACRUM SAXUM Liv. xlii 13 § 1 *sacrum lapidem.*

EFFODIT MEDIO DE LIMITE SAXUM the land-mark or statue of the god *Terminus*. Hor. c. ii 18 28—26 *quid quod usque proximos | revel-
lis agri terminos et ultra | limites clientium | salis avarus?* Ov. f. ii 641—4 *Termine, sive lapis sive es defossus in agro | stipes, ad anti-
quis tū quoque numen habes. | te duo diversa domini pro parte coronant |
binaque certa tibi binaque liba ferunt.* cf. ib. 639—684. *Terminus* can-
not be 'evoked' nor his temple 'exaugurated' Liv. i 55 §§ 3—5. Cato in
Fest. 'nequitum' p. 162 M (origg. i 24 p. 59 Peter) *fana in eo loco con-
pluria fuere. ea exauguravit praeterquam quod Termino fanum fuit: id
nequitum exaugurari.* Lact. i 20 §§ 37—42. Aug. civ. D. iv 29. v 21.
Sen. Hipp. (Phaedra 536—7) *nullus in campo sacer | divisit agros
arbiter populis lapis.* He who 'removed his neighbour's land-mark'
was accursed among the Romans (inscr. on a *terminus* in Orelli 4332
quisquis hoc sustulerit aut laeserit, ultimus suorum moriatur. Paulus
Fest. 368 M. esp. grom. 350—1 L from Vegoia cum autem *Iuppiter
terram Etruriae sibi vindicavit, constituit iussitque metiri campos sig-
narique agros. sciens hominum avaritiam vel terrenum cupidinem, ter-
minis omnia scita [fortasse saepta vel sancita L] esse voluit. quos
quandoque . . . ob avaritiam prope novissimi octavi saeculi [Iuv. xiii 28 n.]
data sibi [fortasse lascivi L] homines malo dolo violabunt contingentque
atque movebunt. sed qui contigerit moveritque, possessionem promovendo
suam, alterius minuendo, ob hoc scelus damnabitur a dis. si servi
faciant, dominio mutabuntur in deterius. sed et conscientia dominica
fiet, celerius domus extirpabitur gensque eius omnis interiet. motores
autem pessimis morbis et vulneribus afficientur membrisque suis debilita-
buntur. cum etiam terra a tempestatibus vel turbinibus plerumque labe
movebitur. fructus saepe laedentur decutienturque imbris et quae gran-
dine, caniculis interient, robigine occident. erunt multae dissensiones
in populo. fieri haec scitote, cum talia scelera committuntur. Budorff
ib. ii 236—250. dig. xlvii 21 'de termino moto.' Preller röm. Myth.¹
227—281. E. C. Clark Roman law 52 53) as amongst the Israelites
(deut. 19 14 Grotius. 27 17. prov. 22 28. Job 24 2. Hos. 5 10. Sibyll.
iii 240) and Greeks (Plato legg. 843^a K. F. Hermann de terminis eorum-
que religione apud Graecos, Gött. 1847. 4to).*

39 CUM PATULO PULS ANNUA LIBO originally it was forbidden
to offer bloody offerings to *Terminus* Plut. qu. Rom. 15. DH. ii 74 *καὶ
τοὺς δὲ Δήμητρος καὶ ἄλλας τινὰς καρπῶν ἀπαρχάς.* These were offered
on the *Terminalia* (ANNUA) Febr. 23 at the end of the ancient year.

PULS ANNUA XI 58. XIV 171 n. Varro
in Non. 'mactat' kalendis Iuniis et publice et privatim favatam pul-
tem dis mactat. Plin. xviii § 84 et hodie sacra prisca atque natalium
pulve fritilla conficiuntur. Tert. spect. 12 fin. *idem de apparatus inter-
pretabimur in ipsorum honorum suggestu deputandis, quod purpurae, quod
fascies, quod vittae, quod coronae, quod denique contiones et edicta et
pultes pridiana sine pompa diaboli, sine invitatione daemonum non
sunt.* Arn. ii 21 *ipse autem qui infertur cibus ut unus atque idem
semper, nihil materia differens nec per varios redintegratus saporis, sed
aut fitilla de milio aut sit panis ex farre, aut, ut saecula imitemur antiqua,
ex cinere caldo glandes.* vii 24 *quid fitilla, quid frumen, quid africia,
quid gratilla? . . . ex quibus duo, quas prima, sunt pulvium nomina sed
genere et qualitate diversa, series vero quae sequitur liborum signifi-
cantias continet. . . . non magmenta, non augmina, non mille species . . .
fitillarum, quibus nomina indidistis obscura vulgoque ut essent augus-
tiora fecistis.*

LIBO III 187 n.

Verg. ecl. 7 33 34 *haec te liba, Priape, quotannis | expectare sat est.*

40 XIII esp. 135 seq.

Liv. xxi 22 § 9.

xiv 315 316 n.

PERGIT NON REDDERE Cic. in lex. Fabri on

41 = XIII 137. cf.

42 43 The

civilian cannot, like the soldier (49), choose his own time, he must wait until, among the suits of the whole people, his turn comes. Actions between civilians (before the *centumviri*) were heard in the order in which application had been made to the praetor.

42 EXPECTANDUS ERIT ANNUS Cic. de prov.

cons. § 17 *hoc tempore amisso annus est integer vobis expectandus.* The courts are so choked with business, that we must wait a year for the beginning of the hearing—not of our own individual suit, but of the whole nation's litigation. Serv. Aen. ii 102 '*suo ordine uno reatu : et est de antiqua tractum scientia, quis in ordine dicebantur causae propter multitudinem vel tumultum festinantium, cum erat annus litium, Iuvenalis expectandus . . . annus.*' Iuv. however does not warrant the term *annus litium*. Ter. haut. 240 *dum moliantur, dum conantur, annus est.* Sen. apocol. 12 22 23 *quis nunc iudex | toto lites audiet anno?*

LITES INCHOET dig. xlii 1 54 § 1 si litem

inchoatam deseruit.

LITES TOTIUS

POPULI how long the settlement of a cause might be deferred, appears from Suet. Vesp. 10 *iudicia centumviralia, quibus vix suffectura litigatorum aetas videbatur.*

44 TAEDIA Neue r³ 424.

MORAE properly

Plin. ep. i 18 § 6 *iudicium centumvirale differri nullo modo . . . potest.* Yet a whim of the praetor (ib. v 9=21 § 1 *descenderam in basilicam Iuliam, auditurus quibus proxima comperendinatione respondere debebam.* § 2 *sedebant iudices, decemviri venerant, observabantur advocati, silentium longum, tandem a praetore nuntius. dimittuntur centumviri, eximitur dies, me gaudente, qui numquam ita paratus sum, ut non mora laeter.* § 3 *causa dilationis Nepos praetor, qui legibus quaerit*), or the want of the full number of *iudices*, might cause delays.

SUBSELLIA 14.

45 STERNUNTUR the apparitores put the cushions on the bench. 'When the pleader Caedicius is already laying aside his lacerna (iii 148 n. Suet. Cl. 6 *lacernas deponere solebat*, a compliment to a prince), and preparing to address the court in the toga: ix 28 29 *lacernas, | munimenta togae.* Sen. contr. x pr. § 2 p. 460 K=291 B of Scaurus *dicebat neglegenter; saepe causam in ipsis subselliis, saepe dum amicitur discebat.* Plin. ep. ii 3 § 2 *surgit amicitur incipit.* so of an exiled orator ib. iv 11 § 3 *cum Graeco pallio amictus intrasset (carent enim togae iure, quibus aqua et igni interdictum est), postquam se composuit circumspexitque habitum suum, 'Latine' inquit 'declamaturus sum.' dices, tristia et miseranda.* Quintilian's direction to pleaders xi 3 § 156 *leniter est consurgendum, tum in componenda toga . . . paulum commorandum.* The toga was worn in court as the distinctive dress of Romans iii 127 n. cf. ii 66—82. viii 240 n. Liv. xxii 26 § 1 *is iuvenis, ut primum . . . pecunia a patre relicta animos ad spem liberalioris fortunae fecit, togaque et forum placuere, § 2 proclamando pro sordidis hominibus causisque adversus rem et famam bonorum primum in notitiam populi, deinde ad honores pervenit.* Suet. Claud. 15 *illud quoque a maioribus natu audiebam, adeo causidicos patientia eius solitos abuti, ut descendente e tribunali non solum voce revocarent, sed et lacinia togae retenta,*

interdum pede apprehenso detinerent. Plin. ep. i 22 § 6 *in toga negotiisque versatur; multos advocacione, plures consilio iuvat.* Flor. ii 80=iv 12 § 82 of the Germans *ut primum togas et saeviora armis iura viderunt, duce Arminio arma corripunt.* Lyd. de mag. iii 8. Also worn in rhetorical exercises Hier. c. Rufin. i 30 (ii 486^b) *et quo magis stupeas, nunc cano et recalvo capite saepe mihi videor in somnis comatulus et sumpta toga ante rhetorem controversiolam declamare.*

46 CAEDICIO one of the name

xiii 197. FUSCO perhaps the husband of a drunken wife xii 45; probably the advocate opposed to Caedicius, and the Fuscus for whom Martial hopes vii 28 5 6 *sic fora mirentur, sic te palatia laudent | excolat et geminas plurima palma fores.*

MICTURIENTE vi 309. schol.

Pers. i 112. C. Titius a contemporary of Lucilius in Macr. Sat. iii 16 § 15 *dum eunt, nulla est in angiporto amphora, quam non impleant, quippe qui vesicam plenam vini habeant.* § 16 *veniunt in comitum, tristes iubent dicere. quorum negotium est dicunt, iudex testes poscit, ipse it mic-tum. ubi redit, . . . vix prae vino sustinet palpebras.*

PARATI 'when equipped for the fray we part combat and fight in the law's dilatory lists.'

47 LENTAQUE FORI PUGNAMUS HARENA Mart. ii 13 *et iudex petit et petit patronus. | solvas censeo, Sexte, creditori.* vii 65 *lis te bis decimae numerantem frigora brumae | conterit una tribus, Gargiliane, foris. | a miser et demens! viginti litigat annis | quisquam, cui vinci, Gargiliane, licet!*

PUGNAMUS vii 173 n. paneg. in Pis. 27—9 *licet exercere togatae | munera militiae, licet et sine sanguinis haustu | mitia legitimo sub iudice bella movere.* Ov. Pont. iv 6 29 *Marte forensi.* cf. f. iv 188.

48 BALTEUS a sword-belt (Serv. Aen. v 813) worn over the shoulder Aen. xii 941—2 *umero cum apparuit alto | balteus et notis fulserunt cingula bullis.* made of leather Varro l. l. iv § 116 *balteum quod cingulum e corio habebant bullatum balteum dictum.* Prop. v=iv 10 22. Also used as a purse Spartian. Hadr. 10 § 5 *sine auro balteum sumeret.* Vopisc. Aurelian. 7 § 6 *stipendium in balteo, non in popina habeat.* cf. Tac. h. ii 88.

49 AGENDI xiii 32 agentem.

50 Holyday 'their means ne'er, without fruit, | are gall'd with the long trigger of a suit.'

RES ATTERITUR the property in dispute is worn away, 'wasted.' Plin. ep. v 10=11 § 3 *perfectum opus absolutumque est nec iam splendescit lima, sed atteritur.* ix 33 § 10 *confluebant omnes ad spectaculum magistratus, quorum adventu et mora modica res publica novis sumptibus atterebatur.*

SUFFLAMINE viii 148 n. Sen. exc. contr. iv praef. § 7 *tanta erat illi velocitas orationis, ut vitium fieret. itaque divus Augustus optime dixit 'Haterius noster sufflaminandus est.'* Herm. vis. iv 2.

51—60 Third privilege of soldiers, the *castrense peculium* iii 189 n. A son, who was in *manu patris*, had no property of his own, strictly speaking: what he was allowed to enjoy as such (his *peculium*) was held on a precarious tenure, and might be taken from him by his father; but in the imperial times this law was relaxed in favour of soldiers. inst. ii 12 pr. *non tamen omnibus licet facere testamentum. statim enim hi, qui alieno iuri subiecti sunt, testamentum faciendi ius non habent, adeo quidem, ut, quamvis parentes eis permiserint, nihil*

magis tunc testari possunt; exceptis his, quos antea enumeravimus, et praecipue militibus, qui in potestate parentum sunt, quibus de eo, quod in castris acquisierint, permissum est ex constitutionibus principum testamentum facere. cf. tit. 11. Puchta Institutionen n° 385 dates this privilege 'probably' from Augustus [cf. Ulp. fr. xx 10]: by it whatever a *filius familias* gains *qua* soldier, his kit, pay, prize-money, or from his comrades, he gains not for his father, but as his own absolute property, as though he were *paterfamilias* [dig. xiv 6 2]. He can carry on a suit against his father. dig. xlix 17 'de castrensi peculio' 2. Rein Privatr. 494. 788. E. C. Clark Roman law 122—4.

51 52 SOLIS TESTANDI MILITIBUS IUS VIVO PATRE DATUS Gaius II 106. Paull. sent. III. 4A 3. dig. xxxix 1 'de testamento militis' 11 §§ 1 2. 17 § 3. 40 pr. a soldier's will in short-hand. xxxvi 1 § 6. xxxvii 1 § 5. xxxix 5 7 § 6. Afterwards, by a fiction like that of the *ius trium liberorum*, civilians were by special grace admitted to share the privilege dig. xxxvii 6 1 § 15 *quasi castrense peculium*. inst. II 11 § 6 Schrader. cod. Iust. XII 30=31 a defence of the extended privilege.

52 53 PARTA LABORE MILITIAE dig. xlix 17 *castrense peculium est, quod a parentibus vel cognatis in militia agenti donatum est vel quod ipse filius familias in militia adquisiit, quod, nisi militaret, adquisiturus non fuisset. nam quod erat et sine militia adquisiturus, id peculium eius castrense non est.*

CORPORE CENSUS dig. IV 2 20 *corpus patrimonii*. Dirksen manuale.

54 OMNE TENET CUIUS REGIMEN PATER DH. VIII 79 *Ῥωμαῖοις γὰρ οὐθὲν ἰδίον ἐστὶ κτῆμα ζώντων ἐπὶ τῶν πατέρων, ἀλλὰ καὶ τὰ χρήματα καὶ τὰ σώματα τῶν πατέρων ὅτι βούλονται διατείνει τοῖς πατέρσιν ἀποδεδότα.* Sen. ben. VII 4 § 6 *omnia patris sunt, quae in liberorum manu sunt: quis tamen nescit donare aliquid et filium patri?* Suet. Tib. 15. Ulp. fr. xix 18 19. Gaius II 86. 87 igitur [quod] *liberi nostri, quos in potestate habemus, ... mancipio accipiunt vel ex traditione nanciscuntur, sive quid stipulentur vel ex aliquolibet causa adquirant, id nobis adquiritur: ipse enim, qui in potestate nostra est, nihil suum habere potest; et ideo si heres institutus sit, nisi nostro iussu hereditatem adire non potest; et si iuventibus nobis adierit, hereditatem nobis adquirit proinde atque si nos ipsi heredes instituti essemus; et convenienter scilicet legatum per eos nobis adquiritur.* ib. 89. III 168. Rein Privatr. 488—9.

54—56 CORANUM CAPTAT PATER from Hor. a. II 5 55—69 where the father-in-law Nasica is bilked by the son-in-law Coranus 57 captatorque dabit risus Nasica Corano.

55 CASTRORUM AERA MERENTEM Ov. am. I 9 44 in castris aera merere. Hor. a. p. 845 *hic meret aera liber Sotii*. often *stipendia merere*, or *merere* alone. See Non. p. 844 *MERET militat ... Lucil. lib. XI [9 M] 'annos hic terra iam plures miles Hibera | nobiscum meret' ... Varro rer. hum. lib. XX 'qui in ordine erat, is aes militare merebat.'* Dirksen manuale.

56 CAPTAT XII 93 n. 98 n. FAVOR (fabor) Ruperti conj. for labor. Claud. Mall. Theod. cons. 262—3 *certusque merenti | stat favor*.

57 PROVEHIT Plin. ep. x 13=8 *dignitati ad quam me prorexit indulgentia tua.* IX 14 in *lucem famamque*. cod. Th. in Dirksen manuale. Tac. e. g. h. II 75 *e gregario ad summa militiae provectum.* III 44 *militis a Vitellio provecti.* vita Inv. (above p. xi 15) *provehebantur.*

60 PHALERIS ET TORQUIBUS XI 103 n. Flor. I 1=5 § 6 borrowed from the Etrus-

cans. Polyb. vi 39 § 3 'to the foot-soldier who has laid an enemy low and spoiled him, a goblet, to the horseman *φάλαρα* are given.' DH. x 37 L. Siccus Dentatus won 83 golden collars (*στρογγύλοι*) for the neck and 25 *φάλαρα ἐπίσσημα*. cf. Gell. ii 11 § 2. Ios. bell. vii 1 § 3. Sil. xv 254—6 *tum merita aequantur donis ac praemia virtus | sanguine parta capit. phaleris hic pectora fulget, | hic torque aurato circumdat bellica colla*. Tac. h. ii 89 *militum phalerae torquesque splendebant*. Capitolin. Maximin. 2 § 4. 3 § 5.

PHALERIS *e* before *r* as in *camera*, *Camerina* (cf. Roby i 73 § 230 3). In 1858 *phalerae* were discovered at Langersfort near Crefeld (O. Jahn die Langersforter Phalerae. Bonn 1860 4to. A. Rein de phaleris in *annali dell' inst.* 1860 161—204). They are bosses of thin bronze, silver or gold, chased in relief, filled in with pitch, and worn as medals are now, on the breast, fastened to a belt by a back-piece of copper. On some stones soldiers appear wearing 9 *phalerae* on a network of thongs across the breast. In inscr. *torquibus armillis phaleris donatus* is common (Orelli and CIL ind. under 'officia militaria' s.v. donis, e.g. CIL v 7495 *L. Coelius Q. f. miles leg. viii. signifer ob virtutes palaris torquibus armillis don[at]us*). Marquardt Staatsverw. ii¹ 556—7. Becker-Marquardt iii (2) 440—1. v (2) 267—8. Rich companion. Fore.). Sil. xv 255 Dr.

TORQUIBUS worn over the breast; borrowed from the Gauls (S. Birch on the torc of the Celts in *archaeol. journ.* ii 368—380. iii 27—38). We find *ala bis torquata* Orelli inscr. 516. Marquardt l. c. Rich. Capitolin. Maximin. 2 § 4. 3 § 5. Tac. ann. ii 9. iii 21.

BOILEAU l'art poétique ii 155—165

Juvénal, élevé dans les cris de l'école,
poussa jusqu'à l'excès sa mordante hyperbole.
ses ouvrages, tout pleins d'affreuses vérités,
étincellent pourtant de sublimes beautés :
soit que sur un écrit arrivé de Caprée
il brise de Séjan la statue adorée ;
soit qu'il fasse au conseil courir les sénateurs,
d'un tyran soupçonneux pâles adulateurs ;
ou que, poussant à bout la luxure latine,
aux portefaix de Rome il vende Messaline.
ses écrits pleins de feu partout brillent aux yeux.



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 Calpurnia sister of L. Silanus son-in-law of
 Claudius (Sen. apoc. 8. Tac. ann. xii 4),
 daughter-in-law of L. Vitellius the censor
 (Tac. l. c.), i.e. wife of his son Lucius consul
 with his other son Aulus (afterwards em-
 peror) A.D. 48. By him she must have
 been divorced, as at the end of his life his
 wife was Triaria (Tac. h. ii 63). A.D. 48
 Agrippina, who had resolved on the de-
 struction of her brother then praetor, ac-
 cused her of incest with him, a charge
 countenanced by Iuv. but discredited by
 Tacitus (xii 4, who calls Calpurnia *decora et*
 procaer) and as it seems by Seneca (l. c.
 Claudius, as far as in him lay, condemned
 Iuppiter for incest. *Silvanum enim gene-*
 rum suum occidit. propter quid? soro-
 rem suam, festivissimam omnium pu-
 ellarum, quam omnes Venerem vocarent,
 maluit Iunonem vocare). The scholiast's
 statement ('praetoris cuiusdam soror, quae
 se occidit tamquam infamis in fratre tem-
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ριον, οὐδὲ τινα κένταυρον ἀλάζονα τῶν
κατ' αὐτὸν ἥρώων διδάσκαλον, οὐδὲ πῦ-
κας βάλλειν ἢ κατατρέχειν νεβρίων ἢ θη-

- ραίνειν ἐλάφους ὑπ' αὐτοῦ διδασκόμενος
 ἢ τὰ πολεμικὰ κρατιστος εἶναι ἢ πωλο-
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- της ἐνδοξῆς ὡν, καθάπερ ἀμβλαῖ χαλινῶ
τῷ λόγῳ περὶφαιμένος ἀποστρέφειν τὸν
δῆμον, οὐ κατὰχεν οὐδ' ἐκράτησεν. *ad a*
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et omnis fumus non imperitus
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latur Arabia, falsi et ingrati cognominis,
quae hoc acceptum superis ferat, cum plus
ex eo inferis debeat. beatam illam fecit
hominum etiam in morte luxuria quae
dis intellexerant genita inuren-
tium defunctis. § 83 periti rerum ad-
severant non ferre tantum annuo fetu
quantum Nero princeps novissimo Pop-
paeae suae die concremaverit. aestimentur
postea toto ore singulis annis tot funera
acervatimque congesta honori ca-
daverum quae dis per singulas micas
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 tum corruptor, cuius turpitudinis prae-
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 localus, magister ludi litterari in titulo suo
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tris inter contumelias saginandi.
Hier. adv. Helvid. 20 (ii 228⁴) para-
situs in contumeliis gloriatur. Sid.
ep. iii 13 *inter haec tamen ipse avaris-*
simus, quemque non pascet tam panis
bonus quam panis alienus, hoc solum come-
dens domi, si quid eraptis inter alaparum
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(acad. Regim. 1872. no. iv 4to) understands
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interfectorem,' Iuv. often citing imperial
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de praetoricia folium mihi, Paule, co-
rona mittis; and consul x 10 1 *tu, lau-*
rigeris annum qui fascibus intras. ib.
12 *dimittis nostras purpura vestra togas.*
Probably L. Vettius cos. suff. a. n. 81
(Marini frat. arval. 217); the bar was
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 nius is a cognomen, as the six names fore-
 going are, and shows that Messala and
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 lui demandaient des réponses, mais des
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 Seneca 'c'est un auteur de beaucoup, mais
 de beaucoup d'esprit.' Leopardi episto-
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